













THE  
ORIENTAL BAPTIST,

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST  
CHURCHES IN BENGAL.

"TO THE LAW AND TO THE TESTIMONY IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT  
IS BECAUSE THERE IS NO LIGHT IN THEM"—ISAIAH VIII. 20.

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## C O N T E N T S.

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**Theology.**

A Word on the New Year, - - -	2	Following the Track of the Righteous, -	194
A New Year's Address, - - -	4	Reflections on Recent Political Events, -	196
Access to God, - - -	6	Gems from the Rabbins, - - -	197
Consoling Idea of Death, - - -	6	The Lord's Prayer, - - -	197
No Avail, - - -	6	Faith Triumphant, - - -	198
The New Birth, - - -	33	Live for something, - - -	198
Am I a Steward? - - -	36	Notes of Sermons by John Foster, 225, 269,	353
Revelation in accordance with Nature, -	37	Divinity of Jesus Christ, - - -	237
Reflection of Christ, - - -	38	Humaneity of Jesus Christ, - - -	257
Fragments, - - -	38	Wisdom's Ornaments, - - -	260
The Fire, the Wood, and the Burnt Offering	65	Alone with God, - - -	263
A lowly and a lofty Condition compared,	68	Demas, - - -	298
A Neglected Treasure, - - -	70	Our Heavenly Guide, - - -	296
Manusseh, - - -	97	Address of the Rev. Andrew Fuller, to the Rev. Messrs. Mardon, Biss, Moore, and Rowe, - - -	321
Sermon preached at the Dedication of the Baptist Mission Chapel, Gowhati, -	101	On Resignation to God's Afflicting Hand, -	323
What Advantage had the Jew? - - -	129, 162	The Nature and Increase of Faith, - - -	326
Fragment from Andrew Fuller, - - -	133	"Lead me to the Rock that is higher than I," - - -	326
God's Special Providence, - - -	133	On the Service of the Redeemed in Heaven, - - -	358
Parable of the Sower, - - -	133	Discordant Prayer, - - -	360
"Fruits in Old Age," - - -	161	The Cloud of Mercy, - - -	361
Power of Immortality, - - -	165	What think ye of Christ? - - -	361
Varieties of Preaching, - - -	165		
The Baptist Missionary Society's Letter to the First Native Converts in Bengal, -	193		

**Poetry.—Original and Selected.**

Waiting,	- 7	The Dark Places of the Earth,	- 199
Faith,	- 38	Night,	- 231
Trials in Anticipation,	- 71	Night Song,	- 264
Hymn Sung at the Dedication of the		"Here am I,"	- 296
Baptist Mission Chapel, Gowhati,	- 105	Labor for Christ,	- 337
Song for the Wilderness,	- 134	For ever with the Lord,	- 361
The Pilgrim's Wants,	- 165		

## Narratives and Anecdotes.

Ministerial Tactics, -	7,	39	Great End of Living, -	200
Reminiscences of Infidels,	-	9	Confession of a Deist -	200
Praying a Son Home,	-	10	Death-bed Sermon, -	232
Swearer Rebuked, -	-	10	I'm too Busy,	232
Conversion of the Aged,	-	11	David Hume, -	233
The Thirty Years' Prayer, -	-	40	Sir Isaac Newton, -	233
The Soft Answer,	-	72	John Brown, the Ayrshire Carrier,	264
Great Works and Small Means,	-	74	How Men die without the Bible,	265
Escape from the Thags,	-	105	A Sure Recommendation,	285
Pretended Hindu Miracles,	-	107	An Effort in Humble Life,	297
A Gossan rising from the dead,	-	107	Farmer Jones and his Minister,	298
Treasure concealed in a Girdle,	-	108	God's Work must be done,	299
Boardman's Mother,	-	108	"So many Calls,"	327
The Converted Mute, -	-	108	The Fountain and the Oil,	328
The Choice, -	-	134	Direct to the Cross,	329
A Good Habit,	-	136	The Infidel's only Daughter,	329
The Prompt Clerk, -	-	136	The Gambler's Wife,	362
My Friend,	-	166	The Swearer reproved by a Child,	362
Sudden Death,	-	199	The Leaver,	363

### Biography.

Memoir of the late Rev. William Carey of Cutwa,	-	-	-	200,	200
Memoir of the late Rev. William Robinson of Dacca,	-	-	-	200,	200
First Fruits of Orissento Christ.	-	-	-	200,	200

## CONTENTS.

### Christian Missions.

English Baptist Mission, -	Page 11	Orissa Baptist Mission, -	Page 201
European Missionary Society, -	41	American Free Baptist Mission in North-	
European Baptist Missionary Society, -	109	ern Orissa, -	233

### Christian Activity.

Discourse delivered at the Opening of the New Lecture-Room of the Christian Juvenile Society, -	173
Appeal on behalf of the Tract Society, -	305

### Essays and Extracts.

Lakes of Palestine, -	16	Scenes in Heaven, -	75
Illustrations of American Slavery, -	18	The Consequences of Pædobaptism, -	242
Notes of a Trip from Landour to Jumno- tri, &c. -	47, 79	Notes of a Tour in the Holy Land, -	278, 314
		The Man of Sin, -	339

### Biblical.

Transferred Words in the Common English Testament, No. xii. Evangelist, -	364
---	-----

### Baptist Missionary Society.

The First Baptist Missionary to the Hea- then in Bengal, 83, 113, 143, 177, 206, 235	235	The First-fruits an Account of Krishna Pál, -	308, 343
The First Blossom: an Account of Ram Rám Basu, -	271	Mudnabatty, -	364

### Notices of Books.

The Eastern Lily gathered, -	20	Hippolytus and his Age, -	137
Bengal Christian Almanac for 1853, -	51	Gurmatwa, -	169

### Correspondence.

Mission Chapel at Gowhati, -	120	Suggestions, -	373
Native Pastorship, -	121	The Barisal Relief Fund, -	376
Baptisms at Poona, -	246		

### For the Young.

The Gold Sovereign, -	244	The Rich Merchant of Lyons, -	372
-----------------------	-----	-------------------------------	-----

### Religious Intelligence.

<b>Home Record.</b>	Bombay: Sale of Religious Tracts, -	247
Recent Baptisms, 21, 52, 90, 122, 150, 183, 213, 247, 281, 317, 350, 377	Rangoon, -	247
Arrival of Missionaries, -	Puri, -	281
Prize of five Hundred Rupees, -		
Bengal Baptist Association, -		
Government Connexion with Jagannath, -		
Decease of Early Converts in Orissa, -		
The Calcutta City Mission, -		
Orissa, Notes of a Missionary Tour, 123, 150		
-		
Bengal Native Baptist Missionary Society, 184		
Mergui, -		184

### Foreign Record.

The Mission to Denmark, -	22
Persecution of Baptists, and others in France, -	23
France Religious Societies, -	248
Brus-el, -	284
Papery, Its Aspects and Prospects, -	317
Decision of the Briantree Church Rate Case, -	377
The Oldest Baptist Church in America, -	378

### Missionary Herald.

A Missionary Tour through the Dacca and Mymensingh Districts, 58, 93, 159	251, 286, 351.—Jessore, 64, 187, 219, —Kalikapur, 285,—Khárit, 188,—Mut- tra, -	91, 153, 185, 249
A Missionary Tour to the upper parts of the Rupnáráyan, -	France,—Morlaix, -	31
Appeal for Twenty Additional Mission- aries for India, -	Jamaica, -	320, 379
Communications respecting Benares, 319, —Burblum, 157, 217,—Cawnpore, 26, —Chitaura, 25, 217,—Comilla, 27,— Dacca, 31, 58,—Dinagopore, 30, 57,	Journal of Native Preachers on a Tour to Rajshaye, -	252
	Notes of a Missionary Tour, -	286
	Poona, -	380
	St. Domingo, -	352



THE  
ORIENTAL BAPTIST.

JANUARY, 1853.

EDITORIAL REMARKS.

Our Magazine now enters upon its seventh year, and it is due to our Subscribers that we offer them thanks for the support they have given us. A reference to the subscription list shews that the number of copies circulated has, with remarkable steadiness, averaged upwards of four hundred. At the close of the past year it was nearly four hundred and fifty. Considering the many changes which are constantly taking place in Anglo-Indian Society, and the acknowledged difficulty of extending and maintaining the circulation of any periodical, we see much cause to be gratified with this measure of success. Probably few similar publications have been better supported in India. As we have said in former years, so we say still,—we believe that, with a little additional effort on the part of our friends, the number of subscribers might yet be greatly augmented. For the assistance any may have thus rendered us, we thank them, and we ask them still to do what they can to promote our influence. Expressions of warm and generous approval of our labors have not unfrequently reached us, and for these we are grateful, and will not fail to do all we can to sustain the interest and usefulness of the Magazine. We have also, now and then, received intimation of good which has been effected by means of our pages:—good, in the general edification of our readers, and in the diffusion of scriptural views on the subject of baptism. For these encouragements we are especially thankful to the Giver of “every good gift and every perfect gift;” since we derive from them the hope that month by month, to an extent which must necessarily continue unknown to us, we are permitted to do our part towards “the perfecting of the saints, the edifying of the body of Christ.” There are subjects, which have occasionally been brought forward in the ORIENTAL BAPTIST, which we fear have not yet secured the serious attention we would gladly call to them. We allude especially to the solemn duties which our Christian readers sustain towards the heathen in India. Would that in regard to these things we could, like Hosea, “set the trumpet to our mouth.” Greatly should we rejoice to be instrumental in calling forth more prayer, more effort, and more heart-felt desire for the extension of our Redeemer’s kingdom in this land “where Satan’s seat is.”

Our Contributors have our hearty thanks for the valuable assistance they have given. Why can they not assist us more largely? With an increased number of efficient writers for its pages, the periodical would become more attractive and



## A WORD ON THE NEW YEAR.

valuable to its readers, and the labors of its Editor would be greatly lightened. Let the members of the BENGAL BAPTIST ASSOCIATION remember that they are especially pledged to support, to the utmost of their ability, the magazine which goes forth in their name. From several of these brethren, we regret to say, no article has been received for years:—let them atone for their past neglect by hearty co-operation in the future. There are many subjects, apart from the advocacy of those important views of truth which are peculiar to the Baptist denomination, which we should be glad to have illustrated in the pages of the ORIENTAL BAPTIST. We may mention, for example, the idolatrous festivals, some of the more remarkable Hindu sects, the aboriginal Indian tribes, the condition of provinces, zillahs, and cities remote from Missionary stations, and, above all, the methods of usefulness which might engage the attention and employ the talents of the Christian few, scattered here and there among the dense heathen population of the country in which we live. Papers on these or any other subjects of spiritual interest, we should very gladly receive. Recent intelligence of baptisms and of any other important religious occurrences will, as ever, be greatly valued by us.

And now we commend all our readers to the blessing of the God and Father of our Lord Jesus Christ. May the intercourse we are privileged to hold with them, result in “the furtherance and joy of faith” in those who believe, and tend to awaken the unconverted from their protracted and perilous neglect of Him who “waiteth that he may be gracious unto them, and is exalted that he may have mercy upon them.”

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## Theology.

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### A WORD ON THE NEW YEAR.

THE opening of every new year should be an occasion of much solemn reflection to the Christian. It is not for him to “sleep as do others,” but to “watch and be sober,” as he marks the flight of time, and is reminded by it, “that the night is far spent, and the day is at hand.” While we are always bound to “walk circumspectly,” and each morning and evening demands strict self-examination, the beginning of a year, or the occurrence of a birthday, calls for special review of our spiritual progress and condition, and for decided purposes as to the time yet before us. Our covenant engagements with God, so imperfectly remembered and kept in time past, demand renewal, and this cannot be better introduced than by such reflection. It would be a valuable improvement of these seasons if upon their occurrence, the believer would deliberately and prayerfully record in writing his judgment on

the past and present, and his resolutions for the future. As the mind seriously looks back over the issues of a year, it cannot fail to gain views of its condition more comprehensive, and in some respects more accurate, than those furnished by the review of any single day. It is most important that we should mark the aggregate of our growth in grace—if growth there be to mark—and this will best be apparent upon a prayerful examination of the changes developed during the twelve months just expired. The shooting forth of the blade, or the advance from the blade to the ear, or from the ear to the full corn within it, may be distinctly traced in such an interval. Or if the impartial scrutiny should fail to disclose results so satisfactory—if, instead of progress, backsliding and decay should become manifest,—what powerful motives to repentance, and to walk henceforth in newness of life would

then be brought to bear upon the conscience. When men will but listen to it, with how solemn a voice does lost time speak.

The justly celebrated Matthew Henry was accustomed to improve each birth-day and new-year's-day with a solemn private exercise of the kind we have ventured to suggest. His memoirs contain several of his covenants, written on these occasions, and we cannot do better than transcribe a few of his holy resolutions, heavenly aspirations, and penitent confessions, written when, like ourselves now, entering upon a new year of life.

In 1703, January 1st—one hundred and fifty years ago—this eminent servant of Christ thus writes: “‘Looking for the blessed hope.’ This new-year’s day I have in much weakness, and compassed about with many infirmities, upon my knees, made a fresh surrender of myself, my whole self, all I am, all I have, all I can do, to God the Father, Son, and Holy Ghost, my Creator, Owner, Ruler and Benefactor; all my affections to be ruled by the divine grace, and all my affairs to be overruled by the divine providence, so that I may not come short of glorifying God in this world, and being glorified with him in a better.

“‘Confirming and ratifying all former resignations of myself to God, and lamenting all the disagreeableness of my heart and life therewith, and depending upon the merit of the Redeemer to make thus, and all my other services acceptable, and the grace of the Sanctifier to enable me to make good these engagements, I again bind my soul with a bond to the Lord, and commit myself entirely to him; particularly as to the events of this year which I am now entering upon, not knowing the things that may abide me in it.

“‘If this year should be a year of continued health and comfort, I commit myself to the grace of God, to be preserved from carnal security, and to be enabled in a day of prosperity to serve God with joy.

“‘If I should be this year at any time tried with doubts concerning my duty. I commit myself to the divine conduct, with an unbiassed desire, praying to know what God will have me to do, with a fixed resolution by his grace to follow his direction in the integrity of my heart.

“‘If I should this year be afflicted in my body, family, name, or estate, I commit my all to the Divine disposal. The will of the Lord be done; only begging that the grace of God may go along with the providence of God in all my afflictions, to enable me to bear them well, and to use them well.

“‘If this year I should be disturbed or molested in the exercise of my ministry, if I should be silenced, or otherwise suffer for well doing, I commit the keeping of my soul to God as a faithful Creator; depending upon Him to guide me in my call to suffer, and to make that clear, and to preserve me from perplexing snarcs; depending upon him to support and comfort me under my sufferings, and to bring glory to himself out of them; and then, welcome his whole will.

“‘If this year should be my dying year, as perhaps it may be, I commit my spirit into the hands of my Redeemer, to be washed with his blood, and presented in his arms with exceeding joy. My wife and children I commit to him, to be owned, blessed, and preserved by him when I am gone. In thee, O Lord, have I put my trust, let me never be ashamed.”

In a passage taken from a similar “covenant” written January 1st, 1705, we have the following instructive language of his heart. “‘I know it is the will of God that I should be useful, and by his grace, I will be so. Lord, thou knowest it is the top of my ambition in this world to do good, and to be serviceable to the honor of Christ, and the welfare of precious souls. I would fain do good in the pulpit, and good with my pen; and, which I earnestly desire to abound more in, to do good in my common converse. Oh that the door of my opportunities may be still open, and that my heart may be enlarged with holy zeal and activity for God this year; and that I may be thoroughly furnished with knowledge, wisdom, and grace for every good word and work.”

On this same occasion he says:—“‘I earnestly desire to be filled with holy thoughts, to be carried out in holy affections, determined by holy aims and intentions, and governed in all my words and actions by holy principles. *Oh that a golden thread of holiness may run through the whole web of this year.*”

Under date of January 1st, 1714, we have the record of the last new-year's morning this man of God saw on earth. He writes, "Reflecting with thankfulness upon the many mercies of the year past; a good measure of health; health in my family; encouragement in my ministry; . . . the continuance of the public tranquillity; and, I trust, through grace, some sweet communion with God in his ordinances, and some progress heavenwards, and my work pleasant to me,—

"Reflecting with sorrow and shame upon my manifold defects, and shortcomings in holy duties; and at other times inward impressions, not always answering outward expressions; having begged for pardon in the blood of Christ,—

"I this morning renewed the dedication of myself to God, my own self, my whole self, body, soul, and spirit. Father, I give thee my heart; use me for thy glory this year; employ me in thy service; fit me for thy will. If it should be a year of sickness and pain; if a year of family affliction; if a year of public trouble; if of silencing and suffering, bonds and banishment; if it be my dying year, *welcome the holy will of God*; if a year of continued health, peace, and liberty, Lord, I desire to be busy in the improvement of it, both in study and preaching, in an entire dependance upon divine grace, without which I am nothing, and can do nothing."

Can, and does the reader unite in these holy exercises of one, who is now inheriting the promises? Then has he reason to believe that time as it flies, is ripening him for glory. "Happy is that people that is in such a case: yea, happy is that people whose God is the Lord."

Ἐλαχιστότερος.

## A NEW YEAR'S ADDRESS.

BY THE REV. JOHN ANGELL JAMES.

STANDING as you do now upon the threshold of another year, and looking with something of curiosity and suspense, if not with anxiety and dread, upon the dark curtain which wisely and mercifully conceals the future from your view, it becomes you in deep seriousness to inquire and consider, not only what *may* happen, but if you are prepared for the worst that can happen; for though there is one sense in which we ought *not* to take "thought for the morrow," there is another in which

we ought. It is as much our duty *wisely to provide* for coming time, as it is to abstain from unnecessary, useless, and distressing solicitude. Concerning many the decree is fixed, and the sentence goes forth which was denounced on Hananiah, "This year thou shalt die," Jer. xviii. 16. This may be the case with *any one* of the readers of the present Address, and therefore *every one* of them should seriously reflect upon such a possibility.

This year you may die—for you must die some time, and that time may be as likely to come this year as any other.

This year you may die—because you have no revelation from God that you shall not.

This year you may die—because you are ever and everywhere exposed to the causes that take away life.

This year you may die—because life is the most uncertain thing in the world, and you have not the assurance of a single moment beyond the present.

This year you may die—because some among your friends and acquaintances have died; and all the liabilities to death still remain for the rest who yet live.

This year you may die—for it is all but certain that many of the readers of this Address will die this year, and why not you?

This year you may die, although there is now no indication of approaching death; for many during the past year have been cut off, and many during the present year will die, who may now seem very likely to live; and why not you?

How many, then, are the probabilities that before next new year's day *your* place will be vacant in the family, at the scene of your daily occupation, and in the house of God! Ought not this to induce a habit of solemn, pensive, devout, practical, profitable reflection. Bring home the thought. Take up the supposition, and say, "Yes, it is *possible*, by no means *improbable*, that *I may die—this year.*"

If you die this year, not only all your plans, projects, and business of a worldly nature will stop, but all your advantages of a spiritual kind, all the means of grace, all the opportunities of salvation, all the aids to improvement, all the possibility of growth in grace, cease for ever. The last Sabbath, the last sermon, the last sacramental season, the last prayer, are included in this year! This year you are to arrive in heaven or hell, and to know the meaning of this glorious, or this dreadful term! This year to see the end of time, and the beginning of eternity! How solemn! So soon to have your profession tested, not by man, but by God; so soon to be found by the King coming in to see the guests clothed in the wedding garment and approved, or destitute of the necessary robe and cast into *eternal* darkness! How many

false professors will be unmasked this year, and appear with astonishment and horror both to themselves and others, as self-deceivers, formalists, and hypocrites! How many, in reply to the plea, "Lord, Lord, I have eaten and drunk in thy presence;" will hear the dreadful response, "Depart from me, I never knew you:" and thus find there is a way to destruction from the communion of the church. *What* you die this year, *that* you will be for ever; the seal of eternal destiny will be put upon you. From that time you will have no opportunity to correct mistakes; no second trial; no privilege of alteration. Your last words in time, and your first in eternity, might be, "I must be what I am—for ever." All your anxieties, and doubts, and fears, about the reality of your religion, are about to be confirmed or destroyed—for ever. This year you are to be proved the most awful example of self-delusion, or the most blessed instance of well founded hope, which the universe contains. The grand secret, if secret it yet be, is about to be developed, whether you are a child of God, or of the devil. Within a few months, perhaps weeks, that next moment after death, which fancy in vain attempts to paint, is to arrive, and, waking up in eternity, you will shout with rapture, "Then I am in heaven!" or utter with a shriek of despair and surprise, the dreadful question, "*What, am I in hell!*" What a year are you entering upon then, if you should die before it closes! What disclosures are you about to witness, what discoveries to make! Many will grow rich this year; many will sink into poverty; many will be united in wedlock; many will be separated from their friends by death; many will leave their country, and embark for a foreign land—but you will die, and what is all else to this?

On the supposition you are prepared for death by simple faith in Christ for justification, by the regeneration of your heart through the influence of the Spirit, by a holy life, a heavenly mind, what consolations stand connected with, and are included in, the decree, "this year thou shalt die!" There is, I know, a dark side of death; the antecedent sufferings, and mysterious nature of dying—the separation from near and dear relatives, and, perhaps, the leaving of them upon the care of Providence without friends or wealth—the retirement from visible to the invisible world—the dropping of the body, the dear companion of our spirit, in the tomb—the quitting of scenes of usefulness and enjoyment—all this, and so near too; all is trying to humanity; nature shudders. But grace turns to the bright side, and very, very bright it is. There is the promised presence, and omnipotent gracious support of Him who hath abolished death by dying, and brought life and

immortality to light by rising and ascending; of Him who can make a dying bed "feel soft as downy pillows are!"—there is the release from all the evils of sin, the parent evil; and from sickness, poverty, toil, care, fear, sorrow—the dismal progeny. Yes, that last pulsation which leaves the heart still, sends the soul away for ever from every fruit and effect of the fall. O believer! lift up thy head, for thy redemption draweth nigh. What, this year, so soon, to shed thy last tear over sin or sorrow? This year to feel the last corruption, and to be agitated by the last anxiety? This year to experience thy blessed emancipation from all the countless ills that flesh is heir to? So soon to rise from the vale of tears, to the mount where God shall wipe away all tears from thy eyes: so soon to leave the field of conflict, cease the fight of faith, and lay aside the soldier's armor for the victor's crown? Nor is this all: heaven is more than negatives—it is life eternal; glory everlasting; immortal honor;—it is the perfection of our nature in knowledge, holiness, and love; it is the presence of God, the vision of Christ, the society of angels, the communion of spirits made perfect—and death introduces to all; death is the dark avenue to ineffable, and to what would now be, insufferable, splendor: the rude and repulsive gate that opens into all that the Father hath devised, and the Son procured, and the Spirit promised, to them that love a Triune God. Believer, if thou die this year, how near thou art to the Lamb in the midst of the throne, to the living fountain of waters, to the crown of glory, the golden harp, the white robe, and the palm branch of victory: this year, to approach the jasper walls, to pass through the pearly gates, to walk the golden streets, to worship in the temple of the Lord, and bask in the glory of that bright world in which Jehovah dwells. This year to be imparadised in the presence of God! And is it possible that it can be so near? Transporting thought! Blessed man! thou art now upon the mount, looking at the promised land with Moses, and soon thou shalt with Joshua pass the Jordan, and go in to take possession. The days of thy mourning will soon end. Though now for a season, if need be, thou art in heaviness through manifold temptations, yet that season is speedily to close. Only a few more days of toil, only a few more nights to wet thy couch with tears. Go forward with courage and confidence. Death is formidable only in front; the moment you have passed him, you will look back upon him as upon an angel of light: the stream may be dark, and the water deep; but it is narrow, fordable, and once crossed, it will never have to be crossed again. Have you not often in thought, if not in speech, con-

gratulated those whose fetters of sin and tattered garments of flesh have been put off, and who have entered into liberty, and life, and joy, saying, "Blessed are the dead which die in the Lord?" And how soon are you to be among them, and be objects of congratulations to others! There is nothing, then, in this sentence, "this year thou shalt die," which should dismay or distress you.

But now, on the supposition that you shall not die this year, I admonish you to purpose and prepare to live more than ever for the glory of God, the welfare of your souls, the salvation of your fellow-creatures, and the good of the church. It is at once the duty and privilege of a Christian, to be always ready to live or die.

Examine the past years of your life, to see what defects are to be supplied, and what sins are to be put away for the future.

Make a surrender of yourselves to God, and renew, at the commencement of another year, your covenant engagements with God through Christ, to be his peculiar people, and to show forth his praise. Psalm iv. Romans vi., xii. 1 Peter iv. 1-7.

Keep in mind the great end of life, and redeem the time for the purpose for which it was given: and that end and purpose is to honor God by a constant pursuit of salvation, and a growing meetness for heaven and eternity. Let the purpose and plan of the apostle be yours, and say with him, "For me to live is Christ, and to die is gain." And of all this coming year, consider every day as lost, in which something is not done for the Lord that bought you.

#### ACCESS TO GOD.

HOWEVER early in the morning you seek the gate of access you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near. And this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "the Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Genesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the

lions gazed on him, or the hill-sides where the Man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting point of prayer. And all this whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a simple Hannah, or a lisping Samuel. It needs but a blind beggar, or a loathsome leazar. It needs but a penitent publican, or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy seat; or rather, I should say, it needs the costliest of all: but the blood of the atonement—the Saviour's merit—the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?—*Rev. JAMES HAMILTON.*

#### CONSOLING IDEA OF DEATH.

"I congratulate you and myself," wrote John Foster to a friend, "that life is passing fast away. What a superlative grand and consoling idea is that of Death! Without this radiant idea; this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Oh, the expectation of living *here*, and living *thus*, always, would be indeed a prospect of overwhelming despair. But thanks to that decree that dooms us to die—thanks to that Gospel which opens the vision of an endless life, and thanks, above all, to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death into scenes of everlasting delight."

#### NO AVAIL.

THINK not that it will avail you in the last day, to have called yourselves Christians; to have been born and educated under the gospel light; to have lived in the external communion of the Church on earth,—if, all the while, your hearts have holden no communion with its Head in heaven. If, instructed in Christianity, and professing to believe its doctrines, ye lead the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages which ye despised,—to have had the custody of a holy doctrine, which never touched your hearts,—of a pure commandment, by the light of which ye never walked. To those who disgrace the doctrine of their Saviour by the scandal of their lives, it will be of no avail to have vainly called Him, "Lord, Lord!"—*Bp. MORSLY.*

## MINISTERIAL TACTICS.

### Poetry.

#### WAITING.

' My soul doth wait, and in His word do I hope.'

WHILE waiting for the summer sun  
The winter fire is warm and bright;  
And though to-morrow's dawn is sure,  
A lamp we kindle for to-night.

O Book of Life, thou art my lamp,  
Thy beam how friendly and how clear,  
By waters sounding, in the dark,  
I travel on, and will not fear.

And oft I rest in shelter safe,  
And feel the fire's kindly glow,  
Thy church my home, thy promise, Lord,  
Still brightest when the dark storms blow.

Oh, comfort thee, my soul, and wait  
For all thy Saviour said should come;  
That summer and that day so great,  
The last and lasting light and bloom.

*Monthly Christian Spectator.*

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### Narratives and Anecdotes.

#### MINISTERIAL TACTICS.

To a Christian minister, the knowledge of human nature is of the highest importance. It preserves him from many mistakes, and suggests many modes of usefulness, and contributes alike to his happiness and success. The following facts, one only of which, in any form, has before appeared in print, will tend to illustrate our doctrine:

It is well known that when the late Rev. Rowland Hill, of London, commenced his ministry, some eighty years ago, there was in many parts of England a settled aversion to evangelical religion; so that, notwithstanding his position in life, and his eminent talents, he was not unfrequently the object of persecution. On one occasion he had intended to preach at a large seaport on the western coast; but a considerable number of sailors, under the influence of the ecclesiastical leaders of the district, assembled together, swearing that he should not preach. In the very height of their threatenings he arrived on the spot, and inquired, with all the apparent indifference of an entire stranger, what was the matter. He was informed that no preaching could be permitted, and that any attempt to introduce it, would only call

into use the bludgeons with which hundreds of them were armed. "Well, well, gentlemen," said he with the most perfect good temper, "if you say there shall be no preaching, of course I shall submit to your wishes. I did not intend to say anything to offend you, I only meant, if I had preached, to have said somewhat from [naming a text,] and then just to have remarked—" By this time his commanding person, gentlemanly address, and a voice combining music and power, had awed them into silence, and for three-quarters of an hour, or more, he went on to tell them what he would have said *if he had preached*, till his whole audience were in tears. We need only add that their prejudices were subdued; he preached again and again, and thus laid the foundation of a very large and prosperous church. How much better was this than either scolding them, or appealing to the arm of the law for protection.

At another time, while he was visiting his father and family at Hawkstone Hall, he was earnestly entreated to visit a neighboring town, where the small meeting-house had been closed by the hand of violence, and whose inhabitants were entirely with-

out evangelical instruction. On his arrival, the house was crowded, chiefly with enemies to the gospel, and his friends entreated him not to preach, as among other plans the opposing party had obtained the presence of a most notorious prize-fighter, on purpose to annoy the preacher personally. But Rowland Hill was one of the last men in the world to flinch from an encounter like this. He declared that he would preach, even though he died in the attempt; and having obtained an exact description of the person and dress of the prize-fighter, he made his way, unguarded and alone, to the pulpit. Looking around him from the pulpit, as he never failed to do, his eye caught the pugilist, whom he very respectfully beckoned to him. The man, apparently full of fury, ascended the pulpit stairs, when he told him that his name was Rowland Hill, that he was the son of Sir Richard Hill, of Hawkstone Park, and a clergyman, that he was come to the town to preach, and had been told that some bad men intended to disturb him; that he had full confidence in his talents as a prize-fighter, and therefore put himself under his protection as a gentleman; that if any disturbance should arise, he should rely upon him to quell it; and at the close of the service he would be glad if he would accompany him in his carriage to dine at Hawkstone. The fury of the man was entirely subdued; he promised his best efforts to maintain quietness, which he actually did secure, and went away at the end of the service apparently ashamed that he had intended to interrupt so complete a gentleman in his wishes to do good. Did not this conduct show that Mr. Hill understood human nature?

About thirty years ago, died the Rev. John Palmer, for some thirty or forty years the successful pastor of the First Baptist church at Shrewsbury, England. Perhaps very few men ever more fully discharged the duties of an evangelist than did he.—Very often would he make his appointments and have them published in North Wales, on the borders of which he resided, and leaving home on Monday morning, on his little Welsh pony, he would pass from place to place, returning on Saturday evening, having preached during his absence sixteen or eighteen sermons, to probably as many thousands of hearers. Into one locality, however, he was for many years unable to enter; the clergy had contrived to excite a most malignant prejudice against "John Palmer, the Baptist man at Shrewsbury," and the simple-hearted shepherds of the mountains were led to suppose that of all men he was one of the worst. Often did Palmer talk and pray over this spot; and at length determined, at whatever risk, to preach an out-of-door sermon there. It

was a happy circumstance that he was personally known to one family only in the district, and he requested them to publish the time and place of his preaching, as well as to erect a temporary pulpit. The time came, and the shepherds and peasants assembled in many hundreds, armed with clubs and staves determined that "John Palmer, the Baptist man from Shrewsbury," should not preach there. The preacher was met by his friends on the road, who entreated him to return, as his life was in danger. He requested them immediately to take care of his horse and carriage, and to permit him to take his own course, only stipulating that when he appeared on the ground, no one should seem to know him. In this manner, with a most commanding person, highly attractive manners, and dressed as a complete gentleman, he made his appearance, and began to inquire the cause of so large an assemblage of people, "Why, *zur*," said they, "John Palmer, the Baptist man from Shrewsbury, is coming here, and *says* he'll preach, but he *shanna*." "Oh, oh!" said Palmer, "*he's* coming is he?" "Does you know him *zur*?" "Know him, to be sure I do. I knew him forty years ago, when he was an apprentice to a doctor, and a strange sort of man he is too." He then went on, telling them tales about John Palmer and others, till they all surrounded him, and became most intensely interested in his graphic and forcible sketches.

By and by the stranger asked, "But where's John Palmer, that you said was coming to preach?" The answer was, he was not come and nobody knew why. "Well," said he, that's a pity too, that there should be no preaching; it will soon be dark. Well, would *he* preach? "Why," said he, "I shall be taken for John Palmer, and be insulted." Oh no! they would guard him. He was at length prevailed on to ascend to pulpit, when he proposed, as after all, preaching was a solemn thing, they should take off their hats while he prayed; this concluded, he read his text, and for about an hour preached as few men besides himself could preach to such an audience. All for awhile was silent as the grave, weeping, groaning, and all the other signs by which the Welsh show deep, intense feeling followed, in the midst of which the preacher said, "Now, my lads, I am John Palmer, the Baptist man from Shrewsbury, what have you more to say to me?" "When will you come and preach again?" was the inquiry from all quarters. He often did preach there again, and that "not in word only, but also in power, and in the Holy Ghost, and in much assurance;" nor was his ministry unattended with a blessing.—*Watchman and Re-flector.*

## REMINISCENCES OF INFIDELS.

When I first saw New York, I was in my 22d year, without a face that I knew, or a friend to counsel or direct me. Besides, until the day that I went on board the ship which bore me to these shores, I never was twenty miles from the house wherein I was born.

On the first Sabbath morning after we landed, three young men of our passengers called and inquired where I was going that day. I said, "To church." They answered, "We have been ten weeks confined to the ship; let us walk out and see the country, (it was June,) our health requires exercise, and we can go to church another day." Said I, "Gentlemen, since the day I was able to walk, I was led by the hand of my father to church. He stood on the shore when we sailed; as the last fastening was cast off, and the ship swung round to the breeze, he waved his hand and exclaimed, 'Remember the Sabbath day.' And if I had no respect for the fourth commandment, I have not yet forgot the *last words of my father*."—My mother died before my remembrance.

They went to the fields, I went to the church; they spent a few shillings of their week's wages, I put three cents in the plate. Some of them were paid eight and ten dollars per week; while my branch was a poor trade. By close application, I only earned five dollars per week. They continued going into the country on the Sabbath; found loose company, spent half of their week's wages, sometimes got drunk, or were caught in thunder showers, and had their hats and coats damaged fifty per cent. At the end of the year, they could show fine clothes and powdered heads on the Sabbath; I could show one hundred hard dollars piled in one corner of my chest. They are all gone to eternity many years ago; having lived fast, they died early.

In the month of August, 1794, there arrived from England a man by the name of William Carver. He entered as a journeyman blacksmith in the shop where I was at work, in Liberty street. He had a nice little woman for a wife, and two or three children. He was a Baptist by religious profession, and, by certificate, joined himself with the Baptist church in Gold street, then under charge of the Rev. Dr. Foster, where, with his wife and children, he was a regular attendant and a consistent professor. But William was a great talker, politician, and radical, as hot as the iron on which he hammered. He was soon laid hold of by the city demagogues, and honored by a sitting in their halls.

About this time, there arrived in New York, a man named Ethus Palmer, one as

he was generally denominated, Blind Palmer—having lost his eyesight by disease. By the influence of Aaron Burr, John A. Tallfellow, and sundry others of the baser sort, he opened a church in the old Assembly Room in William street, which by way of derision, they dedicated to the worship of the Prince of the Power of the Air. There Blind Palmer delivered the first public lectures in favor of Deism ever heard in America. William was led by one of his hoary-headed incendiary friends, styled moral philanthropists, into this dungeon of despair; he drank deep in their cold and cheerless doctrines, and came forth a flaming Deist. He now turned his back on the church, and set his face towards the City of Destruction; and, like all free thinkers, who never allow any one to think for himself, he compelled his wife to accompany him, and in a few months she joined him in his downward course to destruction. The children were young, and as they grew up, the father and mother let them roam in the fields, and in the streets on the Sabbath, all going to the devil in their own way. For three years after this, William and I wrought in the same shops, and our families grew up within three doors of one another. I often warned and expostulated with him, but in vain.

One day he brought into the shop an armful of books, magazines, tracts, Baptist missionary journals, &c., and among them was a fine copy of the Bible, printed at Oxford. I know not whether it was 8vo. 10mo. or 12mo.; but it was large enough for a poor Methodist or Baptist pulpit Bible. Though not half the size of a Trinity, or an Ascension Bible, or even for a grand cathedral church pulpit among the mansions of the upper ten in New York city. Fifty dollars have been paid for a Bible to lie on the desk of one of these gilded temples, while you may buy a Bible at the Bible House in Nassau street, for twenty-five cents, containing the same Gospel and the same number of words. But here lies the grand difference: from the twenty-five cent Bibles, the Gospel is preached to the poor, whereas from the fifty dollar Bibles, the Gospel is only read to the rich. From hence we may infer, that a twenty-five cent Bible with a *living preacher*, is better than a fifty dollar Bible with a *dead reader*.

But I had nearly forgotten our free-thinking blacksmith. We left him in the shop with his arms full of books; he put them on the hearth, and blew up the bellows.—"What are you going to do?" said I. "To burn them," said he. "Don't," said I.—"I'll give you two dollars for them." Says he, "I gave a guinea for the Bible in England." "If they are burned, you get nothing; take my two dollars, and



give it to the poor widow." By begging, coaxing, and a three dollar bill, I saved them from the flames.

"Now," said I, as I gathered up my bargain, "William, mark my words; before twenty years, you will become a beggar and your children will be vagabonds on the face of the earth."

He now hurried on in his downward track. In his zeal for propagating his new principles, he began to neglect his business. In the shop, in the street, and at every corner, you might find him pouring out his new light; and so vulgar and so brutish was the language in which he blasphemed everything which society holds sacred, that moderate men of any principle got disgusted, shunned his shop and company, and his worldly circumstances began to fall into decay, for he was doing business on his own account at that period. He now removed up town, and we had not met for seven years; when one morning in June, while I kept store in the Friend's Meeting-house in Liberty street, he stepped into my store at 10 A. M., and asked for twenty-five cents to buy his breakfast, as he had not tasted food that day.

I was sorry, almost to tears. Said I, "William, has it come to this at last?" Said he, "I have not a cent, nor a child, nor a friend to help me in the world."

GRANT THORNBURN.

### PRAYING A SON HOME.

WHAT thoughts crowd around the heart at the mention of these words! Years may pass away; mountains, rivers and oceans may intervene between us and the spot where first we heard a mother's prayers, yet they cannot be lost to memory. Sickness, sorrow and neglect may be suffered, and the heart may even seemingly become callous to all good impressions, yet at the sound of a mother's—a praying mother's—name, a chord is touched which thrills through the soul, and rarely fails to awaken better feelings. Does danger threaten?—We hope and perhaps fondly anticipate, that a mother's prayers which have been offered in our behalf, may be answered.

Never did I see this more forcibly illustrated than in the case of a weather-beaten sailor, who resided in one of our coast towns. I had the narrative from the lips of the mother. In making the homeward passage, as he "doubled the stormy Cape," a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and waited with the anxiety a mother alone can know, to see her son.

But now the storm had arisen, and, as she expected, when the ship was in the

most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment news came that the vessel was lost! The father, an unconverted man, had till this time preserved a sullen silence, but now he wept aloud. The mother observed, "It is in the hands of him that does all things well," and again, in a subdued and softened spirit, bowed and commended her son and her partner, in an audible voice, broken only by the bursting of a full heart, to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waited for the morning, hoping, at least, that some relief of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment, the little gate in front of their dwelling turned on its hinges. The door opened, and their son, their lost, their loved son, stood before them! The vessel had been driven into one of the many harbors on the coast, and he was safe. The father rushed to meet him. His mother, already hanging on his neck, earnestly exclaimed, "My child, how came you here?"

"Mother," said he, while the tears coursed down his sun-burnt face, "I knew you'd pray me home!"

What a spectacle! A wild, reckless youth acknowledging the efficacy of prayer. It seems that he was aware of his perilous situation, and that he labored with this thought: "My mother prays; Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he labored, till the harbor was gained.

Christian mother, go thou and do likewise. Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted for ever. He may be saved.—*New York Observer*.

### A SWEARNER REBUKED.

A CLERGYMAN riding across a bridge near where two men were fishing, overheard one of them swearing most dreadfully. He dismounted, tied his horse, and entered into conversation with the swearer, asking him many questions about his employment, and at length asked him what kind of bait he used? He answered, "Different kinds for different fish." "But cannot you catch fish without bait?" "No," said he, staring at the minister, "they would be great fools to bite

at the bare hook." "But," said the minister, "I know a fisherman who catches many without bait." "But who is he?" said the fisherman. "It is the Devil, and he catches swearers without bait. Other sinners want a bait, but the silly swearer will bite at the bare hook."

### CONVERSION OF THE AGED.

In a sermon to young men, Dr. Bedell said, "I have now been nearly twenty

years in the ministry of the gospel, and I hence publicly state to you that I do not believe I could enumerate three persons over fifty years of age, whom I ever heard ask the solemn and eternally momentous question. 'What shall I do to be saved?'" Another distinguished, and still living divine has said, "I will not say that none are converted in old age, but they are few and far between, like the scattered grapes on the outermost branches, after the vintage is gathered! Remember thy Creator in the days of thy youth."

## Christian Missions.

### CEYLON BAPTIST MISSION.

(From the Report of the "Colombo Division" for 1851.)

IN presenting a faithful though succinct record of the labors, progress and success of the cause in which we have been engaged, we feel a pleasure in giving utterance to our deliberate conviction that the prospects of the Society are as encouraging, and its usefulness as great as in any period that has passed away.

Our efforts in and around Colombo may not during the past year have been productive of much to excite and attract public attention, yet they have not been in vain. Quiet labor has been pursued day by day, and a measure of success sufficient to encourage to continued and untiring perseverance has been granted. God's word has been preached by the various agents in their different districts—the seed has been sown beside all waters and has sprung up, and there are signs of fruitfulness. If so many persons have not been added to the churches as in some previous years, it has not arisen from the want of applicants, but from caution exercised in their reception. We wish to avoid the injurious results of too hasty admission, whilst we would keep out none who ought to be in union with the people of God. Some who were admitted to membership, have been excluded for conduct incompatible with love to God and a profession of Christianity; and some have been removed by death from this stage of existence to another and a better, as we have reason to hope.

A considerable number of enquirers and candidates for Church-fellowship will also be found in the various stations of the

Mission; whilst as regards the young, it gives us pleasure to know that the schools, on the whole, have had a good average attendance.

No Missionary has been compelled to desist from his work on account of ill-health or other adverse cause—but all have been permitted to pursue their labors, each in his proper sphere, and we are thankful that, besides this, the Mission, (the whole burden of which has fallen on one European for the last two or three years,) has at length been strengthened by the arrival of Mr. and Mrs. Davis.

The various localities in which this Mission carries on its work are—

1. **COLOMBO:** The Chapel is in the Pettah. The services are in English. There is also a Sabbath-school connected with it. Throughout the year the ordinances of religion have been administered. The means of grace have been enjoyed, and the Gospel uninterruptedly preached to encouraging congregations, and the preaching has not been in vain. At the commencement of the year, it was resolved that a more suitable building than that in which we had been accustomed to worship should be erected, and we have the result of the purely voluntary principle in the neat, unassuming, substantial and convenient building in which we now assemble. In six months from the time of vacating the old house we met again on the same site. During the interval of building, worship was conducted in a house hired for the purpose, so that we have without interruption enjoyed the means of grace. This building was erected at a cost of £300. The furniture cost £100 more, and some additional work outside £15, making a total of £415; and we feel no small pleasure in being able to say, it is paid for.

\* This Report, which was read at the public meeting of the Society in February last, has only just been published. We have great pleasure in laying it before our readers.

All honor to the voluntary principle. The Baptists are few, but they did what they could—the congregation helped, and the public generously responded when appealed to. The preaching has been attended with some success—God has confirmed his own word, and the church has been increased with men, and we trust with piety. At the close of 1850 the number of members was 34. This has been increased to 49 by Baptisms and receptions from other churches. One has been excluded. The congregation is still good, and we hope gradually increasing and assuming a character of growing steadiness. The Sabbath school has an average attendance of 40 to 45 boys and girls and is under able superintendence.

**MUTUAL Native Female Boarding-school.** This school is under the superintendence of Mr. Allen, assisted by Native teachers. It consists of 24 girls who are entirely sustained by its funds, and educated partly in English, but chiefly through the medium of their own language, the Singhalese. Spiritual instruction is regularly imparted by the Missionaries, European and Native. The first object aimed at is to imbue the minds of the children with the knowledge of the truth as it is in Jesus; then to render them intelligent by instructing them in other branches of useful knowledge, and active in household duties so that they may be capable of managing a family themselves. The instruction embraces reading, writing, arithmetic, geography, sewing and other domestic matters. The Bible is the principle book: passages from it, Catechisms, and Hymns are learned by heart; chiefly in Singhalese. They take their turn also in domestic duties, that they may be fitted for the station in which Providence may place them. Some who have been instructed in this school are now occupied in teaching others, in their native villages, and some as Ayahs in European families, and we hope from amongst those at present in the school, other teachers will be furnished for female day-schools in the villages of the interior. We deem the instruction of females a most important item.

There is also a day-school for girls, in which 60 are in daily attendance, and under the immediate observation of the European Missionary. This school was established about a year ago, as mentioned in the last Report, and out of that number of girls who knew not a letter when first collected, some are able to read the Bible, others a first Reading-book, consisting chiefly of extracts from the Bible; and the remainder a series of elementary lessons. All can sew, and are thus able to assist at home in plain work of that kind. They learn a scriptural Catechism, which requires also that they

should learn proof passages from the Bible of the doctrine they are taught. This school has been throughout the year attended on the whole as regularly as can be found amongst the natives.

2. **GRAND PASS.** In connexion with this are other schools and preaching stations at Matakooly, Mitotomulle and Wellunpitiye. This station has its name from the locality in which the chapel is situated. The church, which numbers 50 members, has had an increase of two, whilst one has been excluded. The congregation averages about 70 adults, to whom the Gospel is preached once every Sabbath and once in the week by the Native Minister, and as often as practicable by the European, in Singhalese. The children who attended the day-school are also gathered on the Sabbath, when the instruction is purely that of the Bible, whilst in the week it includes writing and elementary arithmetic. The daily attendance at present is 40. There are also 4 candidates for Baptism to which none are admitted but such as profess repentance towards God and faith in the Lord Jesus Christ, and resolve with God's help to maintain holiness of conduct in their daily walk.

**MATAKOOLY** is a sub-station, with a chapel and average congregation of 30, to whom the Gospel is preached once every Sabbath and once in the week. Such as are admitted to church-membership commune with the church at Grand Pass, no church having been formed as yet at Matakooly. There are 2 candidates for such fellowship at the present time. The day-school for boys has been kept up through the year and Christian instruction has been imparted without interruption beyond that which is common to every day school amongst the Singhalese.

#### *Attendance at the Schools.*

Grand Pass,	..	40 Boys.
Matakooly,	..	25 "
Mitotomulle,	..	30 "
Wellunpitiye,	..	35 "

In this as in all other stations connected with this Mission the Gospel is preached to as many adults as can be gathered, after the examination of the school once every week. In seven other villages besides, Christ is proclaimed amongst the people and they are urged to believe on Him as the only Saviour.

3. **HENDELLA** with the Leper Hospital and Wellisere.

The church at Hendelle, numbers 18 Members with a congregation averaging 50 on the Sabbath and 30 in the week-day when the worship of God is conducted and the Gospel preached by the Native Pastor.—There has been no increase—and on the other hand no decrease.—They are appar-

ently standing still—a very undesirable state to be in.—They need arousing.

At the Leper Hospital two have been baptised on a profession of their faith in Christ. The number of Members here is now 8—and there are two candidates for admission to the little church. The Gospel is preached regularly to these poor afflicted beings every Lord's-day and once in the week besides—and thus they are not left without consolation of the highest kind; even spiritual.

WELLISERE is a School Station at which there is public religious service once every week and on alternate Sabbaths. At the service on the Sabbath the attendance has averaged about 80—and in the week, after the School examination, about half that number of adults has been gathered. There appears to have been no visible good—though the attendance augurs well. Surely some of the seed that is sown will have fallen in a good soil, though at present there is no sign of it above ground.—The School offers some encouragement—the boys many of them being able to read well and fluently.

The average attendance at the School :

Wellisere, .. .. 52 Boys.

The Gospel is also preached in other villages periodically to the number of 18.

4. GONAWELLA.—The church at this place numbers at present 35 Members. The congregation on the Sabbath averages 50 adults and that on the week-day 30. They have been at peace during the year and the church has not been diminished in numbers either by death or any other cause. The Members have maintained their profession by an orderly walk, and signs of good are apparent. 10 candidates are anxious to avow their attachment to the Saviour by being baptized into his death.—Theirs has been a lengthened probation and we hope that when they are admitted to the church they will be enabled to walk in accordance with the requirements of the Gospel.—Connected with this Station are 10 other villages in which the way of salvation is proclaimed and the claims of religion are urged periodically on the ignorant and benighted inhabitants by the Pastor and his reader.

At two other places in addition to Gonawella there is a service on the Sabbath—and one in the week, at which the adult attendance averages 30 and 20 respectively. It has 4 Schools, two of which are supported by the Mission Funds, and two by private contributions in the station—the Mission supplying their books. There is also a Female School of 30, to whom reading, writing and sewing are taught.

The attendance at the Schools :

Gonawella,.. .. 40 Boys.

Bolagaha, .. .. 35 "

Mababana, .. .. 25 " .

Kalany, .. .. 25 "  
Gonawella,.. .. 30 Girls.

5. KOTTIGAHAWATTE.—With Wailgama and Tomboville.—

Kottigahawatte is a large and interesting Station, one in which the results of the Gospel have been greater and more encouraging perhaps than in any other Station. Though no actual additions have been made to the church during the past year—yet good has been done. No diminution has been experienced and we hope there has been steady growth and advance in spiritual life amongst those who are in the church. A large number was baptized in the preceding year towards the close, and all have consistently maintained their profession. There is at the present time a goodly number of inquirers after salvation—so that there is much to encourage those who are engaged in the great work of advancing the Redeemer's interests to persevering and unwearied labor in his cause. The candidates for Baptism at the present time amount to 10. The number of church Members is 80. The congregation on the Sabbath averages over 100, and at 3 week-day services which are held in the Station there is an average of about 30 at each. Two other Sabbath services are held at other places in that Station with an average attendance of 40 at each. This Station comprises 10 Schools for boys and girls, all of which form so many preaching places. These with 26 villages form a field in which the Gospel is preached once in a month on an average by the Pastor and two readers, who are engaged there to spread abroad the good tidings of salvation through Christ Jesus.

WAILGAMA is a sub-station at which the Gospel is preached every Sabbath twice by one of the Kottigahawatte assistants—once in two months by the Pastor, and monthly by the European on his way to Hanwella. There is also a service once in the week day by the Assistant, who spends 4 days there every week, visiting the surrounding villages. The attendance at the chapel on the Sabbath is about 80. The Members of the church are 28—and there are 7 candidates for Baptism. There is also a School for boys in which 24 are in daily attendance.—It is not without a prospect of good, the number of candidates shewing we hope that the Gospel is not preached in vain.—Great pains are taken with all who manifest concern for their soul and great caution exercised in their reception to the churches. Hence the reason why there have been on the whole comparatively few additions to the various churches. Mere increase of numbers is no sure criterion of prosperity. The people here are proving the value and strength of the voluntary principle. They are poor—but they are

showing their love of the Gospel by building a new and convenient chapel. It is in a stage of considerable advance and so far has been carried on entirely at their own cost, and has been in fact of their own devising.

**TOMBSOWILLE**—is visited occasionally by the Native Pastor of Kottigahawatte for the purpose of ministering to the spiritual wants of 16 members of the church who reside there. To these the ordinances of Christianity are administered, and the Gospel is proclaimed to as many besides as may be gathered together. A reader visits it more frequently and itinerates to some of the neighboring villages and thus the way of salvation is made known amongst them.

It would be matter of gladness to us, could we give more attention and assistance to this district, occupied as it once was by a resident assistant.—We cannot however do as we would till the necessary funds shall be placed at our disposal.

The Sabbath services held there offer encouragement, the average attendance being 40 at each.

#### *Attendance at the Schools.*

Kottigahawatte, ..	22 boys
Koodabutgama, ..	16 girls
Mahabutgama, ..	35 boys
Kalanymulle, ..	26 "
Ambetele, ..	34 "
Mulliriawe, ..	21 "
Oodoomulle, ..	31 "
Bombiriya, ..	31 "
Kottuwille, ..	25 girls
Saidawatte, ..	45 boys
Wailgama, ..	24 "

**HANWELLA and PITTMOPPEY.**—The Church at Hanwella consists of 30 members. The average congregation on the Sabbath is not much larger, numbering only 35. It seems small when compared with the number of members, but this will be in some measure accounted for, when it is remembered that those members are scattered about, some of them residing at a distance of several miles. They commune at Hanwella at the monthly administration of the Lord's Supper and avail themselves of the ordinary means of grace at the weekly or fortnightly visit of the Missionary at Pittmoppey or other of the villages. A week-day service is also held at Hanwella at which the average attendance is 25—whilst at the monthly visit of the European more than 100 adults might be counted. This station has long been a source of anxiety to the Missionaries on account of its apparent barrenness. It has been for years as a valley of dry bones—many and dry—yea very dry,—baffling apparently every attempt of the Missionary located there. The Gospel we believe has

been preached, but apparently without effect, though it was otherwise in the days of Mr. Daniel.

His labors in that part of the interior, pursued for a period of about ten years and extending over a circle of perhaps 10 miles in diameter, were not in vain. Numbers heard the Gospel and some embraced it and were gathered into the church of Christ—many have since been removed and others remain and have maintained their profession to this day—but of late there has been no increase to the church, no conversion—no coming out from the ranks of the ungodly—there has been no awakening.—We hope however that the labors of the Native Missionary are not altogether lost—although there is reason to fear they are, in addition to the common obstacles to the spread of the Gospel, thwarted and hindered by influence which would be better employed in attempts to further the best interests of the people; there is a sign of good notwithstanding these things. There are 7 candidates for Baptism in the station. The school is not large but holds out some encouragement. The attendance varies—the difficulties to be grappled with being the same as in many such places.

It has 25 boys at present, several of whom read tolerably well in the Bible and are able to repeat the Catechisms that are used.

**PITTMOPPEY** a sub-station is about 6 miles from Hanwella. About 10 of the members live here, and a service once a fortnight on the Sabbath—and once in the week in turn with 10 other villages,—is held for their benefit and that of others, who may be gathered together at the visit of the Missionary. The way of salvation is thus systematically made known amongst them, and if God's Spirit be sought, such labors will not be without their appropriate fruit. We may have to wait for the blessing—but it will not be withheld if we be only found faithful.—The work we have to do is peculiarly a work of faith. It is for us to labor, assured that in due season we shall reap if we faint not.

**7. BYAMVILLE, AND KALUWALGODA.**—The Church at this place consists of 102 members, 30 of whom reside at Kaluwalgoda or in the neighborhood—a considerable distance from Byamville.—The number of members is less than it was at the close of last year. Four have been added by baptism during the year—but 6 have been excluded for unworthy conduct, and 2 have died, concerning whom we have good reason to believe that their faith was not in vain. They lived by the faith of the Son of God, and they died in the faith—and from our own personal intercourse with one of them especially we can say that his end was peace.—There has been in connexion with

052  
ORE/B  
Vol 7

this church that which we deplore, a falling away—a profession disgraced—a Saviour dishonored;—but on the other hand there has been something to cheer—to gladden and encourage. There are still 17 inquirers after salvation and candidates for Baptism—concerning whom we hope it may be found that they are sincere—and will prove that they are new creatures in Christ Jesus. The services on the Sabbath, 2 in number, are well attended, as is also the week-day services. In addition to the week-day service in the chapel 5 others are held at the school-stations around Byamvilla at which there is an average attendance of about 30 at each. It embraces a district in which there are 30 villages in which the Gospel is preached on an average once a month by the Native Pastor and his reader, either publicly or from house to house.

*The attendance at the Schools.*

Byamvilla, ..	.. 26 boys
Dolupitiya, ..	.. 38
Todowagedara, ..	.. 38
Cosrupuya, ..	.. 35.

KALUWALGODA.—The Sub-station is about 18 miles from Byamvilla and from Colombo—30 of the members reside here and meet weekly for worship in their own little chapel—Some of them are active in spreading the knowledge of the Redeemer amongst their neighbors—reading the scriptures and religious tracts to them—and conversing with them about the things that concern their souls. They are visited monthly by the Pastor of Byamville who administers the Lord's supper to them—and also by the European as often as practicable. There is much to interest about the people, left as they are in a great measure to themselves, but we hope the time is coming, when we shall be able to do more for them than hitherto. There are four day-schools in this neighborhood in which many children who would otherwise obtain no instruction at all are taught daily in the scriptures which are able to them make wise unto salvation through faith that is in the Redeemer.

*Attendance at Schools.*

Kaluwalgoda, ..	.. 19 boys
Makawitte, ..	.. 30 „
Yakkodoowa, ..	.. 22 „
Oogulboda, ..	.. 18 „

In the above mentioned stations—through the instrumentalities employed under God by the Baptist Mission, congregations have been gathered, churches have been formed—each enjoying the means of grace and the regular preaching of the Gospel by its own Pastor and the periodical ministrations of the European Missionary.—It is manifest too in these various stations that the Gospel has not been and is not preach-

ed in vain—and if the success has not been what we might have looked for had we all been as earnest and diligent and devoted to the work of advancing the Redeemer's Kingdom as we ought to have been, yet none who will take the trouble to inquire, to investigate and observe, will be disposed to say that little or nothing has been done, and that the people who have embraced the Gospel have not advanced mentally, morally and spiritually. There has been conversion and we believe sincere, not perhaps in every instance, where a profession has been made. Yet there has been conversion and sincere, to no small extent—and amongst those who have been brought into the visible church of Jesus Christ there has been growth in grace and in the knowledge of the Lord and Saviour Jesus Christ.—In proportion to the means of grace they have, they are not behind many who have been more highly favored than they—and when it shall be that the Natives can be supplied with the Bible, so that every man may possess the word of God for himself, we see no reason why the Singhalese may not rank with any in knowledge and experience of divine things, and exemplify as fully in their daily walk and conversation the graces of Christianity. Many do, notwithstanding the disadvantages under which they labor, adorn the doctrine of God their Saviour and set an example to others around them. There are at the present time 416 members in these churches—and 61 candidates for church fellowship—so that if we should be spared to another anniversary we hope to tell of many more being added.—There are also, besides the Schools at Mutwal—30 day Schools scattered through these stations, all of which are preaching places at which the Gospel is proclaimed every week—and if you add to this 116 villages, which are visited, on an average, once a month by the various agents, it will be seen that a goodly number of the people who live in these districts have the word of life addressed to them, and are urged to flee from the wrath to come. To bring the people to a knowledge of truth as it is in Jesus, that they may be saved, is the first aim of the Missionaries, and this by the preaching of the Gospel publicly, and by teaching it from house to house. As a suitable accompaniment they seek to enlighten the young and rising generation by planting Christian Schools in every locality in which they labor—to impart a knowledge of the Bible is their first aim in this department also—though other branches of knowledge which are likely to inform the mind and render the children intelligent are taught, as far as our limited means will allow.—Scriptures and parts of scriptures have been distributed to a limited extent only—but religious tracts have been sup-

plied to all who are able to read and desire to have them; 15,525 have been scattered abroad during the year, and we hope not in vain.—These have been supplied by the Singhalese Tract Society.

With regard to the expenditure, for a report will not be all that is looked for unless this be told, we are able to say that it has been about the same as last year for direct mission purposes.—Independently of the Female boarding School—these stations have cost £825, which includes the salary, house-rent, and horse and travelling expenses of one European Missionary—and rather a heavy sum for discount on bills—from which all we suppose have suffered more or less. Towards this the Ceylon community have supplied about £195.—This sum is something less than was collected last year. The falling off has been in the donations rather than subscriptions, and though we would rather see it increase than decrease, yet we cannot complain when we remember that much beside has been given towards objects connected with this same mission, though not specified in the report as immediately connected with it and part of it.

The female boarding school is not directly identified with the mission, because not sustained out of mission-funds, and yet the community when appealed to, has generously responded on behalf of it. That school has cost £132 15s. 2½d., towards which the annual subscriptions in Colombo amount to £31, and donations to the amount of £11 6s. have been given: the rest has been obtained from England in money and in goods. It is worth mentioning here, by way of example and encouragement to others to do likewise, that on the perusal of a letter written by the Missionary to a church in England in which this school was mentioned to them as worthy of sup-

port, one gentleman immediately offered £35 per annum if any one else would give an equal sum. His challenge was accepted by a Sabbath-School that is taught in New-Park Street, in the Borough, and not many months ago they transmitted the £70. The rest of the money has been furnished by boxes and work done by the school. The cost, it should be said, includes board, clothing, washing, teachers' and servants' wages, and Bungalow rent. There are 24 girls, besides the teacher and servant, sustained.

Other sums have been spent for special objects. The Pettah Chapel is an example. It has already been said that the cost has been £415, and that it has been paid for. If, then, something less has been realised for direct Mission purposes, yet far more has been raised than in any preceding year of the Mission. For all that the community has done, we feel that we owe them a considerable debt of gratitude.

This Society has also a flourishing Mission in the Central Province, embracing Kandy and Matele with the surrounding neighborhood. The Agency employed is wholly Native, the work confined entirely to them, and we are glad to be able to say that God has prospered the work in that district during the year. Additions have been made to the church there, and they have not suffered from any untoward cause.

Much has been done by ourselves, though few, and much has been done by kindred Societies; yet still much, aye very much, remains to be done. There are lengths and breadths of land yet, where the Gospel is not known, where it is not preached by any, where Satan reigns undisturbed; and we think of the benighted people, and these dark places sometimes till our hearts ache with sorrow for them, and our own inability to do anything for them.

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## Essays and Extracts.

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### THE LAKES OF PALESTINE.

Of the lakes of Palestine there are three, of no little note—the Waters of Merom, the Lake of Tiberias, and the Dead Sea.

The waters of Merom are the most northerly, and least interesting. They are formed by the Jordan, and consist of a considerable marsh and the lake now called El-Huleh, and denominated by Josephus, Samochonitus. The marsh is perfectly level, and covered with flags and rushes. The shores afford fine pasturage for sheep and cattle. Numbers of both may be seen every day and all day long feeding quietly,

while the only dwellings in sight are the black tents of their Arab masters along its banks. This marsh is about ten, and the lake seven miles long and six broad; so that, both together, they cover about as much land as the lake of Tiberias. The waters of the lake are clear and sweet. Many-water fowl sport upon it, and its banks are enlivened by large herds of cattle, with their herdsmen.

In the neighborhood of this lake two battles were fought in old time, the particulars of which are given in sacred writ.



The first is in Josh. xi. 1—15, where we read that the northern kings of Canaan joined cause against that general, and came down with their hosts, "much people, as the sand is upon the sea-shore in multitude, with horses and chariots very many," and encamped on the banks of the "waters of Merom." The second was 150 years after, and is recorded in Judg. iv., where we find that the northern tribes of Israel, having greatly sinned against God, were given into the hands of Jabin, king of Hazor, "the captain of whose hosts was Sisera," and who held them in bondage for above twenty years, when, under the spirited conduct of Deborah, the Israelites arose and gained the decide! victory in which the hosts of Sisera were routed.

Ten miles to the south of the waters of Merom is the lake of Tiberias, a beautiful, and we had almost said, a consecrated sheet of water, for ever rendered memorable and interesting by being mixed up with the history of the Son of God. On these waters he walked as on dry ground; and there he spoke the tempest to a calm. Round these shores he went preaching the gospel, and performing some of his greatest works. On those mountain sides he fed the multitudes; and amongst those tombs delivered and blessed the demoniacs. Then the shores of the lake were well crowded with towns and people. There stood near at hand Bethsaida, Chorazin, and Capernaum. Here, too, were many fishing villages, and the lake was covered with their boats. Now all is changed. In the place of cities are heaps of unintelligible ruins, and of the "many boats" there remains not a single skiff. All seems to have been blighted; and the terrible curse uttered by our blessed Lord against the cities that had refused his gospel is only too fearfully fulfilled. Still the lake is there, the hills are there, and much of the scenery must be as in the days of Christ.

Dr. Clarke has given us, perhaps, one of the best descriptions of the scenery of Tiberias we possess. His point of view was the top of the mount of Beatitudes, and its distant northern and eastern boundary, the snow-capped Hermon, and the fine mountain range descending from its sides. From this point "a view was presented, which for its grandeur, independently of the interest excited by the different objects contained in it, has nothing equal to it in the Holy Land. From this situation we perceived that the plain over which we had been riding was itself very elevated. Far beneath appeared other plains, one lower than another, in regular gradation, reaching eastward as far as the Sea of Tiberias. This immense lake, almost equal in the grandeur of its appearance to the Lake of Geneva, spreads its waters over all

the lower territory. Its eastern shores exhibit a sublime scene of mountains toward the north and south. \* \* \* The cultivated plains reaching to its borders, which we beheld at an amazing depth below our view, resembled, by the various hues their different produce presented, the motley pattern of a vast carpet. To the north appeared many snowy summits towering beyond a series of intervening mountains." Further on, he says, "It is by comparison alone that any due conception of its appearance can be communicated to those who have not seen it. Speaking of it comparatively, it may be described as longer and finer than any of our Westmoreland or Cumberland lakes, although it be perhaps inferior to Loch Lomond, in Scotland. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty it perhaps comes nearest to the Lake of Locarno, in Italy, although it is destitute of anything like the islands with which that majestic piece of water is adorned."

To those who know the Scottish lakes, it may not be uninteresting to know that some travellers assert that Loch Tay gives the best idea of the Lake of Tiberias of any of our British lakes, and that Loch Lomond is three times its length, and Loch Ness twice its length.

Very different impressions have been formed by travellers of the scenery of the lake, from the different seasons at which they have visited it; and this must account for their apparently contradictory accounts. "The scenery of the lake," says Dr. Kitto, "in the season of spring and early in summer, when the shores and enclosing hills, especially on the western side, are clothed in various shades of rich and luxuriant verdure, present a very different aspect from that which is witnessed, and make a very different impression from that which is experienced when the herbage is dried up by extreme drought in a later season of the year, and when everything around the whole cincture of the lake offers a withered and barren appearance."

Still Tiberias is ever interesting, and its clear and placid surface, the deep blue of the sky above, the general character of its scenery, and its sacred associations, cannot fail to impress the minds of travellers, and make them speak in glowing terms of their visits to its shores.

The length of the lake is about twelve miles, and its breadth six. Its form is that of an irregular oval, and its level at the surface below the Mediterranean, 328.98 feet. On the southern part of the lake and along the eastern shore the mountains rise steeply to about 800 or 1,000 feet above its level, while on the north-west they do not rise above 500.



The water of the lake is clear and still, abounds in fish as of old, but has no fisheries upon it. A very little fishing along its shores serves to supply the inhabitants with all they want.

The low situation of the basin, and the deep valleys and passes into it, give to the region a tropical climate, and a corresponding vegetation. The palm, the lotus, and the oleander are found about the lake, and large quantities of melons of a superior quality are raised along its shores.

The lake is but little referred to in the Old Testament, but in the definition of the boundaries of the tribes is called the Sea of Chinnereth (see Numb. xxxiv. 11; Josh. xii. 3; xiii. 27). In the books of Maccabees and Josephus it is called Genesareth, and in the New Testament is generally spoken of as the Sea of Galilee. John calls it the Sea of Tiberias (vi. 1; xxi. 1); and by that name it is now usually known.

Many, very many are the useful lessons a visit to Tiberias might read over to the mind. From Gadara, where the demoniac was cured, we might learn the might of the grace of Christ, that could reach to his desperate case, and can still meet the deep ruin of the worst of men. From the mount, on the grassy sides of which the hungry crowds were once fed by Jesus, or from the recollection of the storm on the water he once spoke to peace, we might gather delightful encouragement in dark, trying, and difficult moments, from his power to help in each time of need. And from the ruined sites of cities in which he once proclaimed the gospel we might read out the terrible doom of those who despise their day of grace, and wilfully reject salvation. "Verily, I say unto you," is the sentence written over those ruins, "it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."—*Bible Class Magazine*.

## ILLUSTRATIONS OF AMERICAN SLAVERY.

THE following deeply affecting incidents have been given to the world by an eyewitness of the occurrences, in consequence of the denial of some pro-slavery papers of the truthfulness of the horrible pictures drawn by Mrs. H. B. Stowe, in her recent highly popular work, entitled "Uncle Tom's Cabin; or, Life among the Lowly." We believe, whatever impressions may have been made by the perusal of that work, that if the whole truth were told, a much deeper feeling in opposition to the accursed system of American slavery would be speedily created. If any of our

readers have not yet read Mrs. Stowe's work, we heartily recommend them to obtain it, as it reveals in eloquent language many of the monstrous evils under which the poor slave is condemned to eke out a miserable existence. We are indebted to the "New York Independent" for the following extracts:—

"I was on a hunting expedition, and about thirty miles from the town. The 'rancho' where I stopped was on the lonely bank of a gloomy stream, in the heavily timbered bottom, surrounded by live oaks and towering cotton woods heavily draped with the darkly trailing moss, and miles from any other human dwelling. The proprietor of the establishment was a brawny, coarse brutal man, from whose soul every noble and generous feeling, if such had ever existed there, seemed to have been obliterated through the combined indulgence of passion and appetite; his 'accustomed beverage' was whiskey, and oaths his vernacular. He was the owner of four slaves, one of them a woman. During the three days I spent there, I saw no smile nor gleam of happiness or hope on the countenances of those poor creatures, but one changeless look of sullen, blank despair. The only reign they appeared to know was a reign of terror. Even the little child that crept silently out of their cabin and about the yard seemed never to have learned that there was such a thing in the world to which he had been doomed, as joy. Observing that the poor woman was scarcely able to move about, we inquired the reason, and received the following reply: that the day before she had accidentally broken the spout of a cast-iron tea-kettle, and for this had been most cruelly beaten. 'She won't break another, though,' said the monster, to whose tender mercies God had mysteriously entrusted that, his desolate creature, 'for I gave her the— flogging that ever one nigger had.' The poor creature was a woman in a Christian land.

"As we sat by his log-fire in the evening, our host told us of a case that had lately occurred on a plantation, just across the prairie. An old man, who had been a fireman upon one of the boats on the Mississippi, had become worn out and been sold, and had reached that final scene, the 'plantation.' Possessing a vein of genuine wit, and having been long employed to make sport for others through his shrewd remarks, he had contracted the habit of great talkativeness. Upon the plantation, 'no noise' being allowed, this habit of his had to be broken up. Other means having proved unavailing, the lash was resorted to, and failing in the first application to effect a cure, had been applied most fearfully a second time, and at the close, mingled gunpowder and vinegar rubbed into

his lacerated, quivering flesh. In despair, the poor wretch had wandered out into the prairie, and there, in his desolation and loneliness, had perished of his wounds and the cold. All this had occurred a few days before the time of the narration. That poor creature had a human heart, and this is a Christian land. 'I tell you,' said our Degree, in conclusion, 'if you're going to break a nigger, you've got to take him when he's young.' Yes, he who has once learned that he is a man, can never forget the lesson.

"Disgusted and sick at the brutality and loathsome coarseness of this human ogre, I stepped out of the cabin, and stood alone on the river bank. The dark stream was flowing beneath me; the dense and gloomy swamp-forests were standing around me; all was sad, and rayless, and hopeless. Never shall I forget my emotions as I stood there, in silence and alone, and asked why a just God should permit such things to be. The burning prairie, just over the tree-tops on one side of me, was rolling upward its lurid volumes of smoke and flame, while in the opposite heavens the stars were quietly shedding their silvery light, and the constellations ascending the skies as peacefully and joyously as though there were no sorrow or suffering on earth. I remembered that a day was coming, of vengeance and fire, and that above the stars sat a Being, who regarded from heaven the lowliest of His creatures, and beheld 'the tears of such as were oppressed and had no comforter,' and I looked forward exultingly from that lonely scene of sorrow and sighing, to that day when God should right all wrongs, and pour an awful radiance over all his dark providences in this world. 'When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.'

"I afterwards inquired of an intelligent gentleman, with reference to these cases, if there were no laws against such cruelty. 'Yes,' was the reply, 'there are statutes against it, but they are a dead letter, for one planter doesn't like to interfere with the concerns of his fellow-planter, and the 'property' consideration is the only one that is of any practical avail. If a man kills his nigger, it is his own loss, and he cannot afford to be cruel!'

"I take no pleasure in narrating these circumstances. They are not given as examples of the ordinary working of the system. Such acts would be condemned by the great mass of slaveholders themselves, as utterly and indignantly as by any men on earth; they are blood spots on the garment. But they show what the system *admits* of—what in fact the *system* is. No power on earth can preserve the slave from falling into the power of such

masters—and then how desolate his condition! Alone on the plantation or in the swamp, no eye beholds his sufferings, no ear hears his groanings. God alone takes cognisance of his wrongs; but of Him, his merciful Father in heaven, the poor creature knows nothing. The wretch that rules him is his only God, and he only knows to quail beneath the eyes that glare on him. It is vain to attempt to ignore the truth in relation to the system of American slavery, that system which places one human being at the sole mercy of his fellow, with no protection and no hope on this side the bar of God. Let him who *can* believe that, with a just God above us, it is to abide for ever.

"Another instance that came under my observation was of an entirely different character, but scarcely less affecting. A tall, proudly-formed, noble-looking African had been torn from his home and brought across the waters. They told me he had been a chief in his own country, and accustomed to receive all attention and honors from his tribe. He still bore the marks of the royal tatoo upon his face. His manner was gentle and mild. He was unable to converse with any one about him, but with a kind master lived pleasantly, and was treated with tenderness. His spirit had been broken by his sufferings, and he was as quiet as a child. I inquired if he was always thus, and was told in reply, '*Always, except when he thought of his home, and that made him crazy.*' All else had perished—pride, and strength, and hope; but the undying affections of his human heart had outlived all, and were throbbing in his bosom still. Love is stronger than death!

"I stood beside him in the garden one day, as he plied his spade, talking the while to himself in his own strange dialect, the tongue of his childhood and his home, and tried to go back with him in imagination to the spot where he had learned it. There, beside the 'living freshness' of some one of Africa's 'sweet fountains,' underneath the foliage of some one of its green and fragrant groves, had stood his cottage, his home. There, 'a prince among his tribe,' he had received their homage. There, as the mild shades of evening closed the day, he had fondly passed the hours with his wife beside him, and his little children around him. Now, torn from them by ruthless hands, afar in a land of strangers, how sadly and tenderly might his thoughts go back; how tearfully would memory awake the past. Well might he weep, well might he plead for freedom and return.

"My wife, the long, long day,  
Weeps by the cocoa tree,  
And my young children leave their play,  
And ask in vain for me."

"As I stood there gazing in silence on him, such busy thoughts thronging my mind, the tears came to my eyes, as I reflected that he must die far away from all he loved; that, 'by the cocoa shade,' his wife should wait for him in vain—and weary with watching, finally sink down in like

despair. What would I not have given, could I have taken him back to her once more, and once again gathered his children about him at the door of his own beautiful home! They will meet again at the bar of God, and he who sitteth there will deal with them in mercy."—*Anti-slav. Reporter.*

## Notices of Books.

### THE EASTERN LILY GATHERED: A MEMOIR OF BALA SHOONDORE TAGORE.

BY THE REV. EDWARD STORROW.

A SURVEY of missionary effort and success in India can hardly fail to distress and discourage the mind of a Christian. Though the known results which have followed the preaching of the Gospel are in themselves great, yet when compared with the agencies and influences which have produced them, with the time which has been expended, and with the work which remains to be done; they will be felt to be very small and inadequate. The souls of many of God's servants are bowed down within them as they reflect upon the weakness and fewness of those who are upon the Lord's side, and again upon the unnumbered multitudes and unabashed insolence of those who will not have him to reign over them.

Probably few persons who take an active interest in Indian missions are strangers to discouragement and distress from this cause. As they look over the vast fields of heathendom before them, they feel somewhat as Elijah felt when he thought himself alone and hated, amongst a nation of idolaters. But when the prophet uttered his complaint, "what said the answer of God unto him? 'I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.'" Perhaps, were God again to break silence, he might reply to our lamentations in a similarly encouraging announcement. In nearly every mission, facts have been brought to light which show that the truth has often spread in silence and secretly, where its existence was altogether unsuspected even by those who were looking most anxiously for some evidence that they had not labored in vain. Cases like these are precious, not only for the

actual success revealed by them, but for the encouragement they suggest. They remind us that we know not the way of the Spirit,—that our broadest, boldest view of the operations of God is both circumscribed and superficial,—that we see only parts of His ways and hear but a little portion of Him. The character of the social and domestic institutions of India, its vast and wide spread population, and the methods of disseminating Gospel truth which have been now for many many years vigorously employed by missionaries, all render it highly probable that no insignificant amount of good has been achieved which has never yet been disclosed. Some of this may yet gladden our hearts, and as to the rest,—“the day shall declare it.”

The condition of the women of India has often occupied the thoughts of the Christian philanthropist and filled his heart with sorrow. Cast down as they are from the position which our gracious Creator has designed for them and has fitted them to fill, and reduced to the abject condition of bondswomen in their own households, “by whom shall they arise?” Untaught and shut out from intercourse with society around them, they are alike inaccessible to the voice of the evangelist and to the Christian tract or gospel. “How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?” As regards women, the prospects of Christian Missions are indeed discouraging, and had we not the promise of God as our surety, and his Spirit for our aid, we might almost despair of its ultimate success.

The memoir of 'Bala' Shoondore

Tagore is strikingly illustrative both of the disadvantages under which the women of the East labor, and of the remarkable methods whereby God accomplishes his purposes of grace. She was the daughter of a Kulin Bráhmaṇ at Jessore, and was married into a highly respectable and wealthy family in Calcutta. Her husband, who had been a student in the Hindu College, was much interested in the study of the Evidences of Christianity, and in the perusal of the many works on the subject which have of late proceeded from the English press. From him, she first heard of Christianity, when about twelve years of age. Up to that time she had known nothing of any religion besides the Hindu, but the account her husband gave her of the Gospel so engaged her attention, that she eagerly craved instruction in its tenets, and appears without hesitation to have received it as the foundation of her hope. Longing for a fuller and more accurate knowledge of the truth, she resolved to learn English, and without communicating her purpose to any one, she commenced the study. When her wishes were discovered by her husband, he undertook to instruct her, and aided thus, she

made rapid progress, and soon attained a good knowledge of the language, and even exhibited remarkable skill and taste in composition. Meanwhile her faith in Christ was steadily advancing towards maturity, and she was urgent with her husband publicly to profess Christianity. For this he was not prepared,—he was rather a theorizer in religion, than a meek believing recipient of it,—and while he hesitated, his lovely and interesting wife fell into a rapid consumption and died in July 1851, in full and triumphant confidence on the Redeemer of men. At her death Bala Shoondore was about eighteen years of age.

Such is a very brief sketch of the memoir before us. The book is written in a pleasing style, and embodies many interesting observations upon the condition of women in the East. We cordially wish it an extensive circulation, and are not without hope that it will tend to increase the interest with which the progress of Christianity in India is regarded, and to call forth fervent prayer that many a Hindu Zenána may witness triumphs of the cross of Christ similar to those which were exhibited in the short career of Bala Shoondore Tagore.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Ceylon.*—A letter from Mr. Allen, dated November 19th, 1852, conveys the following cheering tidings: "About six weeks ago, C. P. Ranesinghe baptized *four* persons in the river, on a profession of their faith in Jesus. They promise to adorn their profession. They were all added to the church in Grand Pass.

"On Wednesday, November 10th, I preached at Kottegahawatta, on a baptismal occasion. It was a glorious high day, on which *twenty-seven* men and women were baptized into the name of Jesus Christ. Fourteen of them belonged to the Gonawella station, now under the charge of P. Perera; the other thirteen to Kottegahawatta. They had been on probation for two years and upwards. Every possible means had been used to ascertain their real character and

we hope they are truly the subjects of divine grace.

"Others are to follow, at Hendella, Byamvilla, Hanwella, &c."

*Calcutta.*—One woman, a convert from Hinduism, was baptized at *Intally*, on the morning of Sabbath-day, December 12th.

*Balasore, Orissa.*—Mr. Cooley writes:

"Two young men from our Khond School were added to our little Church here last Lord's-day, (December 5th,) by baptism; making in all eleven who have been added to the church since March last, and ten of them by baptism. The most of them are young people from our Boarding School. The spirit of revival still continues in the midst of us. Our little church was never in a more prosperous state. The prejudices of the heathen round us are gradually disappearing, and the people are daily more inclined to listen to the Gospel. Our cold season's excursions

thus far have been encouraging; and we can but believe that the days of heathenism and darkness in Orissa are fast being numbered.

### Foreign Record.

#### THE MISSION TO DENMARK.

THE following extract of a letter received August 28, 1852, from Mr. A. P. Förster by Mr. Norton, will, we doubt not, be very interesting to our readers.

"The West Zealand church has now begun in good earnest to build a meeting-house. With their means it is no little undertaking; most of them are very poor, but they are greatly in want of it; they are obliged to borrow most of the money. I am sorry there should have been any objection to helping them with a little of the money collected when in England. I can scarcely think that most of the contributors would object to it: the first money promised me was for building the first Baptist chapel in Denmark. I am glad the friends here have begun, and that we have now the prospect of getting at least one decent place to meet in for worship in this country. Saturday, 30th July, I left Copenhagen in a steam-boat for Nykjöbing, in Falsten. I thought to make a beginning, and try through the grace of God, to make an opening, and prepare for future usefulness; however, it was hard work. I almost thought I should have to leave again without having done anything but distributing some tracts; for this reason I was very sorrowful, and cried to God that he might be with me and help me, and open doors for usefulness. On the Lord's-day, I went about the place seeking for people who feared the Lord, or would listen to the word of God, but did not find any. In the forenoon I went to church, and heard a sermon from Matt. vii. 15—21, directed against false prophets. The preacher had in view the Mormonites, who have made a great noise there, and perhaps also the Baptists. Infant baptism (or rather sprinkling) was set forth as the chief requisite to Christianity, as essential to salvation, while the love of God and faith in the Lord Jesus Christ were scarcely mentioned. After service I went to distribute a few tracts; the people seemed to shun me. From Nykjöbing I went to Sackjöbing on Laaland, but there I met with but little better success; from thence to a place called Taarpé, south of Zaaland, where brother Jørgensen is living. I arrived there late in the evening, after having walked from fifteen to twenty English miles, and unfortunately the brother was from home. I told the people with whom he lodges I was from Copenhagen, and should be glad to stay there that night; they were reluctant

at first to accommodate me, but at length allowed me to remain. Next morning I gave the people some tracts, and had long conversation with the farmer with whom I lodged, on religion in general, and on the state of his own soul. I found him pleasant and sensible. I asked him whether he did not think I might do good by speaking to the people in the village about these things, and whether we might invite them to come to his house in the evening, that I might address them. He thought it could do them no harm, and though at first reluctant to opening his house, he at length consented. I met brother Jørgensen, who was glad to see me, and told him of the evening meeting. A goodly number of people assembled. I commenced with a hymn, but as I had to sing alone, gave that up, and read a chapter in the New Testament, engaged in prayer, and proceeded to address them from 1 Tim. i. 15; first, I proved man was a sinner, his neglect of the word of God, and prayer, ingratitude for mercies received. I alluded to the awful practice of cursing and swearing, so common in this country. While speaking on this, a young man in the room began to swear. I turned towards him, and addressed him in a solemn manner, reminding him of the awful sin he was committing; he seemed ashamed and was silent, but a schoolmaster standing outside the window, interfered in a manner to encourage him in his sinful conduct, and to induce others to follow his example. A discussion arose between the schoolmaster and myself, he was soon silenced, and I proceeded with my discourse, endeavoring to direct their attention to the love of the Lord, in coming into the world to save sinners. I had not said much before I was again interrupted. The schoolmaster could not keep peace, and others, encouraged by his example, were not slow to follow it, so that I found myself in rather a critical position; the Laalanders appear a passionate people, crimes have been committed by them, malicious murders, setting fire to one village, plundering another, &c. I felt I was left, under God, at their mercy; I trusted in the Lord, knowing he was able to protect me. They looked at me with fierce countenances, yet they were not permitted to touch me. I was cautious in what I said, so as not to provoke them unnecessarily. The schoolmaster called us anabaptists: I endeavored to shew him we baptized but once, and that infant sprinkling was not baptism. I pointed out the difference in mode and subject, in infant and adult baptism; that both could not be baptism according to scripture. He burst out in passion, and said, "Well, every stupid beast might see there was a difference between an infant and a grown-up person."

When he was quiet, I said, "As you cannot but acknowledge the two baptisms are different, the question is, which is right, and which is wrong." Now as the word of God is the only infallible judge to decide this question, putting my New Testament on the table, I said, "Now any one who likes, come and show me but one plain, distinct and decided passage that speaks about infant baptism, and I will give in; on the other hand I shall be willing to prove, not with one, but with many plain, decided and unambiguous passages, that the believers' baptism we contend for, is right, and the only scriptural baptism." Having said this, I sat down waiting to see the schoolmaster come in and take the Testament, or that some one else should do so, but no one said a word; all were speechless. I asked again if no one would do me the favor; but to no purpose. Some began to leave the room. Pressing the schoolmaster rather hard, he replied he would not that evening, perhaps another time. I told them plainly they could not prove infant baptism, there was not a single word in the whole Bible about infant sprinkling; and that was the sole reason they would not accept the challenge. I then distributed a good number of tracts, and the people went gradually away. A young fellow who had taken an active part in the discussion, and had a great deal to say, to whom I gave some tracts, and had spoken a few words, said to me, "One must say something, or else you might think we were altogether stupid." I thought, If you did not betray your ignorance before, you certainly do not show your wisdom now! Some one else said, that by my coming there and teaching them, I insulted their priest and schoolmaster, for they could do it as well as I; strange to say, their priest generally preaches to an empty house. The farmer with whom I stayed was very pleasant that evening, but the next morning he seemed to have changed, and wished me to leave. Before departing I paid for what I had received. Brother Jorgensen accompanied me, and we went to a village a few miles distant, to some poor people whom he knew. These people received us very kindly, and only regretted they could not afford us better accommodation, but their great hospitality and kindness more than compensated for every deficiency, and made us enjoy a meal of boiled potatoes with a little melted butter, and a jug of milk, as a most dainty feast. The morning I left we got up at two o'clock, and as I had more than fifteen miles to go before seven o'clock A.M., the man took me more than half the way in his waggon.

Before leaving Copenhagen, I had the pleasure of baptizing three persons, of

whom I wrote in my last. It was a most delightful season. Mr. Ryding has lately been again on a tour to Barnholm and Christianso. He held several meetings, and in Christianso he baptized two females. He is a most devoted brother, and the Lord is pleased to bless his labors for the conversion of souls with signal success. When I returned from Laaland, I found to my great sorrow, that my dear little son, whom the Lord was pleased to give me, was poorly with hooping-cough. He is now no more, it has pleased the Lord to take him away. We did all in our power to save his life, but who but God has power over death? His hour had come. We had not expected we should lose him so soon; it was a heavy stroke, but we trust that God has done it in mercy; may we have grace given us to submit with resignation to the will of the Lord, and be enabled to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I intend now to leave Copenhagen, I expect next week; and think of fixing my abode elsewhere, perhaps in Jutland. May the Lord be with me and prepare my way. Wishing you and all friends in England who take an interest in me, and the cause of God here, every blessing, and begging an interest in your prayers, I remain, my dear brother, yours affectionately in the Lord, A. P. FORSTER.

We are sure the friends of the Denmark mission will feel grateful to observe that brother Forster is so zealously carrying out his missionary labors; and we trust will be stimulated to fervent prayer on his behalf, as well as for others laboring in connexion with him. We should be glad to see an organization formed to combine the interests and labors of missionaries in that country. We are glad that a place of worship is in course of erection; and would suggest (as no site can be obtained in Copenhagen for building a Baptist chapel) that a portion of the money collected by our brother when in England for building the first Baptist church in Denmark, might be appropriated to the building at West Zealand. We sympathise with our brother and his companion on the loss of their first-born, and unite with them in prayer, that this also may be sanctified.—*Primitive Church Magazine*.

#### PERSECUTION OF BAPTISTS AND OTHERS IN FRANCE.

A poor weaver of the department of the Aisne, after much difficulty, succeeded, a few years ago, in procuring a Bible for himself. The Bible [under God] enlightened and converted him. He communicated his joy to his family first, then to his friends; it spread, and soon they called a

pastor among them to strengthen them in the faith. This was the origin of the Protestant stations around St. Quentin, among which is that of Fresnoy-le-Grand. They are under the care of the Central Society of Evangelisation, belonging, as you are aware, to the National Protestant Church. For two years past, the consistorial pastors of St. Quentin have been accustomed every week to celebrate divine service at Fresnoy. The hearers gradually increased, and at the commencement of this year a schoolmaster was placed there, and soon had more than a hundred scholars. The consistory were at length determined to place there a fixed pastor, when suddenly, on the 21st of August last, the Prefect of Laon prohibited the meetings. The following are the words of the decree: " . . . . Considering the report of the gendarmerie, from whence results that, on the 11th of this month, a numerous assembly took place in the commune of Fresnoy-le-Grand, in the school-house of the so-called Protestants, and before the door of this house, in the apparent aim of hearing religious reading and preaching; considering that assemblies of the above nature may disturb public order, we decree: All religious assemblies held without authorization in places other than those legally set apart for worship, are formally interdicted in the circumscription of Saint-Quentin, and particularly in the commune of Fresnoy-le-Grand. Signed—Viscomte de Beaumont-Vassy." Ponder, English brethren! the words in italics; the "so-called," the "apparent aim;" the, in this case, illegal requirement of *authorization*; the specially consecrated room treated as not "*legally set apart*" to its sacred use! A few days previous to this decree the schoolmaster, M. Courtois, regularly delegated by the consistory, received the following citation before the Academic Council: "Considering that the Sieur Courtois, free schoolmaster at Fresnoy-le-Grand, has not obtained from the Academic Council the authorization to keep a school for adults; considering that he has overstepped his attributions, and committed a serious offence in causing religious agitation in the commune of his residence, particularly on the 11th of August, where, at ten at night at his house, was held a religious meeting, in which he took a direct and active part, we decree: 'The said Manuel Courtois is called before the Academic Council. Advice will utterly be given him of the day on which he may present himself.'

This is not all; our Baptist brethren had seen two of their assemblies closed in the same department, under pretext that "*the police were not able to watch them*," but one was still suffered to exist at La Fère. This last has now been dispersed by the following decree from the prefect: "Con-

sidering the report of the Commissary of Police of the town of La Fère, of the 12th of July, from whence it results that non-authorized meetings, held in the said town by Protestants called Baptists, are a cause of scandal and dissension, which move the inhabitants; considering the decree of the 25th of last March, on meetings and associations; considering the Article 291 of the Penal Code; considering that it is important, with regard to public tranquillity and morality, to put an end to practices that can but degenerate into serious abuses, and bring regrettable divisions into families; considering that the sect of so-called Baptists has no religious existence acknowledged by the state, and that its so-called chiefs do not appear themselves to have a legal and official character; considering, in a word, that these meetings have hitherto obtained no authorization to subsist, that there is reason to interdict them, we decree: The religious meetings of the sect of the Baptists held at La Fère, and presided by the Sieur Foulon, or other so-called Protestant Baptist pastors, are interdicted." Truly they are now speaking out; political excuses are not needed, and the law of the 25th of March receives its retro-active effect, as we feared it would. We have often spoken of the hidden springs which move the pens of these functionaries when they sign such decrees; your readers will like, for once, to see us lift the curtain, and exhibit the mechanism of our vast automaton government. It will be a momentary view, but a sufficient one. A friend of ours was, a fortnight ago, at a place to which travellers resort in the summer, a small locality becoming fashionable, he gave a few tracts; they were, it seems, the first distributed there, for the inhabitants showed the eagerness to receive them usually shown by all who read them for the first time; he was surrounded in the streets by earnest applicants for "*Un petit livre, Monsieur!*" The priest took alarm, declared to his flock that "the wolves were come, and in sheep's clothes; the books were Protestant, and consequently as dangerous in proportion as they were good (*etc.*)!" It did not stop the thirst of the people, however; and the curé went round his parish ordering the people to give up the tracts; this again, had very little success, the poor folk declaring that he had no right to deprive them of their property! He then sent his chorister boys to beg them from our friend in order to burn them, but this trick was discovered and failed. He then went to the maire, and asked him to find out a law which might stop the distribution? The maire, who had read the tracts, and is a man of integrity, replied that he knew no law which could prohibit so good a work.—*Ibid.*



# THE CALCUTTA MISSIONARY HERALD.

CHITAURA.  
FROM THE REV. J. SMITH.

Dec. 13th, 1852.—I HAVE been privileged again to preach the Gospel to the crowds assembled together at the great bathing melâ of Bhutesahwâr. My health was so indifferent that I was afraid to venture from home; but, thank God, ten days' hard work has left me none the worse, but considerably improved in health. The melâ was as thickly attended as ever; it was estimated that not less than 300,000 individuals were present, and I have no doubt that even this estimate is below the mark. On the great bathing day the enthusiasm exhibited was astonishing. To get through the temple at its most crowded time, required all the strength of an able bodied man; and yet not a few women ventured in. For hours together they flowed through, like an irresistible torrent, at the rate of more than a hundred per minute, and such was the zeal manifested, that life might have been supposed to rest on the issue. Yet I am confident there was little sincerity in all this; if asked, Why such anxiety to bathe? the reply would invariably be: "It is our custom: our fathers did thus; and you see the world does so still; and how can we act differently?" A native soldier who had listened to our preaching was on guard at the temple during the great day, and on seeing me pass; he pointed to the terrible rush of worshippers and said: "You see what Mahâdev can do! You say he is stone! but who can produce such results as these?" Thus not a few rest the truth of their superstitious worship on its universality. The number of Bairâgis and Sannyâsis was fewer than I have ever seen, and generally speaking the religious mendicants appear to get less encouragement than they used to do.

We commenced our preaching operations on Monday the 22nd inst. Our party consisted of brother Harris, myself and three native preachers. The former was taken ill and obliged to

leave the melâ for home at its commencement. A native preacher was also with us from the Presbyterian church at Agra, and at a later period Babu Gopinâth, with several native preachers, occupied a position on the opposite side of the melâ. We commenced daily between 7 and 8 o'clock and kept up incessant preaching until 4 P. M. Nor had we any reason to complain of want of attention. At the commencement we experienced some severe opposition, and, at intervals, after; but for the most part, the people exhibited a disposition to hear, and many kept exclaiming, "It is all true!" I cannot but hope that the Gospel is doing its work silently in the minds of hundreds.

We saw men leave their shops and business, and come day after day to listen to the Gospel, exhibiting anxious faces, and putting questions of a nature to exhibit their earnestness. Some showed much of subtlety in their queries. One man of a superior mind and ability came and gave a correct and scriptural account of the creation, and finding nothing in it of the origin of the tempter, he wished to infer that he existed before and independently of God himself; and then adverting to the present state of the world, in which he stated sin was predominant, he concluded that Satan was more powerful than God; inasmuch as the Satanic element (evil) far exceeds godliness. It was difficult to answer such remarks to the satisfaction of a Hindu mind. I therefore endeavored to lead him to the far more important subject of the plan of salvation as exhibited in the Bible, with which he was well acquainted, and he soon took his departure. The preaching of the cross is still to some "foolishness."

A most interesting character of the Vedantist school attended our preaching from the first day of our arrival. Long had he been seeking



after the truth, with apparent zeal and sincerity! He has visited almost every shrine in India; having left his wife and family near Bareilly five years ago, and, in accordance with the practice of Sannyāsīs, never enquired since whether they are dead or alive! He is a tolerable Sanscrit scholar, and was attended by several disciples who supplied all his wants and acted as servants. The Gospel appeared to arrest his attention at once; it was a scheme so strange and new, and yet so suited to his wants; that he would have employed some of us all through the mela, in instructing him, and answering his queries, could we have spared time. Two days before we left, he brought his books, bedding, &c., and declared himself to be on the Lord's side; his disciples were soon scattered, and one and another called out to him from a distance to know what he was doing amongst the Christians; evidently afraid of trusting themselves too near the centre of that influence by which their Guru had been led to cast away his idols and idolatry, with all their advantages, which to him were not a few. He returned home with us to Chitaurá, and has been closely engaged daily, reading the New Testament with some other works, such as the "Sat Mat Nirupan." The truth has I trust been manifested to his heart and conscience, and, I doubt not, he will be a useful member of the Mission! His manners are kind and conciliatory, and he is just adapted to our village work. May the Lord make him an honored instrument in extending his cause here. We distributed with the greatest care—

- 4 copies 1st vol. Sanscrit Old Test.
- 4 „ Sanscrit New Testaments.
- 4 „ ditto 4 Gospels and Acts.
- 6 „ Urdu New Testaments.
- 6 „ ditto 4 Gospels and Acts.

- 4 „ Persian ditto.
- 10 „ ditto Luke and Acts.
- 8 „ Urdu ditto.
- 100 Single Gospels.
- 200 Tracts.

## 346

Some of the residents in our Christian village have been causing me considerable pain and anxiety: one of them quietly betrothed his daughter to a heathen; and that too by the advice of others. The matter at once presented itself to me in a serious light, and I saw the necessity of immediately putting a stop to the proceedings at any cost; which I did by making the man send for the parties and annul the agreement in my presence, or leave the village; he did all I asked, and expressed himself sorry for allowing himself to be so far misled. It has however been the cause of four other families leaving the village; still I pray the Lord may overrule even this to his own glory. I find that although several families have thus been separated from us, and are thrown into the society of enemies to the Gospel, yet they keep the Sabbath, and are maintaining their Christian character.

Several other families have joined us, and there are many among the Chumárs who are arranging to come. We must not be discouraged by disappointments; but rather be prepared for them, and remember that sometimes circumstances that appear to us in the light of unmitigated evils, are made to tend to the furtherance of the Gospel.

I am thankful to say that I am feeling much better, and I hope a good deal of moving about this cold season in my own immediate field, may enable me to continue at my post without any intermission.

## CAWNPORE.

## FROM THE REV. R. WILLIAMS.

November 30th, 1852.—On the 24th, 25th and 26th instant, I was at the Bittúr fair, with the two native brethren. The fair was not so numerously attended as last year, but still very many thousands were present. We preached to large crowds in various parts of the wide sandy plain and on the river side, and distributed nearly the whole of the last supply of Scrip-

tures you sent, besides some hundreds of tracts and single Gospels. Most of the people heard attentively the word preached, and those to whom we gave the books seemed to be much pleased with them. Let us pray that the good seed thus extensively scattered may not be lost, but be as bread cast upon the waters, which shall be seen after many days. We visited the celebrat-

ed *Kannid lál* on two occasions, and had some interesting conversation with him. He is certainly one of the most odd and extraordinary men of his class I ever knew, and is greatly revered by the Hindus. He readily admitted the truth and reasonableness of much of what we advanced, and took a copy of the Scriptures from us, engaging to read it. This he may do, or get others to read it to him; but I very much fear that he will not soon, if ever, give up his present system, and forego the worship and adoration paid him by hundreds of the people, to become a humble disciple and follower of Christ. Though such a thing is not, indeed, impossible; nothing is too hard for the Lord to accomplish. His glorious Gospel has often triumphed in the conversion of the vilest and most obdurate sinners, and its efficacy is still the same. In every age, it is the power of God unto salvation to every one that believeth.

We also visited again this year, a shrine called "*Brahmá ká Konti*." It is said that the god *Brahmá* once visited this place, and left behind him that portion of his sandal, which fits in between the toes, to prevent its slipping off the foot; or rather by which it is lifted up and carried along in walking. This one is nothing more or less than a piece of iron, the size of a large nail, fixed into a stone in the wall, yet the poor deluded people are taught by the wary *bráhmans* to regard it as the very identical *Konti* that *Brahmá* left there, and hence they reverently bow down to it, and worship it. The place is enclosed, and contains a small pool of filthy water in which hundreds of men and women bathe, and in which, as they suppose, they wash away their sins. Beside the pool I observed a heifer calf, and a poor man had hold of its tail; a *Bráhma*n was saying something in Sanscrit, and the man was repeating it after him; at the same time pouring water on the tail of the animal; and last of all, he whispered something in its ear. On my asking the meaning of all this, I was told that

near to heaven there is a deep and wide river called "*Bytárá*," that the spirits of the calves, or cows, are located on its banks, and that none can swim across it in safety, without the aid of their tails. This poor man, therefore, by this ceremony, and by offering a little money, procured for himself a safe passage over the said river, and he had whispered to the calf to be sure to meet him at the proper place. Really this is monstrously absurd, even beyond all I ever heard before; and one would think it impossible that any rational being could ever believe such foolish stuff, but, alas! they *do* believe it, and act upon it, and will no doubt continue in the same deplorable condition until Christianity shall prevail among them, and teach them better. But when will this be? It is truly painful to observe how very little, comparatively, is being done, at least in these parts, for bringing about the conversion of the poor perishing heathen. At this fair, where such vast multitudes were congregated together, there were none to make known to them the way of salvation except ourselves, and what could we do among so many? May the Lord send forth many more faithful laborers into his harvest. Yesterday, both morning and evening, I preached to a goodly number of noisy hearers on the road leading down to the *Sar-sid Ghát*; still there were some in the crowd who heard well. One man followed me out, with whom I had conversation on the subjects which had been discussed, and he seemed to be convinced of the truth of the Gospel. This morning I crossed over the river, and had a good congregation of attentive hearers. There are several villages on the Lucknow side, contiguous to the river, some of which I have visited, and the people appeared very friendly and glad to hear the Gospel. Two men from one of these villages called upon me; with whom I had much serious conversation, and I gave them a copy of the Scriptures.

### COMILLA.

FROM THE REV. J. JOHANNES.

*Kalikapur, November 18th, 1852.*—I reached this village on Monday the 8th inst., having three days previously employed myself in disseminating the

word of life in other localities in the district of Comilla, where, as you will have observed from my last letter, the people appeared to feel and twine

the highest regard and attention to the preached word. As soon as I arrived here, I was pleased to observe a large number all waiting to hear me preach and to receive books, having heard that I was expected. Here myself and the brethren addressed the people; and the word was listened to with pleasure. A few said that the religion of Jesus was good and worthy of acceptance. After three hours' walk through the paddy-fields and roads covered with water, slippery and uneven, we reached Kalikapur. On the road we met some of our brethren, whose joy was great at seeing us; they conducted us to their homes, and on reaching the place we were cordially welcomed by the brethren and sisters. They said, "We hope to have you a long time among us, and we cannot part with you soon this time. Your sympathy and prayers will alleviate our sufferings."

The life of a Missionary is bound up in his people, and when they love and regard his instructions, it is impossible to describe his joy. When this is the case, he thinks nothing of his privations, and is willing to spend and be spent more and more for God, and his all-glorious cause. All our members met again in the evening, and we spent a very happy and profitable season. We did not part before very late in the night, and even then the people were not disposed to separate. This is indeed a small church, but I believe God's hand is visible in the conversion and calling of these people. The more I see of them, the more reason I have to adore the wisdom of God, who has chosen the poor of this world, but rich in faith. They walk humbly before God, and endeavor to please him in all things. I am fully aware that faults exist in them, but what is man before the eye of All-purity? The best of God's saints have reason to weep over their great imperfections, and to mourn and repent till they return to the dust; and what can we expect from these babes in Christ? I love to hear their incoherent groanings before God. They are so earnest and simple. Their words are full of Christ and his sufferings. They come with Christ's dyed garments before God; and on his death and merit rely for salvation.

*Tuesday, Nov. 22d.*—I arose, cheered with the sight of a great number of persons. They had come from no

small distance to see me. Two of the weavers, not members of the church said to me "Sir, we were dreaming that you had come among us, and had imparted instruction to the people." Another wished I would remain with them a longer time. Some were present who came to thank me for the medical relief, I had afforded to them last year. I also saw a weaver, who spoke so much of Christ that I could not believe that he had learnt it all through human instrumentality, but from God. I love this man, and believe him not far from the kingdom of God.

*Wednesday 10th.*—We had a good congregation of natives all this day. I have seen many new faces, also men and women from the Tipperah hills, they resemble the Mugs, and can express themselves in Bengali; they are very ignorant of God, and understand nothing of his attributes and perfections. Their ignorance of these things pained me greatly. "Like brutes they live, like brutes they die." They appear however highly sociable, and have invited me to visit them in their mountain recesses.

*Thursday 11th.*—Since my arrival I have not been wanting in hearers. Whenever our brethren and sisters meet for worship, I am pleased to see strangers also present. I have hopes of them, and they tell me they love to hear of God and salvation. I believe in the course of a few years our church here will exhibit a pleasing number of members. We want laborers, faithful men, and then we may calculate upon much good, God helping by His Holy Spirit, for every good and perfect gift must proceed from him.

*Friday 12th.*—Daori, another weaver, called to see me and said that had it not been for opposition and persecution from their friends and neighbors, many would have joined the church, for they believe in Christ and love his religion, from what they had seen of the walk and conversation of the people. As usual we had numerous and attentive hearers. We have applicants for books and Scriptures—but our stock is exhausted. We want more Scriptures for this station.

*Saturday 13th.*—Some of our hearers told me, that if they embraced Christianity they should lose the favor and support of their *zamindars*, whose

influence they had reason to dread greatly. If we had land for our people, and could give them employment, and could save them from this curse of the country, Missionaries would have little to do with law-suits and litigations, and many of their trials would cease. To-morrow I am going to send Bishwanáth, our new Bráhmaṇ convert, to the Magistrate's Court for the recovery of his infant daughter, aged three years. His relatives and the Zemindár, while they could not detain his wife, have forcibly detained his child; suborning witnesses to say that she had been given in marriage. This is a false allegation and totally unfounded. The reputed husband is upwards of fifty years old, while the girl is a babe. Our brethren have been cast down by losing two cases before, and if they are not redressed in this, the heathen will triumph greatly.

*Sabbath 14th.*—We had, instead of regular worship, a prayer-meeting with our brethren, and I was greatly pleased with the prayers of some of them; they are evidently advancing in the Christian life, and I hope all who have heard the Gospel here, will profit by the preached word, and in God's time turn from darkness unto light, and from the power of Satan unto God.

*Monday 15th.*—The landlord's people came to see me this morning. This is not without the knowledge of the Zemindár. A Bráhmaṇ made God to be a countenancer of evil, since nothing was done under the sun without his knowledge. I said enough to convince him to the contrary, and concluded my discourse with him by saying, "If so, why do you oppose the Christians, and not become one yourself? since, according to your statement, God has a hand in such affairs, and hence there could be no evil in the loss of caste." The people present paid encouraging attention to the word, and rejoiced not a little in our confuting the Bráhmaṇ.

A number of persons came to see me this evening. A Moulvie present said, that while there was much difference between the Christian and Hindu religions, there was not much difference between ours and theirs; save that we made Christ as great a personage as God. It was not long before the ire of the Moslem was roused. He sprang upon his feet, and

called away his followers, about twenty in number, not to listen to such blasphemies. This is a Calcutta Madrassá man, and commands considerable influence among the Muhammadans. After some time, I had the pleasure of seeing a few of these Musalmáns again. I told them that where God saw a changed heart, dead to the world and sin, and in entire conformity to his holy will and commandments, he might regard such a man's case favorable, but it was an universally acknowledged fact, that there was "not a just man that did good and sinned not," hence Jesus suffered, the just for the unjust, that he might bring us to God. Also that "He became sin for us, who knew no sin, that we might be made the righteousness of God in him."

I went abroad this evening, and entering the compound of a weaver, I saw a number of children. I asked the parents if they would not like to see their little ones educated? "Yes, Sir; but not till the people see more of the Christian religion, and its effects upon the professors."

To-day, I had the pleasure of seeing a respectable Hindu, who holds considerable landed possessions under the Rájá, and who was my scholar at Chittagong. I asked him in the presence of the people, if his brother had not joined the Christian religion, and was living under my roof, when in my absence one day, he and others forcibly dragged him from the house, and if, when I had instituted a case, they had not concealed the young man? He could not deny the fact, and added that his brother was now at Asám holding a respectable Government employment. My conversation with this man had very good effect upon some of the tenants, who were in the habit of coming to hear.

*Tuesday 16th.*—I sent out all my people to the market, a very large and crowded one, giving every one books and tracts to be distributed there. The report brought me was indeed a very encouraging one. A member of the church said, "Sir, my relatives seem so greatly pleased with the Christian religion, that they have invited me to go back and settle amongst them." This brother since his baptism has applied himself to study, and is very anxious to preach to his countrymen the unsearchable riches of Christ. I am going to take him to Chittagong.

## DINÁJPUR.

FROM THE REV. H. SMYLTIE.

*Nov. 2nd, 1852.*—My letter for October ought to have been sent off yesterday, but a visit from a Musulman lady prevented me from writing. This lady is a very sensible person of her class. I spent some hours in conversation with her. She could offer nothing to prove the truth of the Qurán; perhaps she never thought of the necessity of proving the truth of it till yesterday. She allowed that it was necessary to prove the truth of worldly deeds; and that it must be of far greater importance to prove the truth of such as pretend to be from God, and relate to our eternal welfare. But to prove the Qurán to be from God, there is not even the shadow of a sound argument; and at the same time we showed her the almost innumerable evidences which prove the truth of the gospel. She was very quiet and attentive.

The people we visited at the beginning of the year continue to invite us to be with them again as soon as we can.

In the bazar we meet with no opposition; unless, now and then, from a wild, zealous Musalmán, who will say we have not got the real gospel, for it was lost in the ark when Noah was there, and never recovered till the time of their prophet! Well, if such be the case let them show us the real gospel and at the same time prove it; give us sound proof, that what they call the gospel is indeed the real gospel. Such stories may pass among themselves, but they will never be believed by men of sense.

*Dec. 1st, 1852.*—We are now engaged in visiting the villages about Gopálgunge. As far as we have gone our reception has been favorable; now for the first time, we hear people asking how they may get a new heart. This is a very important advance. If God, in his mercy, would only fasten this thought on their hearts, we might with some reason hope for better days. O, how gross the darkness, in which they are enveloped! The progress they make is very slow indeed, yet it is an advance. On the 30th of November, we were invited to the house of a Pandit. The day previous we visited his village, and he with a number of others came to listen; among the number, two

respectable looking young women were also seen. When we were about to leave, the Pandit accepted a book, on condition we would call again and explain it to him, and yesterday we had much pleasure in fulfilling our promise. On reaching his house, which is respectable, he invited us to come in: for me he ordered an English chair, and for the native missionary a small low table. He showed us that he had a Gospel, and that he had read part of it. He said, "We are ordered not to let our right hand know what our left hand doeth," and he begged to have this passage explained. He told us he did not agree with his neighbors in idol-worship, and taught them that it was wrong to worship a thing made of straw and mud. After much conversation, he asked how he could get a new heart, and told us he was more a Christian than a Hindu. We were invited to return as soon as we could, and he promised to go into Dinájpur for farther instruction.

## A DISTRESSING CASE.

A fine young Bráhmán had for more than a year been frequently with us; at first he was violent in argument and often much grieved, for the more he argued, the more hopeless he became. He said, "You have your book, and I have none, and therefore you always overcome me." He was told this was a wrong idea, and that if he had all the books in the world, he could never overcome the word of God, that the wisdom was not ours but God's, and could not be overcome. At last he got a book, which had been written by a Bráhmán, and without reading it himself, brought it to us in triumph, assured we should surely be overcome by the arguments it contained. But on reading a few pages of the work, so far from being overcome, it confirmed what we had said. For a time he was quiet, during which, though very unwell, he still called at the mission-house. He at last requested to be allowed to come and reside among us. This was a thing that could not be done hastily, as his friends and acquaintances were residing in our immediate neighborhood. His mind from some unknown cause became deranged, and for several nights he might be heard wandering about the mission-house in the

dark; and ever and again, in a deep hollow tone of voice, we heard him saying; "Oh, I am a great sinner! I am a great sinner! I will become a

Christian! I will be a Christian!" I regret to add that for some time we have neither seen nor heard anything of him.

## DACCA.

FROM THE REV. W. ROBINSON.

Dec. 1st, 1852.—We have not been able to attend the Baroni this year; for we had no books; and if books had been plentiful, we could have spared but one native preacher; one being with Mr. Bion, one at Dayápur, and we must keep one at home. We could employ many more native preachers, if we could get them. I do not ask for them, because I fear my prayer would be in vain; but this is true, that had we many more, they might all be well employed. People in distant places, we fear, forget what they heard, before we can visit them the second time. It is true, that we see very few converts; but if the Lord, perhaps for wise reasons, does not see fit to give that kind of success we so much desire at present, we must wait, and pray; but let us not shut our eyes to pleasing appearances of another kind. That the people, wherever we go, are far more willing to hear now, than formerly, is too apparent to be denied. Can we then do better than preach as much as possible, hoping that, in time, there will be a great and general movement, in the right direction? It is true, that India differs from some other countries, in that it does not, at present, yield a great number of converts; but, for that rea-

son, we expect a time, when the public mind will be simultaneously moved, and converts flock to the Saviour in great multitudes. The paucity of converts does not discourage me, for I think there will be an ample number in time; my discouragement arises from the langor and indifference which prevail at home. Our friends at home, I fear, show a deficiency of faith. Has the Lord forgotten his promise, that all nations shall serve him? If Christians at home think that nothing has been done, not so the Hindus; they tremble for Hinduism, and are afraid, lest it should come down about their ears with a crash. The enemy know best what effect our efforts have made upon their fortifications; and, if they tremble, and apprehend the worst, we may surely rejoice. A fortress, which has been long besieged, may fall in a day.

As the weather is now cooler, I can do more than in the hot season. I have recommenced preaching in the streets, and I hope to continue the same; for the present. I have been able to conduct several services on the week day, besides two services on the Sabbath. It is easy to labor, but success we cannot command.

## FRANCE.—MORLAIX.

(From the English Missionary Herald.)

AMID the greatest opposition and discouragement with which the mission has to contend in this district, the Gospel yet makes its way; slowly indeed, but with some tokens of success. Mr. JENKINS writes, Aug. 12th:—

"In the first place I have to mention two interesting meetings held lately at our place of worship. One of these is a kind of a general meeting, held alternately every three or four months in the places of evangelical worship in this department. It was held here on the 26th, 27th, and 28th

of June. It commenced on Saturday evening, by a re-union for reading God's word, prayer, and praise. On Sabbath morning, the pastor, Le Fourdray (Brest), preached in French. In the afternoon, the Rev. J. Williams (Quimper), preached in English. In the evening, Mr. Planta (evangelist at L'Orient), preached in French. At the close of the afternoon service, a collection was made in favor of the work of distributing the Scriptures in Brittany, which amounted to 183 francs. On Monday evening we had

a closing meeting, in which was given some account of evangelical labors in this country.

"The other meeting referred to was a Breton one, held at our chapel last Sabbath morning (8th of August), to unite and edify the Breton friends of the Gospel of Christ. The attendance was fair. Some persons had come from a great distance. We had a good meeting; and we have reason to say it was a blessed thing to meet thus together in the house of God. It may be said with truth, of several of those present, that they are like children growing in the grace and knowledge of our Lord Jesus Christ. There is among them some real progress, and we believe it is a beginning of a more extensive success of the Gospel.

"I have now to state the case of our itinerant Breton school, and I shall feel obliged to you for laying it before the Committee. What I call our itinerant school is, as you are aware, the teaching of children and adults to read, from house to house, making use for that purpose of our Breton first book to read, and the New Testament. This mode of teaching was commenced on the 10th of December last, by one of our Breton colporteurs, who had not succeeded in obtaining an authorisation to sell the Scriptures. It struck me he might be usefully employed in this other mode of doing good within the district where I preach in the country. It is true we feared the difficulties which were likely to arise against this work. Nevertheless our friend went to work boldly. Success attended his labors. Priestly opposition and some lay-influence soon came to bear against him, which made several tremble and abandon the teacher and his teaching. This panic did not last long, and we had the satisfaction of seeing confidence returning, and with it a portion of those who had been frightened away. The priest of the parish where he chiefly labors preaches violently against us at present, complaining that the men especially, being led away by our errors, do not come to the confessional; but I am told the people generally disapprove of his attacks, and are becoming displeased with them. The good work of teaching goes on, and gains ground. According to the teacher's account, at the commencement of this month, he has fifty-five learners. They are

thus:—three married men, two married women, ten young women, three young men, and thirty-seven children, from the age of six to fifteen years. The teacher gives a lesson daily to the greatest part of his pupils, but the others he is able to visit only every other day. All are in the first book, except one, who now reads in his New Testament.

"I have the satisfaction of telling you that this work is so much on the increase, that another teacher or two are wanted, as the demand for lessons extends to a wide circuit, and it appears quite probable that this is a work that would soon greatly expand itself, if supported and carried on with judgment and vigor. I am quite of opinion that it is highly desirable all that is possible should be done to carry it on and extend it. I need not expatiate on its vast utility and importance. Knowing that none are more able to form a just idea of the value of this excellent work than the gentlemen who form the Committee of our Missionary Society, I dismiss this point, only remarking that this is perhaps one of the most effectual means of evangelization we can make use of among the inhabitants of Lower Brittany. It suits particularly the Breton population; it will enable us to prepare them for the perusal and understanding of the word of God; to hear the preaching of the Gospel with discernment and profit; to remove prejudices; to spread true Christianity among them in a familiar way; to open the way for introducing among them with success our little religious literature, &c.

"The question now is, what will the Committee do to support our itinerant school, and whether it will be supported as a great means of evangelization, so as to enable us to foster and extend it as far as we shall be encouraged to do, by the Lord's opening the way before us, and giving us suitable agents for the work. I think it is desirable that I should know the Committee's views on this subject. At present we have but one teacher, whom I baptized some time ago. He is suitable for the work. He has received only four francs per week, salary, and was supported from December 10th to the close of June by funds collected here, in order that a trial might be made of this itinerant teaching."

# THE ORIENTAL BAPTIST.

FEBRUARY, 1853.

## Theology.

### THE NEW BIRTH.

John iii. 7. "Ye must be born again."

THESE words were spoken by our Lord to Nicodemus, a man who came to converse with him by night. This man, we think, appeared to some disadvantage in the beginning; but he appears eventually to have been a true and bold disciple of our Lord Jesus Christ. He introduced himself to Jesus in this way: he said: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." You will perhaps think, that our Lord's reply to this address was not very appropriate, that it does not seem adapted to the address. It may be so; for our Lord's replies were not always adapted to the terms in which men addressed him; but rather to the thoughts and feelings of their hearts. The address of Nicodemus may be understood as complementary to our Lord, on account of his wonderful miracles; or it may be understood as a complement to himself, by showing his own discernment. We think Nicodemus intended by this address, to exhibit his own discernment; and, if so, our Lord's reply was very appropriate, and well adapted to check the pride of an ignorant man. Nicodemus gave himself credit for great discernment, and our Lord, in effect, told him that he was very ignorant of the things which he professed so well to understand:—"Except a man be born again, he cannot see the kingdom of God." By the kingdom of God, in this passage, we understand that kingdom which God was about to erect here on earth, as predicted by Daniel. Nicodemus was given to understand, that unless he was born again, he could not discern spiritual things; that

he could not even *see* the kingdom of God, though it was rising up around him. And if a man has not spiritual discernment enough to *see* the kingdom of God, with which he is in contact, without a new birth, how can he be prepared to *enter* Heaven without this new birth?

In this verse our Lord teaches the absolute necessity of this new birth: he says: "Ye must be born again." Hence we shall

I. Inquire what is meant by being born again.

II. Inquire how this new birth is effected.

III. Show the necessity of this new birth.

I. Let us inquire, what is meant by being born again?

It will throw no light on the subject to say, that the new birth is regeneration; for that term is perfectly synonymous with a new birth.

1. We shall, however, observe, that this new birth does not belong to the body; it is not, therefore, a literal, but a figurative or spiritual birth, of which our Lord here speaks. Nicodemus took our Lord's words in a literal sense; hence his surprise; hence his exclamation, "How can a man be born, when he is old?"

2. If this birth has no relation to the body of a man; then, we suppose, it must belong to his mind. Yes! this new birth is a something which makes a change in the mind; it is wholly a spiritual matter. This we think will be still more apparent, when we state, that the words rendered *born again*, may be literally rendered, *born from above*. Our Lord actually said: "Ye must be born from above." Now born



from above is no doubt the same as born of God, or born from Heaven ; so that every one who is born from above, is a child of God. Is it then necessary that every one should be a child of God ? Yes : that is indeed the doctrine of our text.

3. But what is that change, which is wrought in a man, when he is born from above, or becomes a child of God ? It is, beyond all doubt, a change for the better ; for God would not change a man to make him worse. Nay, we contend that it must be a great change for the better ; for a new birth, a birth from Heaven, does not imply a small change for the better. Is this birth then, this being born from above, the same as a change of heart ? Many say : "It is a change of heart ;" and they speak of the new birth, or being born from above, as a change of heart. And are they not right ? Can a change so great as this, a being born from above, be anything less than a change of heart ? Being born from above, is being born of God ; and does he, that is born of God, love sin. No ! for he that is born of God must have something of the spirit of his heavenly Father ; and we all know, that God does not love sin. If then a man who once loved sin is so changed, by being born from above, that he no longer loves sin, but hates it, and, as a consequence, loves holiness ; must he not have undergone a change of heart ? But we need not reason on this point any further, because we can adduce passages of Scripture, quite to our purpose. It is said, 1 John iii. 9. "Whosoever is born of God doth not commit sin." Again, chap. v. 18 : "We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Is it not then sufficiently clear, that the man, who has been born from above, has undergone a change of heart ? May we not say of the conversion of the apostle Paul, that it was a being born from above, or a change of heart ? Did not his views, and feelings, his motives, his conduct, all undergo an entire change ? And is not the change wrought in every man, when he is born from above, of the same kind ?

II. Let us now inquire how this new birth, or change of heart is effected ?

This question will not be answered in the same manner, by all men. Some will say that the new birth is effected

in one way, and some in another. Some affirm, that it is effected by baptism. Regeneration by baptism is evidently the doctrine of the Prayer Book, and of the Church Catechism ; but we do not think that it is a doctrine fully believed by every pious Churchman. In the Catechism, the answer to the question : "Who gave you this name ?" is this : "My god-fathers and my god-mothers in my baptism, wherein [in which] I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." This is baptismal regeneration, expressed in very strong language ; but what a fatal error ! The doctrine of the Bráhmans, that the water of the Ganges will take away sin, is not a more fatal error. But, says a high Churchman ; "We do not assert absolutely, that simple baptism regenerates ; no : baptism, in order to regeneration, must be administered by a duly qualified person." And what is the qualification required ? Episcopal ordination. If a man has not had a bishop's hands on his head ; he is not qualified to baptize ; and the ordinance of baptism, if administered by him, would have no effect. Thus you are to observe, that baptism administered by a pious dissenting minister, or by the ministers of the church of Scotland, many of whom are very learned and very pious, has no effect whatever towards producing regeneration ; it is a mere nullity. Were the qualification required by the Church, a large degree of personal holiness, were we taught that baptism produced regeneration only when administered by very pious men, we might look on the qualification required with some degree of respect ; but the qualification required has not the least connection with piety ; it is, as we have said, episcopal ordination : and is not that often bestowed upon very ungodly men ? Yes ! our mitred heads too often "lay careless hands on skulls, that cannot teach and will not learn !" The doctrine of the Church of England is, we believe, that the efficacy of an ordinance is not, in the least, diminished by the impiety of the man who administers it, provided he is properly ordained. There is, it seems, a virtue in episcopal ordination, which secures the efficacy of all his ministrations, and ensures regeneration to every one, whom he baptizes. The administrator may be a swearer ; he may be a liar ;

he may be a gamester ; he may be a drunkard ; he may be an undhaste person ; he may be several of these, or all these ; still the virtue, by which he communicates regeneration in baptism, remains in him, and with undiminished energy. Call a minister of the Church of England from his closet and his devotions, to administer baptism, or call him from the card-table or from the company of drunkards ; call him from whence you will, his administration of baptism will have the same effect, in producing regeneration ; as that of a pious man just from his closet. Both have had the bishop's hands on their heads, and both have the power to produce regeneration in the infant.

But we must here pause and ask : Is this according to Scripture ? Can such doctrines as these, be found in the Word of God ? Nothing of the kind can be found there. But such doctrines may be found elsewhere :—Yes ! they may be found in the Church of Rome ; and, something very similar to such doctrines as these, may be found among the Bráhmans of India. Whence the efficacy of the rites performed by Bráhmans ? And whence the efficacy of the blessing or the curse of a Bráhman ? Not from episcopal ordination certainly ; but from something quite as effective, viz. his pedigree as a Bráhman. Let him be a good man or a bad man, his power is the same. But we think we can show from the Scriptures, that regeneration does not accompany baptism. We know, that some who were baptized in the apostle's days, subsequently apostatized ; and if we cannot affirm of an apostate, that he is a child of God, then we cannot say, that he was made a child of God in baptism.

The case of Simon the Magian is one direct to our purpose. He had, as we read in the eighth chapter of Acts, been baptized in Samaria ; but that he was not regenerated by his baptism, that he was not made a child of God, is clear beyond all contradiction, from what the apostle Peter afterwards said to him. He said, "Thou hast neither part nor lot in this matter : for thine heart is not right in the sight of God. Repent, therefore, of this thy wickedness ; and pray God, if perhaps the thoughts of thine heart may be forgiven thee : for I perceive that thou art in the gall of bitterness, and in the

bond of iniquity." If this man was made a child of God by his baptism, then Peter spoke falsely ; and if he was not made a child of God by his baptism, then how can it be said, that men are made the children of God by baptism ?

2. We must now put the question again, How are men born from above ? or how do men become the children of God ? The answer to this question, given by Scripture, is this : They are born again, not by baptism, but by the word of God. Thus we read : "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." 1 Pet. i. 23. The truths, which come from God affect the minds of men, and thus produce that change, which is called a new birth. Was it not the word of God, as spoken by the apostle Peter, on the day of Pentecost, which effected this change in the minds of three thousand persons ! Were not many born from above, by hearing the truths subsequently preached by the other apostles ; and are not many born of God, by means of the word preached in our day ! Yes ! it still pleases God, by the foolishness of preaching his word, to save them that believe. How very different is this doctrine, from that of the new birth produced by baptism ! The one is rank error, properly called a soul-destroying doctrine ; while the other is plain Scriptural truth, the truth of God.

3. This new birth or regeneration is, in the Scriptures, ascribed to faith. Nor does this in the least contradict the doctrine just stated, that men are born from above by the word of God ; for if they are born again by that word, they must, of course, believe it ; for without faith, the word can produce no effect upon the mind. The language of the apostle Paul is quite to the purpose ; he says : "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. Consistently with this, it is said : "He that believeth shall be saved." So in John i. 12, we have the same doctrine :—"To them gave he power to become the sons of God, even to them that believe on his name." Thus we see, that men become the children of God, by believing the word of God. Let none then teach their children, that they were made the children of God by baptism, for this is a fatal error, and it may prove the ruin of their souls.

III. We are now to consider the necessity of the new birth. "Ye must," says our Lord, "be born again."

1. It is necessary, because we are all sinners. Now sinners are not fit for heaven; there must be a change in them, a change from sin to holiness, before they can be saved; for it is written, that "without holiness no man can see the Lord." By sin, we are condemned to a state of punishment; and we cannot, without a change, even were our punishment remitted, enter heaven. How then can we be prepared to enter heaven, but by being born again,—but by undergoing a change of heart, a change from sin to holiness?

2. The new birth is necessary for all, without any exception. Rich and poor; young and old; learned and unlearned; all must undergo this change. The man of brightest intellect can no more enter heaven without this change, than a man of the meanest capacity. Whether we were born of heathen or Christian parents, we must undergo that change which is called the new birth, or we cannot be saved.

3. Our salvation then depends upon this change; and all the hopes, which we may entertain of heaven, are vain and baseless, if we have not been born from above. How serious then is the question, Have we been born from above?

In conclusion we remark:—

1. Let us not trust to a little reformation as a preparation for heaven. We may reform, we may lay aside many of our vices; but such reformation is not being born from above. This is the age of reformed drunkards,—and it is well indeed when drunkards reform;—but it is not the laying aside the habit of intoxication, nor the abandonment of any other vice, that makes us children of God. Particular vices may be abandoned, and the heart remain far from God. A man may be a reformed man, and yet a lover of the world. Let no one therefore, think that because he has reformed, he is a child of God; but let him pray to God to give him a new heart.

2. Let no one trust to a religious education, as a preparation for heaven. Such an education, though a great blessing, is not a preparation for heaven, for it is not a change of heart. How many are there in this country, who at home received a very religious education, who are now living in sin, and proving, beyond a doubt, that they

have not been born again. Let none therefore, trust to such an education, for it will not save him; but let him seek a change of heart.

3. Let none venture to entertain a hope of heaven, who has not undergone this change of heart. No one has a good hope of heaven, but he that is born from above,—but he who is a child of God. Every one may wish for a hope of heaven; but it is folly to entertain such a hope, till we can rest it on such ground as the Scriptures approve. Let us seek to know our true state; and if we find that we have not been born from above, let us earnestly pray for that heavenly birth.

4. Let nothing satisfy us, but faith in Christ; for without that, there can be no change of heart,—no being born from above.

W. R.

*Dacca, Dec. 20th, 1852.*

## AM I A STEWARD?

If I am a steward, the property of which I have the control, does not belong to me.—It has been committed to me in trust, to be employed according to the will of its proper owner. His providence has secured its accumulation. It is undoubtedly all his gift, or more properly loan. Has he ever yielded the ownership of it, or given me any warrant for regarding it as my own, to be used only as my own will and desires shall dictate? Never.

If I am a steward of God, then my time and influence, and talents, all belong to him. They are all to be exercised for his glory, for the promotion of the interests of his kingdom.

A steward! Why, then my relation to God is precisely that which a clerk holds to a merchant, or a servant to his employer. I have no more right than they have to use property and time committed to my trust as though it were my own. Suppose the steward of a rich man were to appropriate the funds entrusted to him, or employ his time and abilities in securing his own selfish interests. I should have no hesitation in pronouncing him dishonest. Trusted funds and responsibilities among men should be very sacredly regarded, and used according to the instructions of the rightful proprietor.

And I am a steward of God! He has promised me a support and liberal payment, if I am faithful. He has required me to employ his time and his money in relieving the wants of his poor; in instructing the ignorant, in reclaiming the wicked; in a word,

in spreading his gospel and in promoting the interests of his kingdom. "How am I fulfilling this responsible trust! I am almost afraid to face this question boldly. I felt some reluctance to give to the last call of charity, and I gave grudgingly and sparingly. A short time ago, I absolutely declined a contribution when I had some of my Lord's money in my purse; and I believe it would have pleased him to have given it. Am I really acting as if what he has entrusted me with, was mine? as if I had a right to dispose of it at my own pleasure? If so, I am robbing God. I am an unfaithful steward. I must repent of this wickedness and fraud, confess it to God, and ask for pardon. And O let me never again forget that I am only a trustee—a steward—holding talents, and time, and money, in trust for others.—*Christian Index.*

## REVELATION IN ACCORDANCE WITH NATURE.

BY THE REV. ALBERT BARNES.

We may, perhaps, be permitted to suggest that Christianity contains a provision for a perpetuity of proof that it is from God. We think it is idle to doubt that the evidence from miracles is more feeble now than it was when the proofs of the resurrection of Jesus were poured with such resistless might on the Roman Empire. We mean that a missionary now, with all the zeal of martyrdom, has not with him the resistlessness of evidence for an ancient, which the Apostles had for a contemporaneous fact. It is more difficult for us to prove the existence of Alexander of Macedon, than it could have been for Tacitus or Cicero. But we ask, why miracles were necessary at all? It was simply, because the analogy of the new scheme to the course of nature, was not obvious and commanding. There appeared to be an irreconcilable difference. Opinions, practices, systems, not fully tried and abandoned, opposed it. It was necessary to beat down their opposition by some signal display of infinite power. It was done. And not a system stood before the miraculous scheme. But as the schemes gave way—as they are found to be useless and are abandoned—as society converges more and more to the simplicity in the New Testament, and as therefore religion commends itself to the understandings of men, and falls in with the true analogies of things, there is provision for the increasing feebleness of the evidence from miracles—and in other ages all the evidence that shall be needed of its truth, may be the simple parallelism between this and all the works and plans of God. If the comparison may not seem far drawn, the strength of

the evidence arising from the junction of the system of nature and of grace may be illustrated by the intense heat of the compound blow-pipe—the blazing and resistless energy produced by the proper union of two impending elements, bearing on a single point.

And here we conclude by saying, that the men who promulgated this system, were Galilean peasants and fishermen. They had, indubitably, but little learning. They were strangers to the doctrines of the schools, to ancient and modern science, to the works of nature and of art. No infidel can prove that they knew more than the science necessary for the skilful management of a fishing boat, or the collection of taxes. And yet they have devised the only scheme which turns out to be in accordance with the course of nature; a scheme which has survived the extinction of most others prevalent in their day, a system in advance still—no one can tell how much—even of our own age. Now, it is a well known fact, that in the progress of discovery hitherto, no man has gone much in advance of his own generation. Society and science work themselves into a state for the discoveries which actually take place, and hence it happens, that about the same time, the same invention is often made on both sides of the globe. A controversy still exists, respecting the discovery of the art of printing, and gunpowder, and the application of steam, the invention of the quadrant, and many of the improvements in chemistry. We ask, then, how it has happened that these Galileans stepped over all the science of their own age, established a system in strict accordance with the course of nature, disclosed elementary principles of morals entirely unknown to the philosophy of that age, and arrived at, in the history of man only by long and painful experiments of many thousand years? Why, let the sceptic tell us, has not science struck out principle after principle, that could long since have been organized into a system which should accord with the constitution and course of nature? To our minds, the greatest of all miracles would be, that unaided and uninspired fishermen should have projected such a scheme of Christianity.

Revealed religion, then is in accordance with the course of nature. To reason against or reject it, on the principles commonly adopted by infidels, is to call in question the whole system of things around us. Nor will it answer any valuable purpose to laugh or mock at it. "There is argument neither in drollery nor in jibe." If, in spite of this striking accordance with the course of nature, it can be proved false, let the evidence fairly be brought forward. Let its miracles be set aside. Let its prophecies be shown not to have been uttered.

## FAITH.

And then let it be shown how it is that such a system has originated from such a source ; a system which has bowed the intellects of such men as Bacon, and Locke, and Boyle, and Hale, and Boerhaave, and Newton, and Edwards, and Dwight. But if the demonstration cannot be made out—if a single doubt remains, it will not do to deride this religion. It will no more do to meet the announcement of hell with a jeer, than to stand and mock at convulsions, fevers and groans ; nor should men laugh at the judgment, any more than at the still tread of the pestilence, or the heavings of the earthquake ; nor will it be at all more the dictate of wisdom to condemn the provisions of redemption, than to mock the pitying eye of a father, or to meet with contempt the pensive sigh of a mother over our sufferings, or to jeer at the physician who comes reverently, if it may be, to put back from us the heavy pressing hand of God.

### REFLECTION OF CHRIST.

THE following eloquent expansion of a beautiful thought is taken from the close of a discourse by Dr. J. W. Alexander, on the character of Christ, in a volume of Lectures on the Evidences of Christianity.

“ Among thousands of thousands of true Christians, every one has been smitten with this ideal, and has, in his measure, striven to reproduce it. Every one has not merely accepted the precepts of Christ, but imitated the person of Christ, and the Christianity which is in the world is, after certain reflections and refractions, the same light mirrored forth with manifold variety, according to the subjective differences of various minds ; even as the morning sun comes to us in the hues of the mountain, the dancing waves of the sea, the flowers of the field, and the innumerable drops of dew, each vying with the rest to show forth some beam

of the great luminary. Such credence have these claims received, that it is the character of Christ which lives again in each individual believer, and in the body of the Church. I might go further, and show that the civilization of the modern world is a modified effluence from the same centre. The humanity of Christian nations—what is it but a poor copy of the benignity of Christ ? The tendency to universal amity among nations—what is it but the gradual imitation of the Prince of peace ? The hospitals, infirmaries, and asylums of our day, for the helpless, blind, deaf, lunatic—what are they but the life of Christ to some humble degree, actuating the life of society ? And when the process shall be complete ; when the last recreant shall give in his allegiance ; when all nations shall be converted, and the church and the world have the same boundaries, what shall it be but the body of Christ, in which every member shall derive strength and character from the Head ? ”

### FRAGMENTS.

HOPK is the sweetest friend that ever kept a distressed soul company ; it beguiles the tediousness of the way—all the miseries of our pilgrimage.

FORGIVENESS.—The pardon of sin has been justly called “ the life-blood of religion.” It is this which runs through all parts of the scripture, like the blood in our veins, and is the foremost object in the glorious gospel. No man is happy in religion till he has reason to conclude that his sins are pardoned. Gratitude for this blessing is the grand incentive to holy obedience, and triumph on account of it forms a principal part of the bliss of glorified saints. How worthy, then, is this subject of our most serious regard ! How unspeakably desirable to be able to say, “ Being justified by faith, we have peace with God, through our Lord Jesus Christ.”

## Poetry.

### FAITH.

‘ Unto the upright there ariseth light in the darkness. ’—Psalm cxii. 4.

LEAD, kindly light, amid the encircling gloom,

Lead Thou me on !

The night is dark, and I am far from home—

Lead Thou me on !

Keep Thou my feet ; I do not ask to see

The distant scene,—one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on,

I loved to choose and see my path ; but now:

Lead Thou me on !

I loved the garish day, and spite of fears,  
Pride ruled my will : remember not past years.

So long Thy power has blest me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag and torrent, till  
The night is gone ;  
And with the morn, those Angel-faces smile  
Which I have loved long since, and lost awhile.

*Lyra Apostolica.*

## Narratives and Anecdotes

### MINISTERIAL TACTICS.

TACTICS, or what Dr. Chalmers calls the prosperous management of human nature, are not more important to the general of an army than to the Christian minister. If such arrangements as are essential to the accomplishment of great plans, when the very actors in them are opposed, indicate one of the noblest and most delightful exercises of human power, so do they prove also the admirable skill which discloses the possession of wisdom. Let us add to our former paper two or three facts showing still farther how wisely some of the servants of Christ have acted in the pursuit of their labors.

When the late Rev. Joseph Hughes, the originator of the British and Foreign Bible Society, was once travelling in the service of that institution, he found by his side, upon the stage coach, a grave and respectable looking person. In conversing on topics of general attention and interest, they soon came to the Bible Society. His companion launched forth, in vituperative terms, on its utopian character, and especially on its lavish expenditure ; noticing in a marked manner, the needless and extravagant travelling expenses of its vaunted *secretaries*, as well as their enormous salaries. No one, from Mr. Hughes's countenance and manner, would have conjectured that he was a party concerned.

"But what," he mildly expostulated, "would be your conclusion, were you informed that their services were gratuitous ; and that, with a view of curtailing as much as possible the expenses of travelling, they usually, even in very inclement seasons, fix on the outside ? as," he added, "one of them is now doing before your eyes !"

Need it be added, that both the fact, and the tone in which it was announced, with the friendly conversation that followed, converted an enemy into a friend ?

Some thirty years ago, we knew, in England, an excellent Congregational minister, small in stature, but eminent for piety, zeal, and tact. He was greatly devoted to village preaching, and never seemed happier

than when he stood in a brick-floored cottage, with a desk on the back of a chair for his pulpit, and surrounded by a company of poor laborers and their families. If there existed a disposition on the part of some of his hearers, to create a disturbance, he did not very much regret it, for the result would certainly be to increase the attention of his audience. On one occasion, it was agreed by some sots at the village ale-house that the next time "Little Moody" came to preach, there should be some fun ; they arranged their plans, and elected their leader. In due time he arrived, the cottage was crowded, and these men formed part of the company. They allowed the introductory devotional services to pass undisturbed, but when the preacher rose to announce his text—"Paul's First Epistle to the Corinthians, the fifteenth chapter, and—the twenty-first verse," shouted the disturbing leader, who stood at the elbow of the preacher.

"No, my friend," replied Moody, looking him full, but very pleasantly in the face,—"No, my friend, it is the thirty-fourth verse, and the words are these, 'Awake to righteousness, and sin not ; for some have not the knowledge of God ;'" and gently tapping his hearer on the shoulder, he finished the text,—"I speak this to your shame."

The congregation smiled to see the disturber thus treated, the poor man sat down and quietly listened to the sermon, and ever after went to hear Mr. Moody preach, calling him his little parson, and manifesting towards him the highest respect.

One fact more of one of the most excellent of English ministers, and we will close.

Several of the ministers ejected by the Act of Uniformity, in 1662, united with the eminent Richard Baxter in establishing a lecture in a private house. The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there ready for the morning. The night, however, being dark, he lost his way, and after wandering for a long time, he came to a gentleman's house, where he

asked direction. The servant informed his master of this fact, who thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information.—The gentleman, wishing to know the quality of his guest, after supper said,

"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours?"

Mr. Baxter replied with a smile, "Yes, sir, I am a man-catcher."

"A man-catcher, are you?" said the gentleman; "I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood, early to-morrow morning; you shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held. When they arrived there, a considerable number of people were hovering about, but, on seeing the Justice, they suspected his intentions, and feared to enter the house. The Justice intimated to Mr. Baxter his fears that Baxter had been apprized of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be encouraged to assemble, and give them an opportunity of fulfilling their commission. They did so; but on their return, they still found the people unwilling to assemble. The magistrate, now supposing that he should be disappointed of his object, said to Mr. Baxter, that as these people were much disaffected to the government, he would feel obliged to him if he would address them on the subject of loyalty and good behavior. Mr. Baxter replied; that as they met for worship, it was probable that such an address would not satisfy the people; but that, if the Justice would engage in prayer, he would endeavor to say something to them. The gentleman replied, that he had not his prayer-book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk to them; and requested him to begin with prayer.

They entered the house, followed by the people; Mr. Baxter prayed with great devotion and fervor; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner; and when he had con-

cluded he turned to the Justice and said, "Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate, however, had felt so much during the service, and saw things so differently to what he had done before, that his enmity was changed into love, and ever afterwards he became the friend and advocate of the persecuted, and, it is believed, also, a sincere Christian.—*Watchman and Reflector.*

## THE THIRTY YEARS' PRAYER.

At the weekly prayer meeting in —, an aged, wealthy, and influential man entered, who during a long life had been seemingly indifferent to his spiritual welfare; and to the surprise of all present, he rose under deep emotion, and asked the prayers of God's people for his own conversion. The next week he was again among them, apparently a penitent at the foot of the cross.

As the intelligence of his hopeful conversion spread next day in the congregation, it reached an infirm and aged Christian, who had for years been confined to his house, and was daily waiting his summons to depart. On hearing it, he insisted on being carried to see the wealthy man, and would intrust his message to no one. After a long interview, he returned home rejoicing.

The cause of the infirm man's interest in this visit was perhaps known only to himself and his venerable pastor. Thirty years ago, as he was burning coal on the mountain side, two of his neighbors visited his little shanty, found him engaged in reading his Bible and in prayer, and joined him in his devotions. Ere they separated, they agreed to meet again the next week on the mountain to pray, as did the Saviour; and from week to week they met in this quiet retreat, which proved indeed a Bethel. One evening they spoke of their wealthy neighbor, mourning that he was living for this world only, when he was so much needed in the church of Christ; and they at last entered into a written secret covenant with each other before God, not to cease praying for his conversion until he should be brought in, or die, or they should all be called to their final account.

Years of prayer passed on, during which their faith failed not: one of the supplicants was at length called home; then another; and the old coal-burner, though left alone, yet persevered. Thirty years had passed when the above news reached him, his visit was made, and he came out of the house of his wealthy neighbor saying, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—*Am. Messenger.*

## Christian Missions.

### MAULMAIN MISSIONARY SOCIETY.

(From the Report read at the Public Meeting, November 11th, 1852.)

In previous years the Annual Report of the Maulmain Missionary Society has been mainly a report of those operations of the Maulmain Mission, which, during the year under review, had received aid from the Society. Other operations of the Mission being entirely overlooked, or but barely alluded to, a false impression has sometimes been produced, in respect to the work actually performed by the Mission. To prevent such an impression, and to furnish the friends and supporters of the Society with better means of knowing what is being done among us, for the evangelizing of Burmah; the Committee have deemed it advisable to appropriate the funds of the Society, not specifically designated by the donors, to the Burman and Karen departments of the Mission as a whole, leaving the members of those departments respectively, to make such a distribution of the funds committed to them as in their judgments is most desirable. In accordance with this arrangement, each department furnishing to the Committee a report of its own operations, we propose to present in this Report a succinct view of the labors of the Maulmain Mission as a whole, and not confine ourselves to a notice of those objects only, to which monies have been appropriated.

#### BURMAN MISSION.

In the work of *Preaching*, three Missionaries and nine native Assistants have been engaged dispensing the word of God in Burmese, Peguan or English, either at regular stations for preaching, or from house to house, or by the way-side.

Besides the Burmese and English chapels, where Sabbath, and occasional week-day services are maintained in Burmese and English, three preaching sayats, two of which are on the bazar street, and one on the main street leading by the jail, have been occupied daily by native preachers. At Daingwonquin, Tavoyzoo, Moung Ngan's Village, and Mopoon, native preachers have also been stationed. As at these stations day-schools also have generally been maintained, which have been called together on the Sabbath for religious instruction, as well as on week-days. The daily maintenance of religious services in the schools has furnished good opportunities occasionally for exhibiting divine truth to others besides the pupils of the schools.

Owing to the unsettled state of public feeling consequent on the rumors of war, which preceded the struggle now in progress, fewer itinerating Excursions have

been made into surrounding villages, than is usual during the dry season. Such excursions, however, to some extent have been made in the neighborhood of Amherst, on Baloo Island, and on the river Gyaing, but the plaint of the ancient bard of Israel must still be adopted by us, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?"

#### BURMESE CHURCH.

The number of church members, October 1, 1851, the beginning of the Society's year, was 130. From that time to September 30th of the present year, 11 have been baptized, 1 added by letter, 1 restored, 3 excluded, and 7 have died, leaving the present number 133.

The Pastor, the Rev. J. WADE, has devoted his strength and energies almost entirely to the church, and to the superintendence of the native preachers; strict discipline has been maintained, which it is hoped has been attended with essential benefit to the spiritual interests of the church.

Those who have died during the year, all left very satisfactory evidence that they died in the Lord, and that though no longer numbered with the church militant, they are now united to the Church triumphant. Several of them, whose last sickness was of a protracted and painful kind, manifested by their patience and resignation, as well as by their joyful anticipations of eternal blessedness, a more than ordinary degree of maturity in the work of grace in their souls. It is a remarkable fact with respect to the church, that about one *tenth* of the members have died within the last two years; and this great mortality has been, with two or three exceptions, independent of any prevailing epidemic.

#### THE NATIVE ASSISTANTS,

most of the time *seven* in number, have been as heretofore employed daily in every part of the town, preaching Christ to as many as they could find to listen to the glad tidings. Twice in a week they have come to the house of the Pastor, spending an hour in reporting their preaching, receiving instruction, and in prayer.

*Ouk Moo*, one of their number, says in a report for the year:—"My place of preaching is in the brick sayat, near the chapel. Here I sit daily and preach the gospel of salvation to all who turn aside to listen. Men from Arracan, Burmah Proper, the Red Karen country, Mahkanan, and Bankok, have here heard of Christ. I have kept a list of those to whom I preached daily, during six months of the year



now past, in which time I had 2,609 hearers, among whom were about 150 who listened with a manifest desire to know the truth. There were very few violent opposers.

"*Ko Zuthee* says, at his sayat, besides people of the town, he has had hearers from distant countries and cities; from Burmah Proper, from Siam, from Zimmai, Cambodia, Laos, &c. Besides preaching in town at the sayat assigned to him, he has visited 20 villages. During the year he has preached to 4,900 individuals, about 220 of whom were good listeners, and of the rest about two-thirds listened in silence, without seeming either to receive or to reject the truth, and about one-third manifested a dislike.

"*Moung Ket* has in the providence of God been removed from earth, we trust to heaven. He lived to labor only about one half of the year past, continuing to occupy the sayat at Taroketan, until his health failed, and he went round to Rangoon. His hearers were mostly native traders, who frequent the landing near which his sayat is situated, from all parts of Burmah Proper, as well as from other places. He reported for the time that health allowed him to labor, 1,875 individuals, who heard about Christ from his lips which are now sealed in death. He was highly esteemed, and his death sincerely lamented by the church as well as by his personal friends.

"*Moung Shway A*, reports, that the two first months of the year he labored with Moung Ket, at the Taroketan sayat. The remaining nine months he has labored in different parts of the town, but chiefly at Moung Ngan's village and Tavoyzoo, at which latter place he is stationed, and his wife teaches a school. He has also itinerated among the villages on Baloo Island. In town he preached to 3,077 individuals, among whom he noted 48 as enquirers, and about one hundred from Burmah Proper and other distant places. In his tour on Baloo Island, he visited seventeen villages, in which he found 552 listeners and fourteen enquirers. Whole number of listeners during the year 3,629, enquirers 62. He does not include in this number those preached to in connection with Moung Ket; and he was ill one month with fever and unable to preach.

"*Moung Loon*, who was formerly supported by this Society, has been stationed a part of the year at Daingwonquin, and a part at Mopoon. During the dry season, he made a tour among the villages on the river Gyaing, in which he visited 24 villages, preached to 858 persons, of whom 53 he regarded as good listeners, 348 opposed, and 91 were priests. He gave books to 366 individuals. In town he preached to 6,121 individuals, 138 of whom he regarded

as enquirers, 7,025 were people belonging to the town, and 1,099 were from Burmah Proper. Whole number preached to during the year 8,979, enquirers 191.

"*Moung Thak No* is at present ill, and has not been able to prepare his report. But judging from his semi-weekly reports to the Pastor of the Burmese Church, he seems to have preached to as large a number as Moung Loon, that is to say, about 9000 individuals.

"*Oo Ban* was employed as an assistant, until the middle of July, since which time, on account of some domestic difficulties, he has ceased to labor as a preacher."

At Amherst, the ordinary Sabbath services have been maintained by two native assistants, *Ko Oung Men* and *Moung Shway Moung*, stationed there, who also preach from house to house in the town, and itinerate to some extent in the neighboring villages. The station is under the superintendence of one of the Missionaries in Maulmain, who visits it occasionally, and endeavors to strengthen the hands and encourage the hearts of the assistants.

In addition to the labors of the native Assistants in Maulmain and Amherst above detailed, in Maulmain, one of the missionaries has spent a portion of Sabbath afternoons in preaching and distributing tracts in Burmese from house to house, or in the streets, or at the various school stations. In general, he has met with an encouraging reception, although that encouragement has consisted rather in a respectful attention to the word preached, and a free discussion of the great points at issue between Buddhism and Christianity, than in any apparent disposition to receive the offers of salvation.

THE ENGLISH BAPTIST CHURCH is under the pastoral care of the Rev. T. SIMONS, who thus writes respecting it:—

"This church has never for any length of time been strong in numbers. Since 1830 there have been enrolled on the church books 270. Males 213, females 57. Of these 70 were Eurasians, and a few natives of Madras, the rest Europeans.

"This is exclusive of the large number baptized by Rev. E. Kincaid in H. M. 45th Regt. The present number is 19.

"Whilst we are looking and praying for better times, it is encouraging to know, that God is not far off, that here in India he is doing His own work in His own way, and by such instrumentalities as we are here using, taking things that are not to confound things that are.

"A young man who is employed in one of the steamers, and who when here, attends the chapel, called on the Pastor a few months since. The account he gave of himself is, that three years ago, he was without hope and without God in the world, caring for none of these things.

Whilst standing on the deck of a steamer at Gowahatti in Assam, a missionary stepped on board with a bundle of tracts, of which he gave him some, and told him if he wanted more after reading those, to call at his house and he should be supplied. He wrote for more, and was supplied, and with them a note was sent, which under God was the means of bringing him to the knowledge of the truth. He was baptized by Rev. T. Morgan, of Howrah, and became a member of his church. He had often thought of writing to the Rev. A. Danforth, the missionary who gave him the tracts, to encourage him in his work of sowing the seed beside all waters, and to let him know what great things the Lord had done for him.

"Another case. Two young men attended our morning service. They kept their eyes steadily fixed on the preacher, and seemed eager to catch every word that was spoken. After service, by invitation, they came to the house of the Pastor for a supply of tracts. They said they were both the sons of pious parents, residing in Manchester, England. They belonged to the same ship, had been companions in wickedness, and now were endeavoring to serve God together. They were glad to find there was a Baptist chapel here. As their vessel was coming up the river, the captain with his glass looking at different objects in the town, described what proved to be the belfry of the native chapel. When informed that here was a Baptist chapel, the intelligence, they said, gladdened their hearts, for they knew where they could go and meet with Christians in social worship. They ascribe their change to a word spoken in season by an old negro cook. They had together been carousing on shore at Bombay. The old man said to one as he came on board, 'Young man, how would you feel, if your father knew what you have been doing on shore?' This word was sent by the Almighty as an arrow to his soul, and he had no peace, until he found it by trusting in the Saviour. His companion finding himself left alone, after a severe struggle, came to the same state of peace in believing in Jesus. Another young man has since joined them, a nephew of the captain, and the latter being pleased with the change wrought in them, has given permission for their having meetings on board for their mutual benefit."

#### SCHOOLS.

In the *Teaching* department, eight day schools have been maintained, and one boarding and day school for Eurasians. All these, with the exception of one, which is under the charge of Mrs. Ranney, are under the superintendence of the Rev. Mr. and Mrs. Simons. They are scattered at convenient positions over the town and at

Mopoon; and to increase their religious influence in the vicinities where they are located, with each teacher, a native preacher is associated, who, in addition to his itinerant labors, renders occasional assistance in the religious exercises of the school.

The ordinary day schools are strictly primary in their character; and English, if taught at all, is admitted only as a stimulus to the acquisition of the vernacular books. The school heretofore reported as a Boarding School is designed to be of a higher order, and English is made a principal branch of study. To this, or to the Government School, the pupils may resort, if they wish to increase their attainments beyond the primary studies.

The school in charge of Mrs. Ranney, held in the printing office compound, commenced the year with 48 boys and 34 girls. There are now in attendance 45 boys and 27 girls. During the last four months, 13 having gone through the primary books, have been dismissed to attend the Government School, and that taught by Mr. Simons. The pupils all attend the Sabbath School in the Burmese chapel.

#### BURMESE DAY SCHOOLS.

Last year's report embraced six schools. One more has been added to them, that at Moung Ngan's village, but as yet only a few pupils have been obtained.

Eight or ten of the older pupils at the Daingwonquin school were sent to the Burmese kyoungs, where they had their heads shaved, were made to put on the yellow cloth, and to appear in the train of the novitiates of the priesthood. They have since, however, forsaken the kyoungs, and three have returned to the school.

These schools are exerting a good influence in the neighborhood, where they are located. Two promising little girls in one of them were asked whether they now worship idols. They replied, "We go with our mother to the pagoda, but we do not worship the idol; we go into a room by ourselves and pray to Jesus Christ." If the funds would admit, and suitable teachers could be had, other neighborhoods might have Christian schools.

#### AMHERST SCHOOL.

This school, still taught by Mr. Benjamin Legeon, has been unusually interrupted during the year, partly by the illness of the teacher, and partly by a destructive fire, which desolated a large portion of the village, including the house of the teacher. The average number of scholars has not been more than 45, only 5 of whom were girls. The English and Burmese are taught simultaneously, and the more advanced pupils render easy sentences from English into Burmese. In the four fundamental rules of arithmetic also, they are able to cipher with considerable expertness. . .

During the year one of the pupils has died, who has left us comforting evidence, that she had believed in Christ. According to the testimony of her mother, who is not a Christian, as well as of others, the child, who was thirteen years of age, during the lingering illness of which she died, was frequently observed in prayer. On one occasion she remarked to her mother, who had been anxiously tending her, that she should be glad to remain with her to repay her assiduous attentions, but if her Father came to call her, she must leave and go with him. On another occasion in the night, she began to sing, when her mother checked her, saying, it was an unseasonable hour, she might disturb the neighbors. She replied, that in a dream she had seen her Father, who had bid her sing. As she drew near her end, and her hands and feet began to grow cold, she called her mother to her and said, she wished to say to her, her last words. "I have come to my Father's kingdom, and He has a place already prepared for me, but I have not yet seen His face." Shortly after she expired, but the mother says, those words are still sounding in her ears, and often while distressed in remembrance of the eight children she has lost, and of this last one in particular, those dying expressions of her daughter, speaking of going to her *Father*, come in and calm her mind; and she reflects, "My daughter loved her Father more than me; her Father then must be better than I." These thoughts, and this testimony of an unconverted mother, respecting her dying child, whose words she did not fully understand, but the meaning of which she could not fail in part to apprehend, give us good grounds to hope, not only that the departed one, taught by the Holy Spirit, had laid hold on Christ of whom she had learned in the school, but that the mother herself also is hearing the gentle whispers of the same Spirit, moving her to seek for herself a place in that heavenly kingdom, into which we trust her daughter has entered.

#### THE PRESS.

In the printing department, Dr. Watts's Catechism of Scripture Names, a Hymn book, Draper's Bible Stories, the Peep of Day, a Doctrinal arrangement of Scripture Texts, and two monthly religious Periodicals, have been printed in the Burman and two Karen dialects, chiefly for the use of schools; besides some other works not of a specially religious character, yet more or less connected with the advancement of Christianity in this country, as Colburn's Intellectual Arithmetic, in Pwo Karen, translated by Koon Louk, a Karen; a Dictionary of Buddhism in Burmese, by Rev. J. Wade; "Tenasserim," in English by Rev. F. Mason; and Dr. Judson's Dictionary of the Burmese Language.

The aggregate number of copies of different works printed is 11,750, containing 3,440,200 pages. Several other books are in the Press, some of which would have been completed, had not the supply of paper failed, early in August. To this adverse providence, is to be added the loss of 70 reams of paper, purchased in Calcutta, as a temporary supply, by the wreck of the brig *Mazeppa* on her passage to Maulmain.

The issues from the Depository have been to eight different stations, viz. Maulmain, Tavoy and Mergui, of Tenasserim; Akyab, Kyauk Phyo and Sandoway, of Arracan; Rangoon and Bassein, of Burmah Proper.

To these stations have been issued, of	
Volumes of Scriptures, . . .	1,750
Parts of Scriptures, . . .	6,188
Books and Tracts, . . .	397,383
School Books, . . .	5,309

Making an aggregate of . . . 410,630  
copies of different works, containing in all 2,598,186 pages.

The work of distribution has been hindered by the occurrence of the war now in progress, in consequence of which intercourse with the natives in the interior was for a time interrupted, and tract distribution and colportage were mainly confined to the large towns near the sea. This remark, however, does not apply to the Provinces of Tavoy and Mergui, nor to Arracan, except upon her Southern border, as those Provinces are far removed from the scenes of hostility, though the excitements incident to the war have partially unfitted all for a right and profitable reception of religious truth.

Previous to the war, and after a fierce opposition from the Viceroy of Rangoon had been overcome, a few boxes of books were passed through the custom-house at Rangoon, and had begun to find their way among the people, although with great caution, as tract-distribution had been prohibited by the Viceroy. After the blockade of Rangoon, most of these books, unfortunately, fell into the hands of the Burmese army and were destroyed. The missionaries connected with that station left it in January and returned again in May, since which time the work of distribution has recommenced. The town of Bassein, situated on the western branch of the Irrawaddy, about 100 miles from the sea, in close vicinity to numerous Karen churches, has also been occupied, we trust, permanently, as a mission station, from which place and Rangoon, and we hope from other stations also in Burmah Proper, an immense number of Scriptures and tracts will hereafter go out, into regions hitherto unopened to evangelical labors, or impeded by many obstructions.

Thus far, in the work of evangelizing

Burmah nearly 60,000,000 pages have issued from one printing house alone. And that this immense issue has not been in vain, thousands of converts to Christianity have joyfully testified.

#### KAREN MISSION.

Of the Sgau department, Rev. Mr. Harris furnishes the following account :

##### MISSIONARIES.

Connected with this department, are two missionaries and three female assistant missionaries, including Mrs. Vinton, and Rev. J. H. Vinton, who although removed to Rangoon, is still in charge of a part of the churches in this district. Miss Wright, from continued ill health, was obliged to leave for America early in the year. But we hope that an additional missionary and his wife are on their way to join us in our work.

##### CHURCHES.

Among the Sgau Karens in the Maulmain district, there are twelve churches, containing about 700 members. Within the past year, some of these churches have been visited by the cholera. And such is the dread which the Karens have of this scourge, that when it appears among them, they often flee into the distant jungles.

The church at Chet-thaing-ville, in addition to the cholera, has suffered from the present war, a party of the enemy having visited it, burning up their large wooden chapel, and almost all their houses and stores of paddy.

Though the churches have been thus afflicted, they have had cause of rejoicing in an increase of members.

One of the churches supports its own pastor on a salary of 96 Rs. and four others aid by giving 21 rupees each.

##### PASTORS AND ASSISTANTS.

Connected with these churches are three ordained Pastors, who by their devotion to their work for several years past have proved that they "magnify their office." Besides the Pastors, there are eleven assistant and itinerant preachers, two of whom have been supported in whole or in part, by this Society, and the field of their united labors extends from the Salween on the west, to the Shan States on the East, and to the town of Yay on the South. We hope that some of these preachers of the Gospel, or others whom God may raise up, will soon have the privilege of entering the wide field west of the Salween which is now opening in prospect before us.

##### SCHOOLS.

Connected with this station is a Theological Seminary, designed especially for the training of men of promise for the Gospel Ministry. This seminary was commenced by Rev. J. G. Binney, and was, during his connection with it of five or six years, in a prosperous condition, until he was called

to leave it, by the illness of Mrs. Binney, and returned to America. Since Mr. Binney's departure, the Seminary has suffered for the want of proper attention, consequent on the fewness of laborers. Within the year, the Rev. J. H. Vinton, who was in charge, having gone to Rangoon, the school has been interrupted for a time, but we hope, that on the arrival of the additional laborers, whom we are now expecting, it will be well sustained, as it is an institution of very great importance, connected with the spread of the gospel.

A *Boarding school* is kept in the rainy season, in which the pupils receive religious instruction, and are taught reading, writing, arithmetic, geography and land-surveying. The number of the pupils, male and female, in this school varies from 50 to 100.

In the Normal school are 50 pupils, 30 boys and 20 girls, who study in the English language. They have made very commendable progress in all the branches usually taught in common schools. Within the year seven have been added to the church by baptism.

In the jungles the day-schools have been more or less interrupted by cholera.

There has been one school at Tah-krai and one at Toonaw, of about 20 pupils each. "The children of the Christians of other places have been taught to read more or less where it was not practicable to have regular teachers."

The Rev. Mr. Moore furnishes the following view of the

##### TWO DEPARTMENT.

Connected with the Maulmain Karen Mission are three Two churches, numbering a few more than a hundred members.

It is sixteen years since systematic missionary work was commenced among the Twos. There has never been more than one missionary in the field at the same time, and for several years there was not even one devoted to the work. Fifteen years ago, the nucleus of the first church was formed, by the baptism of six persons, the heads of three of the most respectable families in Dong-yahn. It is situated in the heart of the largest Karen population in Amherst Province.

With the exception of one season, there have been more or less additions by baptism every year. During the past, nine were baptized, making the present number 81. At the request of the church, in January last, the assistant who had been preaching to them was ordained, and settled over them as their pastor. They support him themselves, having made up a salary of *ninety-six* rupees a year, the largest subscription on the list being fifteen rupees, and the smallest, one anna. The relation between pastor and people has thus far been satisfactory.

The other two churches were constituted

in 1846. They have each had a small increase, but are still small. With some few exceptions, the deportment of the members shows, that they "desire a better country, that is a heavenly." Two native assistants watch over these little flocks, and in addition, itinerate in the adjoining neighborhood. They report their labors from time to time, and although they have not been the instruments of winning any converts to the truth during the last year, they are encouraged by the prospect of a large ingathering at no distant day. They are every where hospitably received.

Since the formation of the first church, a marked revolution has taken place in the opinions of the people in regard to Christianity. When the first company was baptized in Dong-yahn, the heathen were alarmed, and the converts were despised, reproached and avoided. In many instances they were forbidden to enter the houses of their neighbors, or if one or two members of a family were inclined to listen to instruction, the others fled. Now, all who come under their influence, respect the Christians and Christianity. The civilizing and elevating influence of the gospel, where it has taken effect, is seen and appreciated by the heathen around. Most of those who live in the vicinity of the disciples, acknowledge the superiority of their religion, and indeed it seems to be the general impression in such communities, that the old religion must die out, and that the religion of the Bible will become the only and universal religion. That impression must have an influence in producing the effect anticipated. Scores of families, that have no regard for the real object for which the gospel is given, already desire to share its temporal and inferior benefits. One of the native Christians since, in speaking of the change that had come over the community, said, "When I first joined the church, I was ashamed to go to meeting on the Sabbath, by the public way. Not that I was ashamed of my religion, but I could not bear the sarcasm of my neighbors; it was biting. But now, when they are going to their work on the Sabbath, and I to the house of worship, they are ashamed to meet me. They know that it is wrong to work on God's holy day, and they avoid me."

Many stumbling blocks in the way of a right hearing of the word have been removed. In many sections, the forest has been killed, and the underbrush cut and burned; the seed can take root and grow. There are yet, however, many hinderances to the progress of the gospel, even in those neighborhoods where most has been done. Prevailing drunkenness, and the alarming extent of opium-smoking benumb the soul, and close every avenue to *serious thoughts about eternity*. But the crying want of

this mission, is more faithful preachers. In addition to the three above referred to, only two other evangelists are available for this wide field. Several members of the church appear well adapted to give such instruction as the people need, but they have no heart to the work. They cannot leave their secular employments. We fear that some who have been called by the grace of God, and to whom His Son has been revealed, that they might preach him among the heathen, have "conferred with flesh and blood." But in looking at what has been accomplished by the few and feeble instrumentalities which have been employed, we have abundant reason to thank God and take courage.

#### SCHOOLS.

For several years past an effort has been made to establish day-schools in the Christian villages. Although this object is unspeakably important, little has hitherto been done, to educate the people at their own houses. There has been, and still is, a want of well-qualified teachers, and it requires well-directed and persevering effort to beget a desire for education. A beginning has been made among the Pwos. During the last rains, schools were taught at Kayin and Koung-poung. The former numbered seven scholars, the latter nine, all of whom learned to read, and some to write. They also recited daily in mental arithmetic. Their parents paid the teachers.

As in former years, the Pwo Karen Boarding School was in session five months, during the rainy season. It averaged in daily attendance for the whole time 28 pupils. Many more were expected, and would have come, but for the distraction occasioned by the rumors of war, about the beginning of the term. A larger proportion of these pupils than usual were from heathen families. This is a new feature in Karen schools and a very encouraging one. Formerly few except the children of Christians, or near relations of Christians, could be induced to learn to read. This year, twenty from heathen families have learned to read and write their own language, and manifest a desire to go on in their studies. They were orderly, obedient, and most of them industrious. They were required to attend all the religious meetings, and did it cheerfully. We have evidence also for believing that it was not in vain. Four, on a profession of their faith in Christ, two of them from heathen villages, were received into the church by baptism. Three others asked to be received, but on account of their tender age and limited knowledge of what they asked, were advised to wait for a time. Several of the number bid fair to become teachers to their countrymen, and have expressed a wish to become preachers of the gospel.

## Essays and Extracts.

### NOTES OF A TRIP FROM LANDOUR TO JUMNOTRI.

THE SNOWY range, though about seventy miles distant from the sanatorium, appears not to be more than a couple of marches. The mountains invite and allure the lover of nature to a nearer inspection: in fact, he almost longs at first sight to fly over the dark intervening ranges, and seat himself on the highest peak which pierces the blue ether.

I attempted to visit the source of the Ganges in June, but was driven back by the weather, which was very stormy.

The lower ranges of mountains, which are not covered with snow except in the winter, are in themselves very grand. Yet their enormous size cannot well be estimated by the eye. On approaching them from the plains, they appear like one dark lofty wall of rock, but still not of any stupendous height. When at their base, the lower terraces or spurs of the hills so jut out and fill up the scene, as to hide the far loftier elevations behind them. If any one of these could be seen rising abruptly from the level of the sea to its real height of seven or eight thousand feet, it would appear a grand mass; but how overwhelming would be the giants of the snowy range, from twenty-six to twenty-eight thousand feet, in the same circumstances!

In the former trip, a friend was with me, but now I went alone; one after another having changed his mind respecting the journey. Many wondered at my venturing alone; but what has the believer to fear, whilst God his Father and his guardian angels are near in all situations?

Oct. 25th.—At last my people move off with their loads, the *vis inertiae* of circumstances being conquered. Every thing here has to be carried on *paháris'* backs, tent, food, &c. &c. The only conveyance that can be used on a march in the interior is a *dāndi* or hammock, suspended on a pole and carried by two men.

A glorious morning: and as we ascend the first ridge, a magnificent view of the snowy range bursts upon us, apparently close at hand. One mountain is a pure-white perfect cone, just like the top of a tent. It is evidently far behind the first snowy range. • • •

We descended by noon into the very deep valley where we formerly breakfasted. The descent is so steep, that it is like a rocky stair-case of a mile in depth. Every nerve and tendon of the thighs trembled with the incessant, and powerful jolting of the system. Many a traveller has said that he would rather ascend the most fatiguing heights than descend them. In the afternoon we travelled through forests of *cheer* pine, the fragrance of which is exceedingly refreshing. The path lay along the side of a steep grassy mountain. In front, rising to mid-heaven, was the grand mountain *Hár Sing*, and between it and us, far far below, a streamlet murmured unseen. The slopes were covered with small oak and mighty pines, each fit—  
“to be the mast

Of some great ammiral.”

From the rich deep-blue sky, the sunlight fell with mellow lustre on the grass, the sea-green pines, the dark oaks, and trees of all shades. Over this scene came the delicious breeze, sweeping through the scented pines, like the sound of old ocean charging the pebbly shore with his line of billows. All, all told of a Father of unbounded benevolence, who created this beauty for me, as much as for any of his creatures.

At night the men assembled round our fire, and heard me explain the first principles of religion, the folly of idolatry, the deceit of the priests, &c. They asked many questions about England, steam-boats, the opium trade, &c. all of which I answered. Since we were last here, the floral ornaments of the country are all changed; then, purple flowers with a sage-like leaf variegated the verdant slope, the elegant white clematis, with its festoons, adorned the bushes, and the bare sides of the hills often glowed with a scarlet flower. Yellow raspberries in abundance were also brought to us by our men. The rainy season however, had passed over these hills since then, and all these features had passed away. The green woods were also assuming their autumn livery of many hues.

6th.—Left Khedi by moon-light, at a quarter to five, A. M. Venus was riding high and brilliant over the mountain on our right. By dawn we entered

the next valley in the bottom of which the Aglar torrent winds and fertilizes the rice fields. When here last, a storm chased us from one end of the valley to the other, but now all was serene. The rice crops were being reaped. This year they are abundant. The best kind, *bds matti*, sells for sixteen seers for the rupee on the spot; and for double that sum in Landour, or only eight seers. The cheaper kind, *gydsu*, is eighteen seers here. How dear, when compared with Patna and Bengal prices! But all food is scarce in such places, where fields and culturable spots are scarce, and roads almost impassible. The rice-fields are terraces of small size at different elevations from the head of the valley downward. To irrigate them the stream is dammed at several places, and thus the water descends from fields of higher level, to those of lower, till all are watered. At the shop, under the *deodar* tree, I gave the old man, who had been four days ill with fever, some quinine, which brought him round in a little time. Bathed in the cool stream; but this time I avoided the formidable tree nettle, which punished my ignorance so severely before. A wearisome hot journey up the gorge was at last accomplished, and we arrived utterly exhausted at the *Dharmmedla*. Whilst at dinner, the people of the opposite village crossed to go to the worship of Nāg and Mahādev. On their return, I talked to several children about this folly.

To-day a plant like rue, or southern wood, which grows in abundance, greatly refreshed me by its aromatic odour. Yellow, white, and purple flowers abound.

7th.—On reaching the top of the first hill, which was densely wooded, the snowy range again became visible. There we found the tent of an officer who had been six months in the snows, and along their margin, sporting. He was returning laden with spoils. No doubt his has been an exciting life; killing deer of all kinds, leopards, birds, and strange animals; climbing precipices, fording rivers and feasting his eyes on the grandest scenery in the world. But all do not profit spiritually by such scenes. The hidden meaning of this wondrous page of nature is not sought, and thus the richest intellectual pleasure is lost for the excitement of sport. Lord give me eyes to see, and a heart to feel, all Thou wouldst have me learn in this beautiful school-room.

Leaving the wood and brow of the mountain, the mighty monarchs of Himālaya, in their hall of snow (सिख चारु), burst upon us with imposing solemn grandeur. They had advanced apparently much nearer, since last we saw them. Every ridge, peak and hollow might be seen. The contrast was fine between these pure white peaks and the dark brown mountains at their base; and again between these, the green glories around and the blue cloudless sky.

We descended through deliciously scented pine groves and an extensive shrubbery of the most aromatic plants I ever smelt. Every plant had its peculiar fragrance, but when all were combined by the wind, no perfumer's shop, nor "Araby the blest," nor "spicy breezes" of Ceylon, nor Duchess' flower-garden could rival the exquisite odour. How gracious is our Father to plant these "incense-breathing" shrubs and trees on the steep mountain to regale the exhausted traveller. Even thus are the promises of God's word reviving to Zion's pilgrim. The fields near the villages were very gay with bright colors. In addition to beautiful crops of rice awaiting the reaper, whole fields were filled with a crimson and a yellow grain of the cock's-comb kind. These afford a cheap grain called *mārshā*. Before dinner, searched in vain for a path to the stream in the valley, through the dense woods. On my return I resolved to take a shower-bath from a lively, frisking, disorderly little waterfall near the tent. Its effects were very bracing and refrigerating. Could I then despise this treasure, and wander wide for a stony shallow stream? Alas! even so, men neglect the precious life-giving gospel, because it is so easy of access, and toil to find broken cisterns of their own. Cured a poor Brāhman's swollen leg with hot water. At sun-set preached to the villagers, inspected their filthy abodes, and on my return had a long talk with my people on the resurrection.

I noticed that many of the words used by the people were pure Sanskrit, as *varn* वर्ण, color; *chaturāmsi* चतुर्भासी, the rainy season; *kukur* कुकुर, dog, &c. &c. When talking among themselves I could rarely distinguish a word, except it happened to be Sanskrit. They obligingly speak the language of the plains to travellers.



*Friday 8th.*—Crossed a torrent on a few sticks. Nervous work. Ravines full of bears. On rounding a corner, the Ganges, under the name of Bhágarati, appeared in the distant valley. On it goes, green, meandering, roaring to the plains. What can be the cause of its green color? It is not the shade of trees or mountains; for it is the same color in all situations. Can it be from holding particles of chlorite slate in suspension, for it is ever chafing at the base of these and similar rocks? But then the sand all around is yellowish-white, and glimmering with micaceous particles. The water holds much of this sand in suspension. I can therefore only conclude, that the color is the effect of light on these micaceous particles, which refract its rays.

Abundant crops of rice fill this valley. On going to bathe at our halting-place in the icy cold river, observed a troop of monkeys fearlessly playing on the trees and precipices overhanging this roaring, terrible river. How beautiful this young and noble river,—like Hercules in his cradle! With what ceaseless energy it rushes on to meet and overcome every difficulty in its long course to the ocean. Last rains had thrown up many a pine and cedar tree on the shore. One which I rolled into the stream with great toil sank immediately, being impregnated with sand. Fell in with a Christian friend to-day, who gave me cheering accounts of the reception of a hill-convert by his heathen friends, to whom he had gone to preach, with his pastor, a Church Missionary.

He had with him two men from Bhot. Their faces were round and feminine; and hair, long and thin. I left my friend on the banks of the Ganges, and pushed on to Gehulá, where I spent the Sabbath. The scenery is that of a gentleman's park.

*Sabbath 10th.*—I endeavored to expound a portion of Scripture to my *paháris*, but they soon grew tired and slipped off one by one. After dinner visited Gehulá, and preached to a very attentive, but dirty audience. Was deeply affected by their abject condition. Such filth in persons and abodes I never saw. Their poverty through oppression and laziness is very great. Women were pounding rice. Men idling. They defended themselves by saying that they ploughed and carried burdens, and that if they did not

give their wives work to do, they would not respect them. They are sadly in want of a knowledge of the very medicines growing all around them. There is no medical man for these poor mountaineers.

*Monday 11th.*—A march of eight cos to Nandgáma. We descended a hill really dangerous, from being so slippery. The fibres of the pines, which lay in abundance around, so polished the soles of our shoes, that walking became as difficult as proceeding on a smooth glacier. At last I gave up the effort, and was carried down.

*12th.*—Kutmrí. The rocks here change from slate to quartz. We are evidently approaching the granitic axis of these ranges. This is a large village with many substantial houses, some of them having two stories. The walls are built of alternate layers of stone and deal timber. A fearful quarrel arose among the inhabitants, which was conducted with all the brutality of an Irish row. I attempted in vain to appease them. Fortunately they had no swords or other deadly weapons, otherwise many lives would have been lost. And these are the meek gentle Hindus!

This day I thought I had lost my purse, but found it some days afterwards.

*Wednesday 13th.*—Crossed a fearful bridge of a single pine cut into two planks, over the rapid Jumna. It vibrated much, and, as there was no rail or other support, a steady head was necessary to cross it. God graciously took us all over in safety. A long sharp walk through shady woods and over a path perpetually ascending and descending brought us to our breakfasting place opposite Ujri. Overhead was a precipice from which a feathery, lace-like water-fall sported and gently alighted on the rock beneath. Leaving this, we crossed the Jumna again by a wooden bridge of very slender make. The torrent roared madly below. Jungle-cock abound here. Snowy peaks appeared in the vista between the mountains. Reached Rána village by sunset, and till dark could only gaze on Jumnotri peak.

*Thursday 14th.*—Resolved to reach my journey's end to-day. At the half-way house, found three wooden-frames in which travellers may shelter in the rain. Delicious honey was brought by a villager. The scenery rapidly changes to the stern and awful, as we approach the base of Jumnotri. Arrived by sun-



set, much exhausted. The Jumna intensely cold.

*Friday 15th.*—Put tent in order, and commended myself to God, in my moneyless condition. He heard my prayer, for on closely examining my wallet, in its innermost pouch, behold, the lost money all safe! At 10 A. M. started for Jumnotri with a few people and a guide. Now I must say, that when I came to this last village, I was much disappointed with Jumnotri. I had formed my notions of Alpine scenery from Cheever's description of Mont Blanc; and supposed that I should find a huge glacier, from under which the river would be seen rushing forth. I also hoped to see a sheet of snow covering an extensive range of mountains to the right and left. These mountains too, I thought would tower inaccessible and stupendous far into mid heaven. But how the dream was annihilated by the dull reality. The wooded mountains had certainly become more wild and jagged; many hill-tops and sides were bare; the Jumna foamed furiously at the continual interruptions of blocks of stone and in leaping the rapids; distant snowy peaks and ridges appeared in the vista between openings in the hills or forest;—but there was nothing such as I had hoped to see. Two peaks, one rounded the other sharp, nearly covered with snow, form the real sources of the Jumna. Altogether about four snow-covered peaks and ridges are visible from the valley, but these apparently of no enormous height. Below these the rocks are sprinkled with snow; and lower still, are dark, frowning, horrid rocks without any vegetation. To these succeed brown grass-covered hills, then stunted *deodar* forests; and last and lowest the dense primeval forest. All these hills shut out from our view by their bulk and nearness the range of Himálaya mountains. Besides the level of the valley where I stood, was as high as the top of Landour. This assisted the deception as to the real height of the Jumnotri peaks.

Well: forward. Let us see what is to be seen, in a disposition to be pleased. We leap along over the boulders in the channel of the river for a time, till the ravine narrows and the tug of war commences. But how shall I describe the scene, the toil, the danger, the excitement?

I was first struck with the awful perpendicular cliffs: many overhanging

twenty or thirty feet. These were naked, and their strata slanting up at a great angle. On their tops overhanging trees, up, up, as far as the eye could reach, on a very steep slope. As we advanced,—now in the bed of the stream, now climbing dizzy steeps,—the scene became more wild, appalling, savage. Every now and then the white cone of the snowy-mountain would fill up the view in the far blue heavens.

We had to ascend and descend places where the chamois would probably find their instinct and sure-footedness fail them. The first steep ascent was *Bhairó-gádti*. On the top of this, was a little temple, where all my people bowed down, though I rebuked them. Then we crossed a hollow, on a tree fallen over, in which notches were cut for steps. In one place we had to cross a land-slip, very steep, and wet from springs permeating the debris. Very slippery work. Again after laboriously ascending through thorny bushes, we came to a sheer descent of twenty feet, without any steps. Two pliant roots of trees had been fastened here by the *paháris*, on which we clung, like sailors descending from yard to yard. Often rounded, smooth granite rocks like the back of an elephant had to be climbed. Here without my men I should have been helpless, as my iron-heeled shoes gave me no such firm standing as their naked feet. Often the footing on the grass overhanging the Jumna was but a hand-breadth. My foot once slipped in a narrow path of this kind, covered with grass, and thus hiding the edge, but a native behind at once caught me. The most dangerous parts of the trip, after all, were the various passages of the river, which had often to be crossed and re-crossed. We generally crossed just above a rapid or a waterfall, sometimes by leaping from rock to rock or by wading. This latter was the safest. I was carried over the fords. Some of the leaps were as dangerous as the famous *Yorkshire Strid*.

At last, almost spent with continued severe effort, we reached the extreme point of our journey, the famous hot-springs. Few ever go beyond this spot, which is called Jumnotri, but is in fact a whole day's journey beyond it. The naked eye, and especially the telescope, enables us to trace the Jumna to its source by a succession of falls up to the base of the snow. From this point, with the telescope, the snowy ridges and

the frowning rocks below appeared very distinctly, but at a great distance. An awful sublime solitude prevailed there. No animal, bird, tree, or human being visible. It was tenanted only by the Great Spirit who filleth the universe.

The hot-springs were bursting out in minute jets from hundreds of orifices; and at different angles, from horizontal to perpendicular. They were much impregnated with iron. Several pools were filled with the water, which was hot enough to boil rice in. The lowest were cool enough for my men to bathe in. This was the only time in the whole march, when they washed their filthy persons. One of the jets had made a deposit of oxide of iron around it, which, continually rising higher, made at last a *geyser* on a small scale.

The rocks all around were tinged with every shade of red, yellow and green, from the velvet-like deposit of the water. A priest was in attendance to receive offerings, which I believe were presented by my men, to the goddess. I endeavored to turn their

attention to the Creator of all these wonders. Whilst here I read Isaiah xl. concerning the Creator of the ends of the earth, even its wildest corners such as this. He never faints, but assists helpless man with his inconceivable power; a slight specimen of which we have in these wondrous mountains, these mighty nascent rivers, and these marvellous hot-springs.

"Great is our Lord and of great power, his understanding is infinite." Ps. cxlvii. 5.

But this great God is *love* as well as *power*. "Thus saith the high and lofty One that *inhabiteth eternity*, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Is. lvii. 15.

Yes and He by whom are all things and by whom all things consist, by whom these mountains remain the parents of perpetual rivers and retain their amazing elevation,—this God became Immanuel for us.

T. P.

*Muttra.*

## Notices of Books.

### THE CHRISTIAN ALMANAC FOR 1853: IN BENGALI.\*

WE gladly call attention to this excellent work, and much regret that it reached us too late to be noticed in our last month's issue. The Tract Society do well in publishing year by year an Almanac embodying, with a full and correct Calendar, much valuable information and Christian truth; and the reader will do well if he will forward their designs by putting the book into the hands of all the Sarkars and other natives able to make use of it, with whom they may come in contact. The price of it is marvellously small:—only *one anna*! We should rejoice to hear that the whole edition of 1000 copies is being rapidly bought up.

From the following Index of Contents a correct idea of the work may be formed:—

"Short sketch of the Solar System, with a notice of Neptune and the Asteroids lately discovered. Comets, the phases of the Moon, Solar and Lunar Eclipses, &c.

PRELIMINARY OBSERVATIONS,—viz. On

\* Calcutta Christian Tract and Book Society's Depository, No. 8, Old Court House Street.

the origin, &c. of the *weekly* reckoning of time—the sub-division of the *day* into watches, hours, &c., according to the English and Hindu methods, with tables for their equation—the *commencement* of the English, Hindu and Musalmán day, respectively—solar calendar and lunar reckoning, lunar days, &c.—English, Bengálí, and Musalmán *months*, with their equation—the various kinds of *years* commonly known in this country, viz the English or Christian Era, the Shaka, the Bengálí, the Híjri or Musalmán year, the Magi or Burmese ditto, the Viláyatí or Uriyá ditto, the Faslí or Hindustani ditto, the solar lunar year of the Kalijug, the Sambat, &c. The four Yugs of the Hindu Shástras, and Bible account of the creation, duration, &c., of the Earth, compared. On Eternity.

ALMANAC FOR 1853,—Explanation of the *method* followed in the Christian Almanac. Commencement of the above named years, respectively, as they occur in 1853. Notice of Eclipses in 1853.

THE CALENDAR, is arranged after the English fashion, each month occupying only two pages. It shows the day of the year, of the English month, of the week, with the corresponding Bengálí and Musalmán dates—the rising and setting of the sun—the

rising, setting and phases of the moon, the moon's perigee and apogee, all according to English reckoning, the *tithis*, or lunar days, according to Hindu Almanacs, the length of the day on the first of every month, in hours and minutes, and in *dandas* and *pales*, the position of the principal planets for each month,—with notices of the holidays as they occur in each month,—and a daily Tide Table, showing the time of High and Low Water at Calcutta, Chinsurah, Diamond Harbour, &c. Also the times when high tides and powerful bores may be expected.

THE APPENDIX to the Almanac contains:—Post Office Regulations, rates of postage, and names of *dawk-stations*, with their distance from Calcutta. Terms, sit-

tings and sessions of the Supreme Court. Stamp Regulations.—Tables of Equation of Sica and Co.'s Rupees,—Ditto of daily income or interest from 4 annas to 10 rs. per mensem. The Population of the Globe,—comparative view of the numbers professing the different religions that prevail in the world—List of Missionaries of the various Protestant Societies in Bengal, Orissa and Assam.—Statistics of all the Native Christian congregations in Bengal, and of Missionary Schools, &c. throughout India and Ceylon.—Notices of the Calcutta Auxiliary Bible Society—the Calcutta Christian Tract and Book Society—Lists of Books and tracts published by the Society, with their prices affixed—Holidays in 1853.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—Three persons,—one man and two women,—put on Christ by baptism, at the Intally chapel, on the morning of Lord's-day, January 2nd. It may be added that on this occasion an entire household was baptized:—the three being, a mother, her son, and daughter-in-law.

*Lakhyantipur.*—Two men were immersed at this place on the morning of Thursday, January 20th.

#### ARRIVAL OF MISSIONARIES.

We are happy to record the arrival of the Rev. B. B. and Mrs. Smith, from America, by the *Robert Standish*, on the 31st of December. Our friends will be stationed at Balasore, and will, we hope, greatly strengthen the hands of their brethren in Northern Orissa.

#### PRIZE OF FIVE HUNDRED RUPEES.

THE proposal contained in the annexed prospectus was published by the COMMITTEE of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, in October, 1850. Those who might wish to compete, were requested to forward their MSS. to the SECRETARY, on or before the 1st of November, 1851; and the COMMITTEE claimed liberty to withhold the prize, should none of the MSS. be found to merit it. Only two works were sent in, and after careful examination of these, by a Sub-Committee appointed for the purpose, and

by the generous Proposer of the prize, both were rejected, on account of "their want of simplicity and of peculiar adaptation to the purpose set forth in the prospectus;—that is, the instruction of illiterate and ignorant natives."

THE COMMITTEE have now advertized the prize afresh, and have fixed upon the 31st of December, 1853, as the date on or before which all competitors must send in their MSS. to the SECRETARY. Each MS. should be inscribed with some motto, and be accompanied by a sealed envelope (also inscribed with the same motto), containing the name and address of the writer. The MS. to which the prize may be awarded will become the property of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY. As before, the COMMITTEE will be at liberty to withhold the prize, if none of the MSS. be found deserving of it.

A PRIZE OF FIVE HUNDRED RUPEES is offered for the best series of *Simple and Elementary Lectures*, (extending to about two hundred and fifty pp. 8vo.) written in English, but adapted for translation into the Indian Vernaculars, and treating of the following subjects Religious and Moral in the style and form best suited to the apprehension and taste of the illiterate class of non-Christian Natives of India, and best calculated to strike their imaginations, and affect their feelings.

2. The topics to be treated are:—

God's greatness, power, wisdom and goodness, as manifested in the creation of the world and of man, "and in His

providence; His spiritual nature; His purity; His moral government; our relation to Him as His creatures, children, and subjects; our duties to Him, arising out of that relation, impressed on us by conscience, and established by the sense of religion which all men in some shape or other evince; the guilt which we have incurred by failing to acknowledge, love, serve and obey our Maker, Benefactor and Sovereign, by the love of the creature more than the Creator, and by our transgressions against the law of reason and conscience, in our relations to men, as well as to God; the need of pardon, redemption, and spiritual aid from above; the Salvation through Christ in all its prominent features, especially as manifesting the holiness, goodness and condescension of God; the duties we owe to God, to ourselves, and to our neighbor, in detail, with examples and illustrations; the perfect blessedness promised to the righteous in the world to come, illustrated in a manner suited to the illiterate mind; and the judgment which awaits the ungodly and the wilful rejecters of the truth. All these points are not to be proved or argued as if they were questionable; but assumed, enforced, and illustrated.

3. The above is nearly the order in which it appears to the Proposer that the subjects should be handled; but he does not wish to restrict the discretion of the writers in this respect, or in regard to the introduction of other topics bearing on the religious and moral instruction of illiterate natives. Dark and disputed points of theology should be avoided, as unsuitable to the persons addressed.

4. The writer should place himself, as far as he can, on the standing-point of the ignorant Native, and endeavor to enter into his ideas, sentiments, feelings and desires; should seek to discover those arguments and motives which will sway and affect him most powerfully, and to present them in the most appropriate manner. The truths which it is intended to inculcate, should be broken up into their simplest elements, and expounded in the most lucid and intelligible manner. The sentences should be clear and short; and the ideas and sentiments such as the unlettered mind can readily apprehend. Instead of the ordinary style, abounding in Scripture quotations, which is usually employed in addressing Chris-

tian peasants already familiar with the Bible from their childhood, a new and very simple style adapted to the mental condition of the unlearned Native should be sought out. The class whom it is desired to influence, should be addressed, (if the expression may be allowed,) "in newness of spirit, and not in the oldness of the letter;" i. e. not in the literal words of Scripture, or in conventional Christian phraseology, but in the language most suited to impress the ideas, convictions and feelings which we wish to communicate.

5. The Proposer begs to suggest to competitors, that they may test the suitableness of their Essays to the end in view, so far as style is concerned, by trying if every sentence can be rendered easily and naturally into the Indian Vernaculars, just as it stands, and without imposing on the translator the necessity of giving a totally different turn to the expression.

6. The Lectures are to abound in such illustrations, derived from matters and scenes familiar to the persons addressed, as may be best fitted to render the subjects handled intelligible, interesting, and attractive. The Proposer imagines that materials or hints for the lectures may to a greater or less extent be found in some of the authors who have written for the instruction of the young; (a class who resemble illiterate natives in so far as weakness of understanding is concerned, though they have not, like them, any inveterate superstitions to unlearn;) such as Abbott, Todd, Bishop Wilberforce, &c.; and he will not object to the substance or illustrations of the Lectures being borrowed from any such sources, to such an extent as may be compatible with Christian fairness. The illustrations employed by such writers, however, will generally require alteration to adapt them to this country; the imagery they use being, in many of its features and allusions, such as would be strange and uninteresting, or unintelligible to the illiterate Natives of India, for whose instruction images and allusions drawn from their own country are alone suitable.

7. It may be added, that the class of Natives for whom the Lectures are primarily designed are both such as may be able to read them for themselves, when rendered into their own Vernacular, and such as may require to have them read to them by others.

## MEETINGS OF THE BENGAL BAPTIST ASSOCIATION.

THE Eleventh Annual Meetings of the Association of Baptist Churches in the Presidency of Bengal, were held at Lakhyantipur, to the south of Calcutta, from January 18th to 20th. Only a few missionary brethren were present, and no churches more distant than Calcutta sent delegates; but many native brethren, with their wives and children, from Khâri, Malayapur, Narsigdarchoke, Bishtapur, Colingah, and Intally were there, making, with the people on the spot, a body of very nearly five hundred persons.

As all came to the village in *sdlis*, or flat-bottomed canoes, propelled through the water or mud by poles, it was late on Tuesday evening, the 18th, before those from the more distant places could arrive; consequently no meeting was held on that day. On Wednesday morning at 8 o'clock, the proceedings of the Association were commenced by a prayer-meeting, at which brother Wenger presided. At 12 o'clock brother Jacob Mandal of Khâri preached to a large congregation from Genesis xix. 17. After the sermon, the business of the Association was commenced, by reading over the list of the churches. It was found that letters or statistical papers had been received from all, except one; but that delegates had been sent by eight only. The delegates proceeded to choose a moderator, and brother Wenger was elected. The letters, &c. from the churches were then read before the meeting. Their statistics may be briefly summed up as follows:—In the *twenty-one* which had written to the Association, *one hundred and fourteen* persons had been baptized, *thirty-one* received by letter, and *fifty-three* restored; *thirty-six* had died, *seventeen* had been dismissed to other churches, *sixteen* had withdrawn from fellowship, and *fifty-three* had been excluded. *Thirteen* churches had obtained an increase of *ninety-three*; and *seven* had suffered a decrease of *seventeen*. The numbers of *one* church remain unaltered. The clear aggregate increase of the *twenty-one* churches was therefore *seventy-six*. *Sixty-six* native preachers were reported as in connection with these churches, and *thirty* schools, in which *one thousand two hundred and thirty-one* boys are instructed, with *ten* girls' schools containing *one*

*hundred and ninety-eight* pupils. Though more encouraging than the returns presented at the preceding Association, there is much in the facts now stated which calls for humiliation before God, and for close inquiry into the causes why the growth of these Christian churches is so slow and uncertain.

At half past 6 o'clock p. m. a meeting for conference on any matters of importance to the churches was held. After a hymn and prayer, the moderator invited the delegates to speak of any subjects they might wish to bring forward, and called attention to the deficiency of adult female education in the native Christian community. This and the lack of good schools in the villages, both for girls and boys, drew forth many interesting remarks. The want of a Bengali commentary on the New Testament, for the use of native preachers and others, was deplored by several brethren, and the desirableness of preparing and publishing one discussed. It was also proposed and agreed to grant to each native church connected with the Association, one copy of the BENGALI HYMN BOOK to every *ten* persons in the congregation regularly worshipping with it.

On Thursday morning at 8 o'clock another prayer-meeting was held, at the close of which two persons were baptized by brother Wenger in a neighboring tank. At noon the chapel was again well filled, and the Bengali translation of the Circular Letter was read by brother Rām Krishna Kabiraj. An address was then given by the moderator, and prayer offered. A meeting for business in English immediately followed. Brother Lewis read the Circular Letter, on Prayer, written by him; and it was unanimously adopted on behalf of the Association. The accounts were then submitted and approved, and Co.'s Rs. 100 from the funds in hand voted towards the expenses of the UPADESHAK. It was stated by brother Wenger, that the work on PHYSIOLOGY AND MATERIA MEDICA, in Bengali, written by brother Bachelor was slowly passing through the press. The wishes of the brethren for a Bengali commentary on the New Testament were again considered, but no resolution was arrived at in regard to this subject. The Editors of the ORIENTAL BAPTIST and the UPADESHAK were requested to continue their labors. It was resolved that brother Denham

be requested to write the next Circular Letter. A communication from brother Denham, in which he requested permission to resign his office as one of the Secretaries of the Association, having been read, it was agreed to accept his resignation, and brother Lewis was requested to act as sole Secretary for the coming year. At this meeting, which was the only one not conducted in the Bengali language, the attendance was necessarily small.

In the evening at half past 6 o'clock, the last meeting was held. After reading the Scriptures and prayer, the conference of the preceding night was resumed. It was agreed that the time and place of holding the next Association should be left to be arranged by the Standing Committee. Remarks were offered on the importance of education among old and young of both sexes,—on the possibility of increasing the number and efficiency of Bengali Sunday Schools,—on the necessity of more activity in the work of preaching to the heathen, and of every one doing all that he can to make the gospel known,—and on the encouragement which was presented by a contrast of the condition of the great body of those present with that of their fathers, thirty years ago. The moderator concluded the meetings of the Association by a suitable address, and prayer.

The scene presented outside the chapel was animated and very pleasing. Mat houses had been put up for the accommodation of the strangers, and an awning was spread over a spot convenient for assembling. Beneath this, hymns of praise were frequently sung with an energy we have seldom witnessed before. We were deeply impressed with the goodness of the Lord to these villagers, once sunk in miserable ignorance and abominable idolatries, in that he has brought many of them "up out of a horrible pit, out of the miry clay, and set their feet upon a rock, and established their goings, and hath put a new song in their mouths, even praise unto our God."

Though of different character, it was also a very lively and cheering spectacle, when the whole company sat down to dine or sup. With "their wives apart" they sat in long rows upon the ground; each with a large strip of plantain leaf before him to serve for a platter. Through these rows several self-appointed waiters—by no means

the least respectable of the company—rushed, with most hearty zeal, bearing plentiful stores of boiled rice, *dál*, curry, salt, curds, and sugar, from which they abundantly supplied every one's wants. Solemn thanksgiving to the bountiful Benefactor of all, preceded each repast. On these occasions the shed employed as a cook-house was a scene of busy excitement. The prepared rice lay heaped up upon large clean mats, in surprising quantities, and the men who officiated as cooks appeared to be all but overwhelmed with the vast extent and importance of the responsibilities which rested upon them. The hospitality displayed was the more pleasing on our eyes, because we knew that the members of the Lakhyantipur church had, among themselves, most liberally contributed to provide the requisite funds. The greatest good feeling and, we believe, Christian affection prevailed throughout; and we gratefully acknowledge the kind hand of God in preserving all from the attacks of that fatal disease, cholera, which was raging in a village not very far distant. May the Lord bless the services of this Association, and render the friendly intercourse of those who were brought together, productive of lasting benefit.

### GOVERNMENT CONNEXION WITH JAGANNATH.

MINUTE OF THE ORISSA MISSIONARY  
CONFERENCE, 1852.

"THE Orissa Missionaries feel called upon once more to record their annual protest against this abomination. Our mission has now reached the thirtieth year of its history, and consequently of its contest with this gigantic evil. During this long period, we have seen the ground of controversy continually shifting, but the controversy itself perpetually renewed. In its earliest stages, professedly Christian men might be seen sitting at the receipt of custom, taking toll from the deluded pilgrims, and granting them permission, under the sign and seal of the Honorable Company's Government, to worship in their polluted idol's shrine! In those days, scenes were witnessed in connexion with the annual festival, at which humanity might well blush, but which we have no wish here to notice. Some of the most offensive branches have been lopped from this tree of evil, but the trunk

itself remains and produces its yearly crop of misery and wickedness. At the very last festival enough was witnessed to appal the stoutest heart and to induce the earnest inquiry, 'How long shall our honored Government participate in the sin and disgrace of upholding these "abominable idolatries?"'

"The highest authorities in India and in our native land have often excited public expectations that the connexion of the Honorable Company's Government with Jagannáth shall at once and for ever cease; but these expectations have been as often blasted. Fresh pleaders for Baal have arisen, and some fresh obstacles have been suggested. In vain have the various objections been met by the most conclusive refutation; ever and anon some new friend of the idol, oblivious of past arguments, or imperfectly acquainted with the facts of the case, has come forward with some new caveat.

"Eighteen months ago, the Draft of an Act, just alike to the shrine and the reasonable expectations of the Christian world, was published by the Supreme Government in Calcutta, and we confidently hoped that we had signed our last protest against the aforesaid connexion of Government with Jagannáth:—we hoped that we should at our next gathering have the gratification of recording that our work in respect to this matter was done;—but alas! we are doomed to disappointment still, and once more unite in earnestly imploring Government to pass this Act without delay.

"In pleading for the severance of Government connexion with idolatry, we deprecate, as we ever have done, all forcible interference with Jagannáth and his worshippers, as well as all injustice towards the idol's shrine. Nor have we any expectation that the accomplishment of our wishes in this respect will promote the immediate conversion of the Hindus to Christianity; but we do think that the continuance of that connexion is a blot on the honor of our country, and an insult to our common Christianity; while its severance is due to our allegiance to Him 'by whom kings reign, and demanded from a benevolent and an enlightened Government towards its less privileged subjects.

"This minute to be sent for publication to the CALCUTTA CHRISTIAN OB-

SERVER, the ORIENTAL BAPTIST, and the MADRAS CHRISTIAN INSTRUCTOR."

### DECEASE OF EARLY CONVERTS IN ORISSA.

FROM THE REV. A. SUTTON, D.D.

LAST Lord's day, I preached a funeral sermon\* to our Oriya congregation, for Miss George, one of the first-fruits of Missionary labor in Orissa, to Christ, and gladly avail myself of the occasion to refer to the labors of our predecessors in this province.

The pioneers of Missionary labor in this field were Krishna Pál and Sebakráñ, men whose names were once familiar as household words, in the early days of the Serampore Mission. They made a hasty journey as far as Puri, and mention their labors at the principal stations in their route. Mr. John Peter, however, was the first settled Missionary in the province. He took up his abode at Balasore, in January 1810, and during the three first years of his residence, labored with very encouraging success. Nearly all his converts were soon removed in providence from the province; among them was our highly esteemed brother Smith, who has labored so long and so diligently at Benares. He gave early promise when in Orissa of his zeal and qualifications for Missionary labor. We revere his memory for his work's sake.

Among the only three converts remaining in Orissa, of whom we have any knowledge, was the subject of this notice, Miss Caroline George. Her baptism, with that of her sister Mrs. Reynell, is mentioned by Mr. Peter as taking place in April, 1812. She died Dec. 7th, 1852. Most of the intervening time, she has resided at Cuttack, and has maintained an honorable and a consistent Christian character. The writer has known her for twenty-eight years, and has ever found her the same humble pious follower of Jesus. Her end was in accordance with her life.

Bibi Sarah, another of the three, died about ten years ago, at a very advanced age, and in good standing with the church. Mrs. Reynell, the only survivor, is now very infirm, and "looking for the mercy of our Lord Jesus Christ unto eternal life." It is pleasant thus to record the in-gathering of the "first-ripe fruits."

\* Text:—Philippians iv. 3.



# THE CALCUTTA MISSIONARY HERALD.

DINÁJPUR.

FROM THE REV. H. SMYLIE.

Jan. 1st, 1853.—On the 25th of Dec. I returned to the station, very much against my will. We were only one month in the Mufassal. The work was very pleasant, and much attention was paid to the word. Every where numbers would venture to ask questions of the most important nature. They are more in earnest than we ever saw them. We had visited ninety-seven villages, when Mrs. Smylie was taken ill with dysentery; so ill, that I feared I should not reach home with her. But thanks be to God, who comforteth us in all our tribulation, we did reach the station. Though still far from well, she is better than she was. After being a day or two at home, I got fever myself. How mysterious are God's ways! we were fully set on work, and our hearts were in it, when first one and then the other is laid up. I trust I shall be able to return to my work shortly. We visited some villages more than once, and always found we became more welcome at every visit. When we were about to remove from *Barra-Ray-Diggy*, we were accosted by an old native female in the following strain: "How long are you going to stop with us here?" On being told we intended to leave the following morning, she said: "Oh, not so soon! You have not seen us all yet. You do not yet know us all; and you should not go till you know us all. And *Mam-sáhib* should come and see all our young women, and talk with them, and go to every house. You should not go away yet." The old lady was evidently quite in earnest, and would have stopped us if she could; but we had spent more than ten days there, and some of the villages were visited several times. The natives often say, "What is the use of your coming once or twice? we cannot learn in so short a time."

Like people waking from some strange revery, they wonder at what they hear. Ever and again, you might hear them saying: "These are good words, and all true: they cannot be contradicted." In

a village near *Kantá-nagar*, where a number of men came together to hear the word, they had listened some time, when one said: "We can understand what you say; but what our own teacher says, we do not understand. What you say, we all see and know to be true: the songs we nightly sing to drive away the evil spirits are not only of no use, but they are sinful. We can understand that the bodies of all men of whatever country, are dust, we see them die and decay, they are therefore all of one caste;—why, there is no caste at all; it is all a lie about caste! Then, again, we understand that all men are the sons of Adam; they must then, be all one caste: as the bodies of men are all the same dust and caste, so the souls of all are one. I myself," said the speaker, "wish people ill in my heart, and if I cannot beat them with my hands, in my heart I beat them, and cut them, and kill them. I take their fields in my heart. I see all men sin, and tell lies, and quarrel, and try to injure one another in many ways, all are alike in this way. Hindu or Musalmán, all are the same. How are we to be saved? how can we be made better?" "Believe on Jesus Christ, and he will give you new hearts. Be sorry for your sins, pray to him: he will hear and give you holy hearts. He came into this world not for his own profit, as your prophets and great ones did; they did nothing for you: if they fought battles, it was to make themselves rich by the destruction of others. All they did was for their own glory, and the same with the Hindu *Devátas*. But Jesus Christ saw you were all corrupted by Satan; the caste within you is Satan's, and must be put away from your hearts. Jesus Christ has triumphed over Satan for you. He bore your sins and is able to give you his Holy Spirit. Come then to Jesus Christ, make no delay." Thus we talked over what we had discoursed of, and saw they had laid hold of the subject. It was once no easy matter to bring them to reason.



## DACCA.

FROM THE REV. W. ROBINSON.

*Barisál, Dec. 31st, 1852.*—I arrived here last Sabbath morning, and brother Sale being out, I preached in the Bengálí chapel in the morning, and Chánd preached in the afternoon. I did most of the work at Dacca, while Mr. Bion was out, and by the time he returned, I was quite exhausted, and greatly needed a little relaxation. I came to this place across the broad Ganges, from ultra to intra-Gangetic India, to gain a little strength: and I hope I have been benefited; though, I fear, in no very great degree. The weather is very cold, uncomfortably cold, but I fear I have not gained much strength for the approaching hot weather.

Our four friends in the band, had all left us before I set out on this little trip. We were sorry to part with

them; yet almost glad that they were going, because they suffered so much at Dacca. The wife of one of them has, I hope, been much benefited by these afflictions, and had she remained, she would, I think, after her recovery, have been baptized. Among the natives, things appear much as usual; the people hear and confess that what we preach to them is very good; but they do not turn to what they confess to be the right way. There is a man, an attorney in one of the courts, who professes to be under some concern for his soul; but there are many difficulties in his way, so we cannot venture to rejoice over him.

I hope to leave Barisál for Dacca next Monday. After my return, Mr. Bion will be out again for a month.

## A MISSIONARY TOUR THROUGH THE DACCA AND MYMENSING DISTRICTS.

BY THE REV. R. BION.

*October 21st, 1852.*—At noon, I left Dacca with Rám Jiban, our native preacher, and went through a creek as far as Demrá.

*22nd.* About noon passed Rupanj, but there being no market we went on; as the Gospel has often been preached in this neighborhood.

Near *Pitalganj* we saw many people engaged in their *Durgá-pujá*. I sent Rám Jiban there, and he spoke to them and distributed some books. At sunset we arrived opposite to *Dangaboláh*, where there was a market; but it was too late for us to reach the place where it was held. Conversed on shore with about twelve Musalmáns, who were very ignorant and obstinate.

*23rd.* We had not proceeded farther than *Sambhopatti*, when the heavy clouds, which hung over us, emptied themselves. We went to the bazar; but could not speak long, as the rain drove us back to our boats. At noon we went again, and preached to about thirty people, who heard quietly, but rather indifferently: gave some books. The sky clearing up, we proceeded, and reached in good time *Palace*, where we found many people, it being a market-day. We both spoke to considerable numbers of people till night; and they

all listened very attentively. Distributed books. One of our boat-men was ill with cholera, and seemed to be in great danger. The medicine I gave him had no effect.

*24th. Sabbath-day.* At 9 o'clock we arrived at *Súltanganj*, but found no market. We stopped for some hours, during which time we preached the word of life to about twenty people. They were very eager and attentive, and asked many questions in a very pleasing manner.

Hearing that there was to be a market at *Ektálla*, we proceeded thither, where we arrived at 2 o'clock. From 3 o'clock to sunset, we were busily engaged in preaching the Gospel to hundreds of Musalmáns and Hindus. Most of them paid good attention, and fought for the books.

Coming to my boat, I found the sick man had died, and ordered the boat-people to cross the river and to bury him on the sand bank. We put to at *Rámpur*.

THE SCRIPTURES ARE READ.

As I was going out, a well-looking man addressed me and said: "Are you come again?" I said, "Yes! Do you know me?" He replied: "Why should I not? I heard you preach here two

years successively." I at length recollected his face, and asked him, "Were you not in a small bazár, near Simulsa, two years ago?" He replied: "Yes! yes! and we still have your books, and read them almost daily. Others also have them. Many of the villagers do not worship idols any more, but mind your books." He begged me then for a whole Gospel, which I most willingly gave him, admonishing him to follow Jesus Christ fully.

25th. Set off and went on till noon. We then stopped at *Kusingd*, where we again found a market and many people. Till evening we preached to many Hindus and Musalmáns from the jungle, to whom our message was perfectly new. Distributed many books, as this place has scarcely been visited before.

26th. In the morning we went to the bazar at *Bermýá*, and had about thirty hearers. Some recognised me, and listened very attentively to us.

At 2 o'clock we reached *Tocke-bazár*, but found only about twelve people, who were very indifferent. We heard that the sick Bráhmán, with whom I spoke last year, died the day after our departure. At 4 o'clock we reached *Baddier-bazár*, near Mirzapore. Again a market, hence we had large crowds as hearers. A man from the Upper Provinces, a Sirdár, tried by all means to drive us away, and held up his bamboo, threatening to beat the people, but without success. I told him he had better keep quiet; as we were determined to preach, and he had no right whatever to disturb us. So he left us at last. We were then interrupted by rain, but afterwards spoke again on another spot to some fifty people, and gave them books. I then called on a shop-keeper and asked him, whether he had read the book I gave him last year. He replied: "O yes! I have it still: these books contain good words."

A wicked, light young Bráhmán disputed a good deal and teased us not a little, but after some answers he stole away. Till night, people came from distant villages for books.

27th. The whole night it rained incessantly. Another of my boat-people got the cholera, and seemed to be as bad as the other. I gave him pills twice, but there was little hope.

Towards noon it cleared up, so we proceeded and arrived at *Hasunpúr* at sunset. Here I found that small river

which leads to the east closed, and consequently my purpose to visit that part was frustrated.

28th. Till 9 o'clock we both preached in the bazár at *Hasunpúr*, and had about three hundred Musalmáns and Hindus. With the exception of two or three long-bearded Bairágis, they listened well. This place is full of wickedness.

At noon we were again proclaiming the Gospel for two hours, and our hearers were not few. Crowds accompanied us to the boat for books. On the way a peon called out to me and said: "Are you here? You are every where! Last year I met you at *Jumálpur*: do you recollect it? I passed with some convicts, and you gave us some books, which we still read." Some of the shop-keepers asked me: Why did you not come last year to *Hasunpúr*? Where is the other *Sáhib* (Mr. Supper), with whom you came two years ago?" I replied, and talked a little more with them, and they seemed to be well pleased: so travelling with the Gospel is in no way fruitless. At 4 o'clock some of the relations of the sick man on my boat, came and took him to his village. I gave them some advice, which however they did not mind, and that poor man also died after two days.

In the evening we again preached in the bazár, and had almost three hundred people, who were silent and attentive. Many of the higher classes came to our boats for books and to enquire more closely concerning the Saviour.

29th. Set off and arrived at 9 o'clock at *Pitalganj*. We went to the bazár, and conversed and preached to about thirty people, who paid great attention. As two men from our boat had died, and two others ran away, we were obliged to search for fresh boat-men here.

From 1 to 3 o'clock we were again in the bazár, and sat in a Musalmán's shop. About twelve people were there, who listened with considerable eagerness to our statements about their false prophet and our Saviour. From thence we walked two miles to a *káchhári* and found about six *Amlás* there, belonging to the Indigo-factory. One of them was very proud and ignorant, and resisted us to the utmost. After an hour's fruitless talking we left them, for they asserted that they had never sinned, and needed no Saviour. In the evening there was a market in the

neighborhood, in which the Gospel was preached to many. Those Amáas were also there, and they behaved better.

30th. After a long waiting our *món-já*, arrived, but could not get any people.

Many from the villages came to our boats for books, with whom we conversed. A Bráhmañ candidly confessed that his profession was all a cheat,—“but what shall I eat, if I leave it?” was his inquiry.

We left at 9 o'clock without substitutes for the four men; and proceeded till night, but found no villages on the way.

31st, Sabbath-day. About 7 o'clock we reached *Moiscurd*, a small bazar, and went up to preach. We had not more than eleven people, but they listened with much attention and received our Gospels gladly. We heard that there was to be a market in *Hajirá*, and therefore we went on. About 9 o'clock we put to at *Jungalia*; and waited there till the people came.

At 3 o'clock, we walked two miles inland to *Hajira*. On the way four Barkandazes met us, and used the most flattering and disgusting language to induce me to give them some money. I refused decidedly. Each of them had a thick stick with an iron top, with which, it may be feared, they have killed many a poor ráyat. On reaching the *kát* they began to make room among the people with their sticks. I told them, “You had better leave us alone, and keep quiet.” Upon this one of them lifted up his stick and threatened to beat me, saying: “*Tui, ke?* Darest thou command us to keep quiet?” They then made so great an uproar, that hundreds of people did not understand what was the matter. They ordered us to leave the place, and when Rám Jiban began to preach, they cried out to him to be silent, and used very abusive language to him. They then became like mad men, running to and fro and stirring up the people to drive us away, but without success. For a good while there was so great a tumult, that I feared some mischief would happen. I then directed their names to be taken, and inquired whose people they were; upon which they appeared more quiet. Then I stood on a *mofá*, and proclaimed as loud as I could over more than five hundred people, the reason for which

we had come there, and that I would not move until I had delivered our message; and said moreover, that we would do it in spite of these wicked Barkandazes. “We fear no man,” said I, “much less do we fear these; for we have come in the name of the Almighty God.” After this, it became pretty quiet, and I preached on for more than half an hour, without disturbance.

Coming home I informed the Dewán of the factory at *Jangaliá*, but it seemed to me, he was as wicked as they, and took no notice; though he promised to do so. The people in the market in general took our part, saying: “Go on; go on; we will hear;” and some of them seemed rather affected by what I said. Many books were distributed. Thus we had a noisy Sabbath evening, yet we did not regret in the least having gone where we did.

November 1st. At noon we stopped near *Mandakhali*, but after a long walk, found only a few huts belonging to some bad characters; and so we returned. Some boats being there, we spoke a little to the people in them, and gave them some books.

At 4 o'clock we reached *Káliganj*, and were told that some miles inland, there was a market. As I was not quite well, I sent Rám Jiban there with books. He found many Bráhmans who, with the others, listened very quietly and also fought for the books.

As I was walking along the river, I met with some Musalmáns, with whom I had a long conversation about their carnal prophet, and our Lord Jesus Christ.

In the evening we stopped near *Bá-bukhdli*. There also I had an opportunity of speaking with some Bráhmans about the way of salvation. They were in some degree acquainted with our religion, and begged for books.

2nd. At noon we arrived at *Mymensing*. Our stay there was thirteen days. On the way to the right, there was a market held, to which I sent Rám Jiban, and he preached there to a great many people and gave books. At *Gopálganj* he met an interesting man, of whom I shall afterwards speak. From 4 o'clock till sunset we were in one of the bazars at *Mymensing*. Rám Jiban could not speak, as his voice was entirely gone, but I was able to preach to about three hundred people, rich and poor, for nearly an hour. Some *Bábus* scoffed at first, but most of the

people paid very good attention. While on our way, a shop-keeper called out: "Ah! so you have come again, and will preach your Christ to us? very good!"

3rd. After 9 o'clock we again went to another bazar, and found about one hundred and fifty hearers. We had a little dispute with some of them. On our way home an elderly Bráhma, who heard me the preceding evening, conversed with me about the *Satyá Jug*, &c. and seemed to be very anxious to know all about the Saviour. Many Amláhs and other people from the káchhári accompanied me to the boat for books, but I did not meet their wishes, as we intended to remain there longer than usual.

From 4 o'clock till sunset we were at a third place in town, and preached to many respectable and well-informed Hindus. After I had done, they put many questions, but all in an orderly and inquiring way, and expressed their satisfaction at our answers. This year we did not meet that wicked opposing spirit which we found in former years, but noticed a remarkable change for the better!

4th. Early in the morning we went three miles to the west and visited a Munshi. He with some twenty other Musalmáns conversed with us; and listened to what we had to say about their false prophet. They seemed to discover that there is a good deal in their Qurán which cannot be God's word. During the day we had many people of all ranks coming and going from our boats.

After dinner three Munshis called on us, with the one we visited this morning. They behaved in a very friendly manner, and paid good attention to what we said. I gave them Genesis, the Psalms, and Gospels in the Persian and Bengali languages. After they left us, we were too late to go in to the bazar, as the sun had already set.

5th. This morning a Musalmán was hanged. Great numbers of people went to see it. We went to a place, where two roads crossed each other, and there preached to many, telling them things very different from that which they were then talking about. Gave some books. From 4 o'clock to sunset we were in the bazar, and had a very good number of Bráhmans and other thinking people, who listened

throughout with surprising attention. On the way, a Musalmán said to us: "Your visit here this year has been attended with much fruit; for I saw about twelve Bráhmans and others sitting together reading and speaking about your Gospel. Some defended your Shástras very warmly," he added, "whilst others would not submit to their opinion."

6th. At 10 o'clock we left for a *hát* at *Gopdalganj*, which we reached at noon. At once we walked over sandbanks to the bazar, where we had no shadowy place, but were obliged to stand all the while in the burning sun. Many people heard, and seemed surprised that we should take so much trouble to make the Gospel known. Then we returned to refresh ourselves, and from 3 o'clock till sunset, we were engaged in preaching the Gospel to more than six hundred people from the surrounding villages. The whole market seemed to break up, and for a good time I could hardly speak on account of the noise and *dust*. After a time all were quiet, and I called out as loud as my voice permitted me, in order to be understood by the hundreds of Musalmáns and Hindus. I dwelt chiefly on the sinfulness of man, sin's just reward, and on Him who *can* and *will* save us. Neither the Hindu Debtis nor Muhammad can, since they were sinners themselves. But Jesus Christ can and will save man. Afterwards a fearful struggle arose for the books, but of course we could not answer the wishes of all. We distributed about two hundred copies. Many came to our boats and humbly begged for books. I gave to every one whose village was in the interior.

We may be sure, that books distributed at such *hát*s travel great distances, and are read; some striking proofs of which I shall be able subsequently to give.

We were told at Mymensing, that there were many to the East near the Garrau hills, who, having received our Scriptures in the preceding years, *read them diligently, and have given up idolatry and endeavor to walk according to the Gospel*. Had there been any possibility of visiting them, we would have done so; but the creeks, which lead to them being dried up, and the distance that of two and three days' journey, we were obliged to abandon our plan for the present.

## AN INTERESTING CASE.

At *Gopálganj* we met a Hindu, who is a Christian in heart. This man was a respectable *Dewán* at *Byganbári*, and for many years served a gentleman there, who is now in Europe. About four years ago, he received our scriptures and tracts, which he diligently read: after some time, whilst he was reading the New Testament, he states that his mind was suddenly illuminated, and the word of God became the word of life to him. He fully believed that Jesus Christ is the true Saviour, and his heart abhorred every fashion of idolatry. This man then told one of his relatives, what had happened to him, but he, fearing lest he would become a Christian, began to persecute him in a most cruel manner. This wicked man went and mixed a poisonous root with the *Dewán's* dinner; and hoped thus to make an end of his life. Soon afterwards the effects of that poison appeared; his teeth fell out, his whole body was for a time inflamed, and he almost lost his senses. His relative, it seems, was not yet satisfied, but beat him so severely, that his right thumb was dislocated and is *still* so, as I myself saw. He then, with his wicked companions, made a crown of jungle thorns, put it on his head and dragged him to and fro in the water, saying: "Now we shall make a Christ of you." They drove him out of his village and deprived him of all his property. Through craft they took possession of a *táluk*, which belonged to him; which was easily done, as his senses were at that time seriously injured by the poison, they had given him. In this way he became a *beggar*, though, as the people in the *bazár* told us, he was formerly much honored, and had hundreds of *rayats* under his control.

He then went to *Gopálganj*, where some shop-keepers have since given him food and shelter. His books and tracts also were taken away, and thus he was left quite destitute of every thing. The *bazár* people, rich and poor, gave me the best testimony of his good conduct and harmlessness, and some of them appear to be inclined to become Christians. During this space of time however his mind has suffered greatly, and in his conversation I could remark great unsteadiness and restlessness. He doubted whether the Saviour was really his Saviour. We spoke

much with him, prayed with him, and he was better as long as he was with us. I gave him a New Testament and some tracts, which he was very anxious to obtain. The expression of his features gives one the impression, that he was a respectable man; he is well acquainted with the Hindu *Shástras*, and is clever in writing and reading *Bengáli*; yet at the same time he is a very pitiable object, as there is great melancholy depicted upon his countenance.

We offered to take him with us and instruct him more fully; to which he joyfully agreed; but after some days when we visited the place again, he appeared much changed for the worse. It seemed to us, that some people had worked upon him and filled him with many doubts, so that I felt very much grieved about him. He however confessed on the last day, that being with us, he felt very happy and peaceful, and that when he reads and prays, his doubts give way; but though he promised to accompany us, he did not come; he *may* however come, as he took our addresses.

We can in no way give up hope concerning him; for a man who has undergone such trials for Jesus' sake, will not soon return to his former follies; and difficult as things may *now* appear, they may, and I believe, *will* change by God's overruling grace.

*7th, Sabbath-day.* Arrived early from *Gopálganj* at *Mymensing*. This day we rested, being quite hoarse. In the evening, I conducted an English service in the house of a friend, at which some writers attended.

*8th.* I sent *Rám Jiban* once more to *Gopálganj*, and in the afternoon I went some miles to the south and found about twelve people, with whom I conversed for a long time. One of them knew me, and told me the names of the books and tracts he had read; but when asked, why he did not embrace our religion, he very coolly said: "I wait till others do so; I do what ten brethren do." Another asked, whether by becoming a Christian he would get money, &c.? I replied: "This is a very ignorant question. Have you ever received a single pice from your *Bráhmans*?—No! they rather rob you of your money: why then should we give you money for accepting the true Saviour, whilst you pay for the lies and delusions of your *Bráhmans*?" An

Amlah said: "You commit a *great sin* by publishing your religion abroad." On this, I gave him such an answer, that he did not say it a second time. He pretended to be a Pandit who had thousands of disciples. I said: "Is it not a great sin to tell such falsehoods? Every one here and I also know, that you are no Pandit, but a proud and ignorant Amlah. How can you utter such lies?" He then went away grumbling. On my way to the boat, I had a long conversation with a Musalmán, who seemed to be very intelligent and ready to hear.

9th. After breakfast we left Mymensing for *Gopálganj*. From 3 o'clock to sunset we were in the *market*, and preached the word of God to about five hundred Musalmáns and Hindus. I could not reach all with my voice, and speaking very loud brought on hoarseness again. Many people from the east, from distant villages came afterwards to our boats and begged for books. I distributed many; because the Gospel has but seldom, if at all, reached these villages. At such markets and places one ought to have a good supply at hand.

10th. After 10 o'clock we went into the hut of a shop-keeper, where about twelve Hindus and Musalmáns with a Naeb were sitting. Our conversation however was much interrupted by trifling and light questions of the Naeb, who treated us with great contempt.

Afterwards a Bráhmañ with the Dewán and some other people came to our boats, and there we conversed a good deal with them. At 4 o'clock, we walked a distance of some miles to a village called *Nild-luckyá*. On our arrival there, the people all took flight and would not come near us. At last we succeeded in getting four people, who listened with great fear, but understood what we said to them. From this place we again went to the bazar at *Gopálganj*, where we preached to about thirty people till night.

11th. Before breakfast we went once more to the bazar of *Gopálganj*. There we sat in a hut with about twenty people, whom we entreated to accept the Saviour. That Dewán was also there, and when I told him that we should now leave, and that I was sorry his mind was so unsteady, he appeared very thoughtful and said: "Ah, as

soon as you leave and have gone, my heart weeps; I will go and see my boy, if I can succeed in getting him, I will go with you." But we did not see him again.

A shop-keeper said: "If you remained a little longer, for a month or two, five of us would become Christians; for we have fully understood that your religion is true; and we should like to have you longer with us, that our minds might get warmer."

I stated my reasons for not tarrying any longer, and then we sang a hymn and I prayed with them all. Upon this, we left them, entreating them to read and to pray much. Hearing that there was a very large market in the neighborhood, we left for *Sámbugánj*, at 11 o'clock. After we had walked full six miles over fields or jungle, we found hundreds of people in the bazar. We were quite strangers to them, and, as soon as they saw us, a crowd shut me up, and gazed at me from head to foot. I sat before a Maháján's hut, but he very politely begged me to remove from there, as his house was in danger of being pulled down. I understood it, and removed to the middle of the bazar. After a little rest we began preaching, and had such a crowd as I have very seldom met. They all listened with great silence and attention, and many Bráhmañs and respectable Hindus also, who were farther off. Our books were literally torn away from us, and we were in some danger of being nearly crushed to death. Then we again sat in a corner of the market to avoid the crowd, but there was no remedy, hundreds followed us at every step.

A Musalmán there, seeing me, said: "What a strange Sáhíb this is; he is everywhere! The other day I heard him at *Gopálganj*, again at Mymensing, and now here." He said to me. "Will you make all at once Christians? How did you come here?" I said: "By walking." He replied: "Never! a Sáhíb never walks so far." He then asked my boat-people if it was true, and when he was answered in the affirmative, he shouted and laughed with surprise.

After two hours' stay, we turned back and took our journey to the boats, which we reached in good time. We left *Gopálganj* and moved up to *Mymensing*, where we arrived at night.

(To be continued.)

## JESSORE.

FROM THE REV. J. PARRY.

Dec. 29th, 1852.—You will be happy to learn that seven believers have publicly confessed the Lord Jesus Christ, by undergoing the sacred rite of baptism, at the following places, viz. Rasulpur, Kadamdi and Káenmári. In the first mentioned village a new church has been established, consisting of four members. Two of them, a man and his wife, forsook caste and idolatry about two years ago, and another couple did the same about eight months ago; these persons have since been receiving religious instruction, chiefly from a native preacher whom I placed at Rasulpur in March last. When I lately visited the sub-station of Rasulpur, these four converts and another enquirer appeared as candidates for baptism. On examining them with respect to their knowledge of the Gospel, I found that by the grace of God, they had attained such knowledge of divine things, as was necessary for the purpose of their making a public profession of Christianity. The native preacher bore favorable testimony respecting the love of four of them to the worship of God, and their sincere desire to walk according to the commandments of God. One candidate, he said, did not diligently attend worship, and occasionally squabbled with his neighbors about trifles. We therefore thought proper not to administer the ordinance of baptism to him. At the water-side a good number of Hindus and Muhammadans attended to witness the baptism.

A petty landholder, who gave a *pattak* to the native preacher for a piece of land, met him at a market two or three days previous to the baptism of our dear Christian friends, and having called him aside, begged of him to remove elsewhere, and that he would give twenty-five Rupees as a present to induce him to do so: he added, "I am well pleased with you, as I get my rent from you regularly; but the respectable and rich people of the place, are afraid that their friends and relatives will be inclined to embrace Christianity." The native preacher of course refused to comply with his landlord's request. I was informed by one of our converts, that all his heathen neighbors, when they found that some of their friends had resolved to embrace

Christianity, advised each other to live in peace and quietness with their families, lest any who felt any injury done, might hastily go and join the Christian party who lived in peace and love. I was also assured by some of our friends that since they embraced Christianity their heathen neighbors lived much more peaceably than they did before.

I preached in the following markets to large audiences of Hindus and Muhammadans: Khálispur, Len's market, Bhangór, near Calcutta. Besides in several villages, I preached the Gospel. At Bhangór, though so near to Calcutta, I found people unacquainted with the Gospel. After I had done preaching, a Muhammadan tailor assured me, that he felt a desire to forsake every thing in the world and to follow the Lord Jesus Christ; he wished to know, if I would undertake to instruct him. I said, I would gladly do so, if he would come over to Jessore.

I spent two days in Calcutta for the purpose of purchasing a few needful articles, and endeavored to do some good to some of the China Bazar shopkeepers by distributing the Bengálí Scriptures amongst the people in such shops as I had occasion to visit. They received the Scriptures in Bengálí, apparently with much delight, and they promised to peruse them. I gave a copy of the New Testament to a young Hindu who was educated in the Intally Institution, when brother Ellis had charge of it. I found this man honestly disposed.

I intended to have sent a fair copy of the journal, which I kept in the month of September last, of my labors in preaching the Gospel in several markets, situated on the banks of the Kubutak river, from Trimoni near Sátoriyá, up as far as Gudárpur; which by land is twenty-six miles from the former place; but want of time prevented my forwarding it. At Kupilmuni, I have great hopes of establishing a new station, as there are some Muhammadans who are desirous of making a public profession of Christianity. I must place a Native preacher here, in order to afford these converts regular religious instruction. In the meantime, I have arranged that the two Native preachers of Sátoriyá should frequently visit the place.

# THE ORIENTAL BAPTIST.

MARCH, 1853.

## Theology.

### THE FIRE, THE WOOD, AND THE BURNT-OFFERING.

"Behold the fire and the wood; but where is the lamb for a burnt-offering?" Gen. xxii. 7.

THE apostle Paul, alluding to the Levitical sacrifices, says, in his epistle to the Hebrews, "It is not possible that the blood of bulls and goats should take away sin." And, again, in another of his epistles, referring to Christ, he says: "In whom we have redemption through his blood, even the forgiveness of sins."

Since, therefore, it was not possible that the blood of bulls and goats could take away sin, the question may be asked, Of what use, then, were such sacrifices? The simple answer to this question is, They were symbolical of the sacrifice of Christ, even of that blood which does take away sin.

There are three principal methods of communicating instruction; one, by the living voice; another, by alphabetical writing; and a third, by symbols. The last method was adopted by God for the purpose of conveying information, in the great matter of salvation, to the men of all the ages preceding the Christian dispensation; and he no doubt adopted it, as the most effectual of the three.

And most effectual it was. The offerer on presenting his victim to the priest, was required to confess over it his sins, and to own, that, as it was about to be bound, and slain, and burnt on the altar, so he himself deserved to be struck down, and consigned to the flames of hell, (these being symbolized by the fire of the altar), to be tormented for ever and ever. And thus, there was not only in the sacrifice a symbolical exhibition of sin, and of what sin deserved, but an exhibition also of the manner in which sin is forgiven, name-

ly, by the infliction of its punishment upon the innocent instead of the guilty.

It is probable, that at the time of the institution of sacrifices, and for long after, there was no such thing as alphabetical writing, and consequently the best conceivable way of transmitting downwards what had been originally revealed respecting the mode of forgiveness, was the appointment of symbols adapted to the object. And in the sacrifice it was scarcely "possible," as an excellent writer on the atonement says, "for a serious and thinking mind to avoid recognizing and feeling principles such as these,—That *sin* is an offence against the blessed God, most heinous in its evil nature, aggravated in its inseparable though varying circumstances, and absolutely insufferable before his holy presence,—that the essential righteousness of Jehovah renders it necessary and inevitable that sin should be *punished*; that *death*, in all its tremendous meaning and extent, is the proper punishment of sin,—that the sinner is totally *unable*, by any powers or resources of his own, to escape the punishment due to his offence,—yet that God is full of *mercy*, and graciously willing to pardon the guilty offender,—and that the way of pardon is through the *substitution* and sufferings of a peculiar victim."

As adjuncts of the burnt-offering,—a sacrifice which was designed as an atonement for sins in general,—fire and wood were required; but these without the victim were, of course, in the matter, just nothing at all. The victim was the principal thing; and if that was want-



ing, there could be no atonement. Hence, when Isaac saw the fire and the wood prepared by his father, but no victim present, he said to him: "Behold the fire and the wood; but where is the lamb for the burnt-offering?"

We, under the Christian dispensation, can no more be accepted by God without a sacrifice, than could those under the patriarchal and Levitical dispensations. And a sacrifice has, as we all know, been provided for us in the person of our Lord Jesus Christ, who has been offered for sin once for all.

But as, in the sacrifices of old, fire and wood were necessary adjuncts, so in the great sacrifice of the present dispensation, certain things may be regarded as necessary adjuncts; but which, by themselves, will avail us nothing at all to the procuring of forgiveness.

1. There is, for instance, repentance. "Unless ye repent," said Christ, "ye shall all likewise perish." Repentance, according as the word is generally used, means regret for sin, and confession of it to God. And some men on particular occasions, as, for instance, before partaking of the Lord's Supper, are accustomed to be very minute in their confessions, and, in language at least, to express the deepest regret for their transgressions and omissions, and to seek pardon for them from God. But in doing all this, many of these men have no respect to the sacrifice of Christ as the only ground on which they can obtain forgiveness. They have settled in their minds that God is merciful, and that he is to be most thoroughly propitiated by the confession of sin and the expression of regret on account of it. And having done these, they think that they have done all that is required of them. True it is, as we have already seen, that there is no salvation without repentance, that is, without confession of, and regret for sin; but, then, where and how is this to be done? The penitent patriarchs and Israelites confessed their sins over their burnt-offerings, owned that they deserved to be tormented in the fire of hell, and prayed for forgiveness through the death of their substitute. And so we, if we would obtain forgiveness, must, by faith, do the same in the presence of the great sacrifice, Christ. Looking at

Him, we must confess our iniquities, own that we deserve to suffer as he suffered, and pray that God would accept of his offering as the atonement for our transgressions. All confession and penitence is useless without this: and, hence, where there are the former without the latter, the exclamation may be made, "Here are the confession and the penitence, but where is the lamb for the burnt-offering?" That penitence only is genuine which is felt and expressed at the foot of the cross; for thus does the prophet speak: "And they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

2. Another adjunct necessary to the obtaining salvation, through the sacrifice of Christ, is good works; for thus it is written: "Without holiness no man shall see the Lord." Not that good works can, in any case, be the ground or cause of salvation, seeing that all have sinned, and come short of the glory of God. To have been guilty of but one sin constitutes an everlasting barrier to our justification by the law of works; for thus speaks the word: "Cursed is every one that continueth not in all things written in the law to do them."

Nothing is more evident from the New Testament than that a man is not justified by the deeds of the law, but simply through the faith of Christ Jesus; but it is equally evident that faith without works is dead. Good works are invariably the fruits or effects of genuine faith upon Christ; and where the latter exists the former will certainly appear.

But there may be, and often are, what may be called good works without anything like faith in Christ. To be just in all our dealings, to be charitable to the utmost extent of our means to the poor, to be sympathizing with the afflicted, and to be moral in all our conduct, are certainly good works, and such as must meet the approbation of all the excellent of the earth. But, then, when it is considered, that there are no works done by men that are absolutely perfect, all having, in one degree or another, sin mixed up with them; and seeing that the law of God demands perfect obedience, in order to justification, no

good works of men can, therefore, be recognized as forming a meritorious ground of salvation.

But whilst this is the case, multitudes are nevertheless to be found who are confidently expecting the remission of their sins, and an entrance into heaven at last, on the ground of their own doings. Nothing can persuade them that, in the matter of salvation, all their charities and all their moralities are of no avail. There they stand, as it were before God, in some such way as Cain did, who brought of the fruits of his own cultivating an offering unto the Lord, entertaining high expectations of success; but presenting no lamb for a burnt-sacrifice, just as if he had never sinned. And as the signal of acceptance was withheld from him, so shall it be from them. They will hear the words of our text: "Here are the fire and the wood,—here are indeed your moral acts,—but where is the lamb for a burnt-offering?"

Many, many are there who, even with the Bible in their hands, maintain the doctrine, "that the practice of virtue is the only means of attaining happiness both here and hereafter,"—that "repentance and a good life are of themselves sufficient to recommend us to the divine favor,"—and that "the same conduct which gains for us the approbation of good men here, will secure for us the favor of heaven hereafter." But if these sentiments be true, what need was there for the death of Christ? "What need was there," say some, "for the death of Christ? Why, he died to render our good works and our repentance available to our salvation:" that is, in other words to say, that "Christ is no otherwise our Saviour, than as enabling us to save ourselves." What a degradation of the blessed Redeemer is this! It is to make of him nothing more than a mere make-weight for our own deficiencies! It is to put him in the second place, while we put ourselves in the first! It is to snatch the crown from his head, and to put it on our own! But this can never be. All is nothing without him. And he that does not take him for the all in all in his salvation, will, to a certainty, be addressed in the words: "Behold the fire and the wood, but where is the lamb for a burnt-offering?"

3. Some others are also, though

fewer in number than those to whom we have just now been referring, who imagine that God is to be propitiated by acts of worship and other ceremonies of a religious kind rather than by anything else. The Pharisees seem to have been men of this sort. From what the Saviour says of them, they were not much distinguished for morality of life, but were very precise in their tithing of mint, of anise, and of cummin, and in their attending to the traditions of the elders,—traditions which referred chiefly to things of a ceremonial kind. It is to be feared that, in our days, there are not a few like-minded with these Pharisees,—people who place all their hopes of salvation on their saying their prayers publicly and privately, and on attending to other things of a religious nature. That it is the duty of all to pray unto God, to praise him, and to practise the other ordinances of religion, there can be no question. But it is one thing to practise these in obedience to the divine will, and it is another thing to practise them with the view of obtaining salvation by them. This, if it be not to place salvation on the ground of moral acts, is to place it on religious acts; and consequently it is still to make salvation to rest on the ground of our own works instead of on the atonement of Christ: the effect of doing which is to render the work of Christ of no use whatever; for if a man is to be saved by his own prayers, praises, and so forth, then there was no necessity for Christ offering himself as a sacrifice for the sins of the world. When, therefore, these persons present themselves before God at the last with their bundle of prayers, praises, and other things of a ceremonial nature, expecting to be accepted in consequence of them, they will no doubt meet with the reply: "Behold the fire and the wood; but where is the lamb for the burnt-offering?—it was indeed right of you to pray unto me and to praise me; but it was presumptuous in you, as sinners, to neglect the lamb for a burnt-offering, and to expect of me to accept your imperfect works either as an atonement for your sins, or as deserving of all the glories and grandeurs of heaven."

No, reader; it is an insult to God to bring to him the fire and the wood without the lamb for a burnt-offering; particularly, since the Lamb is of his

own providing. He, knowing that man could never be justified by the works of the law, was pleased to give up his own Son unto the death for us all, and to assure us, that whosoever believeth on him should not perish, but have eternal life. And, therefore, to reject God's Son, and to put in his place the fire and the wood of our own procuring, is fairly to despise the love which passeth knowledge.

Whilst, then, you do not neglect the fire and the wood,—whilst you do not neglect the work of repentance and obedience,—let Christ be the grand and only object of your faith and trust for salvation. He that overlooks him, overlooks the only author of eternal life; for thus it is written: "He that believeth shall be saved; but he that believeth not shall be condemned."—"Christ has become of no effect unto you: whosoever of you are justified by the law, ye are fallen from grace."—"Not of works, lest any man should boast."—"Not by works of righteousness which we have done, but according to his mercy he saved us,—that being justified by his grace, we should be made heirs according to the hope of eternal life."

There is no salvation for any one but in Christ. We may have fire and wood,—good works, in the greatest abundance. We may be irreproachable in all our words and deeds. We may have been strictly correct in all the relationships and duties of life. Nay, we may be able to say, with the young man in the gospel, in reference to the second table of the law, "All these have I kept from my youth up." Still, if with all this, we have ever failed in reference to the first table, which enjoins love to God with all the heart,—(and who has not failed here?)—we are verily guilty; and if not already in Christ Jesus, we are at present in a state of condemnation. We, therefore, need a Saviour,—most urgently need him,—and cannot be saved without him.

And if this be the case with those who have all their lives been strictly moral, much more must this be the case with those whose lives have been stained with many a sin. But, blessed be God, whatever be the amount of any man's sins, he is welcome to salvation. The burnt-offering has been laid on the altar for the very purpose of making an atonement for all; for thus

speaks the Scripture: "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Men, however, in order to be forgiven through this atonement, must ask to be so; for there is no forgiveness for any who will not come to Christ; and coming to him means, amongst other things, applying to him for pardon and eternal life on the ground of his own sufferings and death. Let all, then, come and live for ever. To stay away is to die, and to die eternally.

A. L.

### A LOWLY AND A LOFTY CONDITION COMPARED.

ABRAHAM and Solomon were both distinguished individuals of that illustrious line, "of which, as concerning the flesh, Christ came, who is over all, God blessed for ever." Abraham was the friend of God, (Isa. xli. 8.) and Solomon received the name of Jeddiah, because God loved him, 2 Sam. xii. 24, 25. Both were graciously favored with remarkable answers to their prayers; Abraham, in reference to the birth of Isaac, and the deliverance of Sodom on condition of ten righteous men being found there; and Solomon, in his requests for wisdom to govern Israel, and for the Lord's favorable regard toward the house he had built for his worship. Abraham was the first to erect altars among the idolaters of Canaan to the honor of the true God; and Solomon was appointed to complete what was thus commenced, by erecting a magnificent temple to Jehovah, on the place which had been consecrated by the triumph of Abraham's faith.

But in the temporal circumstances of these two individuals, how great a disparity! Abraham dwelt in tents as a stranger in the land, over which Solomon held undisputed sway. Abraham was compelled by famine to flee into Egypt, and there, through fear of violence, was induced to prostrate in a manner, which exposed himself and his beloved wife to shame and suffering. Solomon lived in exceeding abundance, his daily provisions including, besides other things, ninety measures of flour and meal, thirty oxen, and one hundred sheep. In his kingdom, silver was as stones, and cedar wood as abundant as the sycamores in the vale. With the king

of Egypt he was in so close alliance as to take his daughter in marriage, and all the surrounding princes wore his tributaries or allies. When, to rescue his nephew, Lot, Abraham was forced away from the peaceful pursuits of agriculture to the battle field, his army consisted but of three hundred and eighteen trained servants, together with the, perhaps, no stronger force of his confederates, Aner, Eshcol, and Mamre. We find Solomon, on the other hand, possessing four thousand stalls for horses and chariots, and twelve thousand horsemen, which appear to have been kept chiefly, like his shields of gold, for pomp and display. Abraham in his tent on the plains of Mamre once received and entertained three noble visitors; but how unostentatiously! He himself ran for a calf to be dressed, and Sarah forthwith applied herself to knead flour and bake cakes on the hearth. When the hasty meal was prepared, Abraham stood behind his guests in the attitude of a servant, while they partook of his hospitality. Solomon, also, had once a distinguished guest, inferior by far to those in real dignity, but much exceeding them in outward display. Instead, however, of the homely refreshment prepared by Abraham, such were the splendor and brilliance of Solomon's banquets, that when the queen of Sheba beheld the house which Solomon had built, the meat of his table, the attendance and apparel of his servants, and the gorgeous procession in which he went up to the house of God, such was her surprise and admiration, that there remained "no more spirit in her." Humbly would Abraham walk out, at dawn of morning, staff in hand, to inspect his flocks and herds, or taste the water of a newly digged well. Solomon might ride forth in his chariot, gleaming with gold and ivory, preceded and followed by attendants in glittering array, to behold the tributes of subject kings, poured profusely at his feet. Simple, but spiritual, was Abraham's worship, when he and his family surrounded a rudely built altar of unhewn stones, while idolatrous Canaanites looked on with wonder or derision: but how different were Solomon's splendid devotions in the temple, where robed and mitred priests waited around in that imposing order, David had recently established, and multitudes flocked to the service,

attracted by the grandeur of the edifice, the novelty of the arrangements, and the presence of their illustrious sovereign.

Here, then, we have a striking contrast between the lofty and comparatively lowly estate of two servants of God, both prospered and blessed in their times. This may afford us ground to estimate the comparative advantages of the two conditions. It is evident that God's blessing may be enjoyed in either, if our hearts be prepared to receive it. It is likewise evident that neither state is exempt from trials. Still in several particulars, we shall see reason to be content with a humble rank of life, if God assigns it to us, and to limit our wishes at most to that medium state requested by Agur, "Give me neither poverty nor riches." God has given his most emphatic approval to the lowly condition. We are nowhere exhorted to seek after a state of exaltation similar to that of Solomon, but Abraham's residence, with Isaac and Jacob, in tents, as strangers and pilgrims on earth, is commended as a fruit of their exemplary faith, and in special reference to this it is said that God "is not ashamed to be called their God." See Heb. xi. 9—16. Abraham's life also, without doubt, exhibited a nobler principle, on the whole, than Solomon's, since he was more abundantly called to "walk by faith, not by sight." By comparing the biographies of the two men, as recorded in Sacred Writ, we may easily perceive how much greater are the temptations of those in high stations, than of the humbler ranks of society. Further, Abraham's lowly condition was far happier than Solomon's exalted one. His history shows his prevailing spirit to have been one of contentment and piety. He walked in the path God had marked out for him, free from anxiety about the future, or regret over the past. If he had less of outward comfort, he had more of inward consolation. If surrounded by taunting idolaters, he had the visits of God in his tent, and such communion with Him as raised him above the depressing influence of external disadvantages. Though not possessing a foot of the promised land, his faith fed on the future, and in anticipating it, he had a joy, not in the power of earth to bestow. Solomon, on the other hand, though on the pinnacle of earthly

grandeur; though endued with extraordinary wisdom to govern his people, and unmolested by any foreign invasion; though eminently successful in the great work committed to him of building the temple; yet was far from happy in his private experience. His own record of it in the book of Ecclesiastes shows how often his rich vestments covered an aching heart. Flying from one earthly source of gratification to another, he found in them all only "vanity and vexation of spirit." His consummate wisdom, and never-waning prosperity could not preserve him from the illusions of sin. In multiplying horses and chariots; (see Deut. xvii. 16) in forming connexions with strange women; and in encouraging idolatry in the land, he affixed a stain to his memory, and exerted a baneful influence on his people, which contributed in its measure to their subsequent transgression and misery. We hope he died a true penitent, and was received of God: yet we feel as if his death-bed must have been destitute of the rich comfort and triumphant hope, which doubtless illumined Abraham's dying hour.

It is evidently God's good pleasure to place some of his servants in high rank and authority, and when those to whom this is allotted, like Joseph and Daniel, David and Hezekiah, use their authority for God's glory, and consult his will in all things, they may enjoy much happiness, and do much good. But it is equally sure, that the great majority of the Lord's people must occupy much lower stations, and many must tread the humblest walks of life. Such may learn from the contrast, here imperfectly sketched, not to repine, but rather to congratulate themselves. They are less beset with temptation; they are in more favorable circumstances for personal comfort and spiritual advancement; and they may, like Abraham, by an example of faith and holiness, be not less substantially, though less splendidly, useful in the church of Christ, than those who are set on the dizzy summits of human society.

J. P. M.

## A NEGLECTED TREASURE.

FOR THE YOUNG.

It is not uncommon for people to think much of that, which they see

belonging to others, and to overlook what God has kindly bestowed on themselves. What young person is there, that has not sometimes wished himself the owner of the elegant furniture, beautiful horses, or rich clothing, he has seen around him? But do my young readers remember that God has given to each of them a jewel of so great value, that the Lord Jesus has assured us that the whole world would not be a sufficient price for it? It would be strange for a person, who owned a diamond of immense value, to forget altogether that he possessed it. Yet there are thousands of people, who own a thing which all the diamonds in the world could not purchase, and yet never give this valuable thing a thought. This jewel of immense value is your immortal soul. Great riches might raise you to the society of noblemen and princes: but your soul, having reason and intelligence, fits you to join with angels in their beloved work of praising and worshipping God. Riches might be taken from you, or you might spend them all, and then you would no more have them to call your own: but your soul can by no means be taken from you, it being a part, and the noblest part, of your very self. All worldly property will be soon destroyed; but your soul is immortal: it will live on and on through endless ages, after the sun and moon have been darkened, and the stars have fallen from heaven. Without a doubt, then, your soul is an invaluable treasure. Never forget your soul. Do not omit to thank God for having given you a reasonable soul, which raises you so far above the beasts that perish.

With great wealth, great danger is always connected. You may have noticed that things of little value are allowed to lie carelessly about, but very valuable things are put into strong chests, shut with the safest locks, and watched with care. This is because there is great danger of their being spoiled or stolen. In like manner, there is great danger attached to your precious jewel, your immortal soul. There is no danger of its being taken away from you; for it is part of yourself. There is no danger of its being killed; for it is immortal. But it has been defiled by sin: and there is the fearful danger of its remaining under the power of sin, and so being plunged into everlasting misery. If you reflect

what subjects generally engage your thoughts, I fear you will find that you have often wished to possess what was not your own, to deceive others, to gratify your pride, and to avoid your duty. You have sometimes been selfish, impatient, disobedient, obstinate. Oh, how different these acts and tempers are from what ought to have occupied your souls! They were made to praise God, to do his will, to be holy, loving, true, and humble. When they are employed in sin, they are degraded, and rendered quite unfit for the presence of God in heaven. Thus to degrade them is so great a crime that God must visit it with his wrath: and his wrath is hell. See, then, in how great danger your precious souls are involved. Never forget your danger, or think lightly of it.

Though you are young, you may see that a very great and necessary work lies on you. You have in your keeping a jewel, worth more than the whole world, and this precious jewel is in great danger of being lost for ever. Great blame will fall on you if you rest before you have placed your souls in a state of safety. This is only to be done by committing them to Christ.

Acknowledge, before God, the sins you have done. Acknowledge that you have no excuse for your sins. Do not calm your minds by promising yourselves to do better for the future. You cannot do better by yourselves; and if you could, that would not wipe out your past sins. So when you have confessed your sins, and that you cannot excuse or help yourselves, believe that Jesus Christ came into the world to save sinners, and from your hearts ask him to save you. He will hear you, and then your souls will be safe. The blood of Jesus will answer for your sin; and his Spirit will put into you new dispositions and desires, pure and holy like himself. Your souls will be rescued from pollution and misery; and you will obtain a place in Christ's glorious kingdom. Let nothing, I entreat you, induce you to defer the needful care of your never-dying souls! If you have been unmindful of them till now, let nothing prevail on you to continue in such guilty and fearful neglect. Jesus waits. Time flies. Justice threatens. Accept, without delay, the mercy of God in Christ, that you may be heirs of endless life!

J. P. M.

## Original Poetry.

### TRIALS IN ANTICIPATION.

SOME women, who, to Jesus' tomb,  
Did early in the morning come,  
As they approached, were heard to say:—  
"Oh, who shall roll the stone away?"

It was a large and heavy stone,  
For women to remove alone;  
But when they came, the heavy stone,  
Which they had feared so much, was gone.

So when we future ills foresee,  
And think, that we shall ruined be,  
With fear o'ercome, we often say:  
"How shall we stand the trying day?"

But, when that trying day has come,  
Which we once thought would seal our doom,  
Our troubles have far lighter been  
Than at a distance they were seen.

Just so, to some, does death appear,  
A sad event;—they're filled with fear;—  
Yet when they're in the gloomy vale,  
Above their fears, their hopes prevail.

They tell us, that their time is come,  
And that they now are going home ;  
That they with Jesus soon shall rest,  
And be for ever with the blest.

So may my fears and troubles end ;—  
In death, may Jesus be my friend,  
And bear me to that world of peace,  
Where all the Christian's troubles cease.

W. R.

## Narratives and Anecdotes.

### THE SOFT ANSWER.

BY T. S. ARTHUR.

"I'll give him law to his heart's content, —the scoundrel!" said Singleton, walking backward and forward, in any angry state of excitement.

"Don't call harsh names, Mr. Singleton," said lawyer Trueman, looking up from the mass of papers before him, and smiling in a quiet, benevolent way, that was peculiar to him.

"Every man should be known by his true name. Williams is a scoundrel, and so he ought to be called!" responded the client with increasing warmth.

"Did you ever do a reasonable thing in your life when you were angry?" asked Mr. Trueman, whose age and respectability gave him the license to speak thus freely to his young friend, for whom he was endeavoring to arrange some business difficulty with his former partner.

"I can't say that I ever did, Mr. Trueman; but now I have good reason for being angry, and the language I use, in reference to Williams, is but the expression of a sober and rational conviction," replied Singleton, a little more calmly.

"Did you pronounce him a scoundrel before you received this reply to your last letter?" asked Mr. Trueman.

"No, I did not; but that letter confirmed my previously formed impressions of his character."

"But I cannot find, in that letter, any evidence proving your late partner to be a dishonest man. He will not agree to your proposed mode of settlement, because he does not see it to be the most proper way."

"He won't agree to it, because it is an honest and equitable mode of settlement, that is all! He wants to overreach me, and is determined to do so, if he can!" responded Mr. Singleton, still excited.

"There you are decidedly wrong," said the lawyer. "You have both allowed yourselves to become angry, and are both unreasonable; and if I must speak plainly,

I think you are the more unreasonable in the present case. Two angry men can never settle any business properly. You have unnecessarily increased the difficulties in the way of a speedy settlement, by writing Mr. Williams an angry letter, which he has responded to in the like unhappy temper. Now, if I am to settle this business for you, I must write all letters that pass to Mr. Williams in future."

"But how can you properly express my views and feelings?"

"That I do not wish to do, if your views and feelings are to remain as they now are; for anything like an adjustment of the difficulties, under such circumstances, I should consider hopeless," replied Mr. Trueman.

"Well, let me answer this letter, and, after that, I promise that you shall have your own way."

"No, I shall consent to no such thing. It is the reply to that letter which is to modify the negotiation for a settlement, in such a way as to bring success or failure; and I have no idea of allowing you, in the present state of your mind, to write such a one as will most assuredly defeat an amicable adjustment."

Singleton paused some time before making a reply. He had been forming in his mind a most cutting and bitter rejoinder to the letter just alluded to, and he was very desirous that Mr. Williams should have the benefit of knowing that he thought him a tricky and deliberate scoundrel, with other opinions of a similar character. He found it, therefore, impossible to make up his mind to let the unimpassioned Mr. Trueman write this most important epistle.

"Indeed, I must write this letter, Mr. Trueman," he said. "There are some things that I want to say to him, which I know you won't write. You don't seem to consider the position in which he has placed me by that letter, nor what is obligatory upon me as a man of honour. I never

allow any man to reflect upon me, directly or indirectly, without prompt response."

"There is in the Bible," said Mr. Trueman, "a passage that is peculiarly applicable in the present case. It is this—'A soft answer turneth away wrath, but grievous words stir up anger.' I have found this precept, in a life that has numbered more than double your years, to be one that may be safely and honourably adopted in all cases. You blame Mr. Williams for writing you an angry letter, and are indignant at certain expressions contained therein. Now, is it any more right for you to write an angry letter, with cutting epithets, than it is for him?"

"But, Mr. Trueman——"

"I do assure you, my young friend," said the lawyer, interrupting him, "that I am acting in this case for your benefit, and not for my own; and, as your legal adviser, you must submit to my judgment, or I cannot consent to go on."

"If I will promise not to use any harsh language, will you not consent to let me write the letter?" urged the client.

"You and I, in the present state of your mind, could not possibly come at the same conclusion, in reference to what is harsh and what is mild," said Mr. Trueman; "therefore, I cannot consent that you shall write one word of the proposed reply—I *must* write it."

"Well, I suppose, then, I shall have to submit. When will it be ready?"

"Come this afternoon, and I will give the draft, which you can copy and sign."

In the afternoon, Mr. Singleton came, and received the letter prepared by Mr. Trueman. It ran thus, after the date and formal address:—

"I regret that my proposition did not meet your approbation. The mode of settlement which I suggested was the result of a careful consideration of our mutual interests. Be kind enough to suggest to Mr. Trueman, my lawyer, any plan which you think will lead to an early and amicable adjustment of our business. You may rely upon my consent to it, if it meets his approbation."

"Is it possible, Mr. Trueman, that you expect me to sign such a cringing letter as that?" said Singleton, throwing it down, and walking backward and forward with great irritation of manner.

"Well, what is your objection to it?" replied Mr. Trueman, mildly, for he was prepared for such an exhibition of feeling.

"Objection! How can you ask such a question? Am I to go on my knees to him, and beg him to do me justice? No! I'll sacrifice every penny I've got in the world first,—the scoundrel!"

"You wish to have your business settled?"

do you not?" asked Mr. Trueman, looking him steadily in the face.

"Of course I do—*honourably* settled!"

"Well, let me hear what you mean by an honourable settlement."

"Why, I mean——"

The young man hesitated a moment, and Mr. Trueman said,—

"You mean, a settlement in which your interest shall be equally considered with that of Mr. Williams."

"Yes, certainly, and that——"

"And that," continued Mr. Trueman, "Mr. Williams in the settlement shall consider and treat you as a gentleman."

"Certainly I do; but that is more than he has done."

"Well, never mind. Let what is past go for as much as it is worth. The principal point of action is in the present."

"But I'll never send that mean, cringing letter, though."

"You mistake its whole tenor, I do assure you, Mr. Singleton. You have allowed your angry feelings to blind you. You certainly carefully considered, before you adopted it, the proposed basis of settlement, did you not?"

"Of course I did."

"So the letter which I have prepared for you states. Now, as an honest and honourable man, you are, I am sure, willing to grant to him the same privilege which you asked for yourself, viz., that of proposing a plan of settlement. Your proposition does not seem to please him; now it is but fair that he should be invited to state how he wishes the settlement to be made, and in giving such an invitation, a gentleman should use gentlemanly language."

"But he don't deserve to be treated like a gentleman. In fact, he has no claim to the title," said the young man.

"If he has none, as you say, *you* profess to be a gentleman, and all gentlemen should prove by their actions and words that they are *gentle* men."

"I can't say that I am convinced by what you say; but, as you seem to be bent on having your own way, why, here, let me copy the thing and sign it," said the young man, suddenly changing his manner.

"There, now," he added, passing across the table the brief letter he had copied. "I suppose he'll think me a low-spirited fellow, after he gets that; but he's mistaken. After it's all over, I'll take good care to tell him that it didn't contain my sentiments."

Mr. Trueman smiled, as he took the letter and went on to fold and direct it.

"Come to-morrow afternoon, and I think we'll have things in a pretty fair way," he said, looking up with his usual



pleasant smile, as he finished the dictation of the letter.

"Good afternoon, Mr. Singleton," he said, as that gentleman entered his office on the succeeding day.

"Good afternoon," responded the young man. "Well, have you had an answer to that milk-and-water letter of yours? I can't call it mine."

"Yes; here is the answer. Take a seat, and I will read it to you," said the old gentleman.

"Well, let's hear it."

"DEAR GEORGE,—I have your kind and gentlemanly note of yesterday, in reply to my harsh, unreasonable, and ungentlemanly one of the day before. We have both been playing the fool; but you are ahead of me in becoming sane. I have examined, since I got your note, more carefully, the tenor of your proposition for a settlement, and it meets my views precisely. My foolish anger kept me from seeing it before. Let our mutual friend, Mr. Trueman arrange the matter according to the plan mentioned, and I shall most heartily acquiesce. Yours, &c.,

THOMAS WILLIAMS."

"He never wrote that letter in the world!" exclaimed Singleton, starting to his feet.

"You know his writing, I presume," said Mr. Trueman, handing him the letter.

"It's Thomas Williams's own hand, as I live!" ejaculated Singleton, on glancing at the letter. "My old friend, Thomas Williams, the best natured fellow in the world!" he continued, his feelings undergoing a sudden and entire revolution. "What a fool I have been!"

"And what a fool I have been!" said Thomas Williams, advancing from an adjoining room, at the same time extending his hand towards Singleton.

"God bless you, my dear friend!" exclaimed Singleton, grasping his hand. "Why, what has been the matter with us both?"

"My young friends," said old Mr. Trueman, one of the kindest-hearted men in the world, rising and advancing towards them, "I have known you long, and have always esteemed you both. This pleasant meeting and reconciliation, you perceive, is of my arrangement. Now, let me give you a precept that will make friends and keep friends. It has been my motto through life, and I don't know that I have any enemy in the world. It is, '*A soft answer turneth away wrath, but grievous words stir up anger.*'"—The Church.

## GREAT WORKS AND SMALL MEANS.

"When I was a student, I visited, during one Spring vacation, the rough, wild

region of narrow country lying between Lake Champlain and Lake George, New York, in order to ascertain the wants of the people in reference to the Bible. The Rev. Ashley Vaughan, well known as one of the most prominent men of God for several years in Mississippi, new in glory, was my colleague. We visited every house and family. One day, near the going down of the sun, we reached the residence of the only minister of the gospel in all that region. We found him in a saw-mill, faithfully at work, sawing logs into planks and boards. When he had fixed his log on the carriage, and set the saw to running, he would catch up his Bible and read a few verses, upon which he would meditate, while he would afterwards be employed in laying the boards off and putting another log on. We were cordially welcomed, and soon word was circulated in the neighbourhood; a meeting was called, and in the evening a score or more of people assembled, and each of us spoke to them as well as he could, about Jesus Christ and him crucified for sinners.

"I was deeply interested in the spirit and matter of this sawing minister's remarks, and so was Brother Vaughan. I asked to see his library, and he reached down from a small shelf a Bible—and it was a very poor one,—Watts's Psalms and Hymns, and one volume of Blair's Sermons,—saying, these were all the books he had. We gave him a much better copy of the Bible than his own was, and left him, little expecting ever to hear of him more in this world.

"In a few years, a bright-haired lad wandered up into that wild, mountain region, with some lumbermen; heard the gospel preached from the lips of this man of the mill, and of only three books; believed, and was baptized by him, with many others, in the clear waters of Lake George, amidst the solemn shadows of its surrounding mountains.

"Soon this lad began to preach as well as he could; and, urged by the unlettered sawyer preacher, he left that region,—obtained help of his elder brothers,—took a full course of study at Madison University,—became a useful minister of Jesus Christ,—and a few years ago died, lamented by all who knew him, the beloved and popular pastor of the First Baptist Church in the city of Mobile, Alabama."

Reader, if this good man was enabled to do so much for God with such small means, what ought you to do with your greater ones? Or if your opportunities are small, should not this fact encourage you? "He that is faithful in that which is least, is faithful also in much; and he that is unfaithful in that which is least, is unfaithful also in much."—*191d.*

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THE awful and glorious transactions of the last day were all concluded; the wicked had been sent to their place of punishment, and the great Saviour had led all his people to Heaven, to present them before the throne, that they might receive the Divine Father's welcome. The many thousands of angels, who had attended the judgment, accompanied the Lord Jesus and the vast multitude of his saints to Heaven. At the gates of Heaven they were joined by myriads of other angels and saints from other worlds. As this procession moved on, there was but little conversation between the angels and the human saints. The saints gazed, and wondered, and were so lost in astonishment at what they saw, and so filled with delight, that, for a time, they could scarcely speak to each other; the angels were so enraptured at seeing so boundless a multitude of men, who had once been sinners, all sanctified and saved, that they almost lost the power of utterance; but some said: "We have never before seen a procession like this!"

If ever strangers were welcome, when they entered a new country, the saints were most welcome to Heaven; for, among the numberless myriads of the inhabitants of Heaven, every countenance beamed with delight and love. As this procession, perhaps the greatest ever seen, even in Heaven, moved on towards the throne, the angels sang many heavenly songs, accompanied by the choicest music of Heaven. These delightful songs had a powerful effect on the human saints; their hearts were filled; they were quite enraptured. Some of them thought of the way, in which they had followed the Saviour, through trials and sufferings, and then came to mind the Saviour's encouraging words: "If any man serve me, let him follow me, and where I am, there shall also my servant be." "Now," said they, "we, who followed him on earth, are with him here in Heaven, following him to the throne of our Heavenly Father; but what have we done to be thus honored?" Even martyrs, who had ventured to suffer the most cruel deaths for the sake of the Lord Jesus, said, that their sufferings were nothing, compared to

that glory which had already been revealed. Those who had labored most for Christ in preaching his gospel, were almost ashamed to think, that efforts so feeble and so momentary, should receive so glorious a reward. Even Paul's countenance did not indicate, that he thought himself receiving a reward which his labors and sufferings had merited; on the contrary, his appearance clearly showed that he thought himself receiving an unspeakable favor, a blessedness, of which he was totally unworthy. He said to some of his Ephesian converts, who were then near him, and who were then indeed his joy and crown of rejoicing: "How true is that sentiment, which I expressed in two places in my epistle to you: 'By grace we are saved.' None of this glory is our desert; it is all the overflowing of the rich love to God to sinners." This language was heard by many, and they repeated the apostle's words to others, and they again to others, so that, in a short time, they circulated through the innumerable multitude of the saved. All felt the truth of this sentiment, and saw how appropriate it was to the occasion; and they all began to exclaim;—for they felt too strongly, and were too much delighted to speak in whispers, or in an under tone,—all with sonorous heavenly voices shouted: "By grace are we saved! by grace are we saved!" Angels and the other inhabitants of Heaven said: "How wonderful is the love of God to the human race! and how sensible are they of its magnitude! Thus shouting in extacies of gratitude, and holy love, they reached the throne of their Heavenly Father.

There was now a pause; the attention of all the saints was strongly arrested by the surpassing glory of that throne. So great were the brightness and splendor, that mortal eyes could not have endured the sight; but the saints had now put on immortality, and their immortal eyes could now bear this glorious appearance without the least inconvenience. Nay the more they gazed on this ineffable glory, the stronger their sight became, and the more they enjoyed the splendid vision. The Saviour allowed his saints a short period, for gazing on the throne of the

Divine Father. It was a sight, which they had never seen before; but which they had long wished to see; it was indeed the most glorious sight in the universe. "We used to speak," said they, "of standing before the throne; but never thought of beholding a scene so glorious! the half was not told us! This is our Heavenly Father's throne!"

The Saviour now broke silence, and addressed the Divine Father: "Behold, O Father," said he, "the fruit of thy great love to men, and of my sufferings on their account. Here stand before thy throne an innumerable multitude of saved men, all sanctified and prepared for Heaven; and all full of gratitude to thee for thine unspeakable love." The Father replied: "My well-beloved Son, I see with delight what thou hast done; thou hast well performed the great work of Saviour, and thy happy saints, redeemed by thy blood, shall be with thee for ever: and never will they forget thy great love to them. Welcome, ye redeemed by the blood of my beloved Son; once you were sinners, but now you are saints in Heaven; you are the objects of my love, and that love you shall feel through eternity. Mansions are prepared in Heaven for you, as my beloved Son, when he was on earth, assured you. Now enter on that inheritance, which is incorruptible, undefiled, and that cannot fade away, and which has long been reserved in Heaven for you." The saints then fell before the throne, and, in ecstasies of joy, exclaimed: "Praise, Heavenly Father, eternal praise be to thee, for thy great love to us!"

The Saviour then led his redeemed people to that part of Heaven,—and a very glorious part it was,—which had been prepared for their reception. Innumerable were now the salutations and heart-felt congratulations, which they received from the angels, and from saints, from different worlds, who were the blessed inhabitants of Heaven.

But now, another scene was to be exhibited; a scene interesting to all holy beings in Heaven, and deeply interesting to the human saints. Almost as soon as they had taken possession of their glorious abode in Heaven, a mighty angel was heard proclaiming, that a great transaction was about to take place in Heaven, and he invited all the angels and saints, from every world, then in Heaven, to come and

witness what was about to be done. "The Divine Son," said he, "is about to resign the kingdom to the Father; come and see."

This proclamation roused all the blessed saints and angels; but all did not fully understand what it imported. Many of the older angels, who had seen the ways of God with men from the creation of the world, understood this matter well, and they knew, that when all the human saints had arrived in Heaven, this great transaction, the resignation of the kingdom, would take place. The human saints knew it too, for Paul had foretold it\* for their information, and of course they expected it. But there were some saints lately arrived in Heaven, from another world, who, though they had heard something of men, and their salvation, did not clearly comprehend what was meant by the Son's resigning the kingdom to the Father. As they had to pass, on their way to the throne, the delightful abode of the human saints, they determined to stop and make inquiries: "For," said they, "as this great transaction is, we believe, one which concerns the human saints; they can doubtless give us the information which we desire." These saints, who had newly arrived in Heaven, needed no introduction to the human saints, for all in Heaven know each other to be saints; every one therefore is most welcome to hold intercourse with another. As soon then as the saints from another world appeared among the human saints; there were mutual salutations, and warm and sincere expressions of esteem and love. When these saints had told the object of their visit; a human saint, well acquainted with divine things while on Earth, cheerfully undertook to give them the information they had requested. "Beloved saints," said he, "we rejoice in this interview with you; we esteem it an honor, that we, who though now holy, were once sinners, should be thus visited by saints, who have never sinned, but have preserved their obedience to God unsullied. This great transaction, which now calls our attention, is one, which is intimately connected with human salvation; and, in order to your clearly understanding this important transaction, I must beg your attention to a few particulars, concerning that way

\* 1 Cor. xv. 24—28.

of salvation, by which it has pleased our Heavenly Father to bring us to this delightful place."

"The particulars," said these saints so lately arrived in Heaven, "are just what we wish to hear; for we desire to know as much as possible of all the ways of God."

The human saint then proceeded thus: "God," said he, "before he created our world, foresaw that men would be sinners, and he determined to show them mercy, and to save as many of them, as would accept of his mercy. Yes, it was mercy, God's darling attribute, as some have called it, mercy unsolicited, spontaneous mercy, that influenced the Divine Father to determine on the salvation of us sinful men. Accordingly, he formed, what we men called, the plan of salvation, by which we were to be saved. This plan was very complex; it consisted of many parts, and very much of what was required to be done, was to be performed by the Divine Son. There was, what created beings might call a difficulty, in the way of human salvation. Men were sinners, and God's justice demanded, that sinners should be punished, as in the case of the fallen angels. The question then arose, How shall sinful men be pardoned, and yet the justice and holiness of God remain unsullied? God however felt no difficulty; he formed a plan, by which justice might be satisfied, and yet the sinner be saved. It was, that another, a substitute, should suffer in the stead of guilty men,—should bear the punishment due to their sins. Thus justice would be satisfied; justice and mercy would harmonize; and God would be both a just God and a Saviour. But now, to created minds, there might have been another difficulty, namely, Who would consent to be the substitute of sinful men? Who is both able and willing to bear their load of sins, without sinking under that load? But here too, infinite wisdom felt no difficulty. It was determined that the Son of God should perform this important part, and thus become the Saviour of mankind. For the performance of this most important, but painful, suffering part of man's salvation, Jesus, the Son of God, blessed be his name, was quite ready, and most promptly undertook the great work assigned him. Accordingly, the Son of God, our blessed Saviour,—for

we men love the name Saviour, it contains so much;—this blessed Saviour visited our world, assumed our nature, that is, took a body like ours, and in that body suffered and died, *on* as one of our inspired writers expressed it: 'He bore our sins, in his own body.' God laid on him the iniquities of us all; and he bore the punishment due to our sins, so as to satisfy Divine justice, and render it honourable in God to save sinners. After three days, this great Saviour rose again, and showed himself alive to his disciples, conversing with them, and eating and drinking with them, thus proving, that he had risen from the dead, and that he was, what he claimed to be, the Son of God, and Saviour of the world. Soon after this, he ascended to Heaven; and God highly exalted him, making him a Prince and Saviour, and giving him power to forgive the sins of men. You will say, perhaps, 'As he was God, how could he be exalted to a higher rank, than he held before?' As God he could not be thus exalted; but as man he was capable of exaltation; God therefore, because he had suffered death for men, highly exalted his human nature, and gave him a name that is above every name, calling him Jesus, *i. e.* Saviour,—the name we men so much love,—and directing that all creatures in Heaven, and all on the Earth, and all under the Earth, as the spirits of the dead, should all bow the knee to him. Of this exaltation, our Saviour, while yet on Earth, informed his disciples, telling them, that all power, both in Heaven and on Earth, was given to him.

But our Saviour's work as Mediator was not finished with his ascension to Heaven; far from it; he had still to exercise the double office of Intercessor and Ruler, and he had to hold this double office down to the end of time until all enemies should be put beneath his feet. As the Intercessor of his people, he exhibited his human body, to make it apparent to all in Heaven, that he had suffered for the sins of men, and that God did not forgive sins without showing his justice in the infliction of punishment. That our Saviour had borne the sins of men, was thus understood by all the inhabitants of Heaven, and they all glorified God both for his justice and mercy. But our Saviour, besides being our Intercessor, had, as a King, a most

extensive authority. His apostles, who preached his gospel on earth, were commanded to tell all men, that he was the Lord of all, and that he was appointed by God to be the Judge of all men, at the last day. This authority was given to the man Christ Jesus, that he might exercise it for the good of his people individually, also for the preservation and increase of his Church, and the destruction of his enemies. There were many enemies both to himself and to his people; and it was necessary, that he should be invested with all authority and power, that he might overcome all enemies, and so complete the salvation of his people. That work he has now completed, men have been saved; and our Saviour will now resign the Mediatorial kingdom, into the hands of the Divine Father. The great offices, which Jesus Christ has held, and the great authority and power, which he has exercised for the good of his people, we men call his Mediatorial reign, or Mediatorial kingdom. That is the kingdom which he is now about to resign, and all the inhabitants of Heaven have been called together to witness that resignation. The reason of this resignation you will easily perceive; the work for which he became Mediator between God and man, is now finished; he now therefore, lays down his office, because it is no longer needful."

Here the human saint finished, and the saints from another world returned him their hearty thanks for the information he had given them; and said, that they should now, with advantage, attend to the great transaction, which they were about to witness. "But how unspeakable," said they, "is the love of God to the human race: and equally unspeakable has been the love of Jesus Christ the Saviour! How admirable is the plan of human salvation! What a glorious exhibition does it afford of the justice, and mercy, and wisdom of the Divine Being!"

"Yes," said some of the human saints, "we do not wonder at your admiration; for we were told on earth, by our inspired writers, that angels desired to look into these things; and, that they carefully studied the ways of God with men."

But now all Heaven began to move towards the throne. The human saints were directed to take their station in front of the throne, as the great trans-

action of the day related chiefly to them. They therefore, were in the centre of an innumerable multitude of saints and angels. The great Saviour now took his station at the head of his people, between them and the throne, and thus addressed the Divine Father, "Father," said he, "the great work, for which thou didst commission me, and for the performance of which thou didst give me all power, both in Heaven and on Earth, has been completed. Here are all the people of thy love, all whom thou didst choose in me, before the foundation of the world. I went to earth and died for them; my sufferings have satisfied thy justice, for all that believed in me; their sins have been laid upon me, and I have fully borne the punishment due to them. I constantly interceded for them before thy throne, bearing the marks of my sufferings upon me, that all Heaven might see, that sin had been punished, and justice satisfied, and that thy justice and mercy are both to be exhibited in man's salvation. After they had turned to thee, I kept them in the narrow way, and they, walking uprightly, brought forth the fruits of righteousness to the praise and honour of thy holy name. In death, I was with them; and, being by thee made Lord both of the living and the dead, I placed their separate spirits in rest and peace, awaiting the great last day. By the unlimited power, which thou gavest me, I managed all things on earth for the good of my Church. I overcame Satan, and all my enemies, and extended my kingdom through the whole earth. When the great last day came, I raised up the bodies of my saints, and re-united them to their happy spirits. At the judgment, they appeared my approved and faithful servants, and I invited them to inherit the kingdom prepared for them from the foundation of the world. Not one believer in me is lost; all, whom thou gavest me are here present, according to my prayer on earth, that all, whom thou gavest me, might be with me to behold my glory. And now, Father, the work of human salvation having been completed, I resign to thee the Mediatorial kingdom, and all the powers which thou gavest me to effect the salvation of men!"

Here the Saviour paused, and the Divine Father thus replied.

"My beloved Son, thou hast well

thou hast magnified the law, and made it honourable. Thou hast indeed satisfied all the demands of my justice; and shown the riches of my mercy in the salvation of sinners. All Heaven adores thee for thy great and wonderful work in these thy saints; thou seest the fruit of thy sufferings; they are the purchase of thy blood; thy reward is ample; thy saints will praise and bless thee through all eternity."

The Father then addressed all the human saints; and, while he spake, the throne assumed an unwonted brightness. "My beloved saints," said he, "you were the objects of my love before the foundation of the world; I sent my beloved Son to save you. He has well performed the work committed to him; he has brought you all here to Heaven, and I much rejoice over you. Now you will no more be known as sinful men, but as beloved saints. My beloved Son, you see, has resigned the Mediatorial kingdom, and all the powers, with which he was invested, in order to secure your salvation, because the work, which he undertook for you is now finished. You need a Mediator no more; you are now perfect in holiness; and you have the same free access to my throne as angels and other saints in Heaven, who have never sinned."

Here the Divine Father ceased, and the saints loudly expressed their gratitude.

The Divine Son in a few words now dismissed the assembly. "Now, my beloved saints," said he, "you see the completion of your salvation, you need my help as your Mediator no more. You are now, as I promised you, made equal to the angels. My separate reign as Mediator now ceases, and I shall henceforth reign over the universe conjointly with the Father, one God, that, as Paul said, 'God may be all in all.' Now depart to your Heavenly inheritance, and enjoy all its pleasures. I will often visit you there, and you will adore and love me. I have laid down my power as Saviour and Mediator; but I shall still be the Head of the human saints; still assume my human body; the connection between you and me will never be dissolved, and in that connection I shall always rejoice."

Here the Saviour ended his address, and all the saints, with loud voices, ex-

claimed,—the sound was indeed "like the sound of many waters:—" "Unto Him, that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to Him be glory and dominion, for ever and ever."

Beyond number were the congratulations, which the human saints now received from the other saints and angels in Heaven. Many of these saints and angels accompanied the human saints to their blessed inheritance, the place of their abode in Heaven, and there, for a time, remained, for they thought the portion allotted to the human saints one of the most delightful spots of Heaven.

W. B.

#### NOTES OF A RETURN JOURNEY FROM JUMNOTRI TO LANDOUR.

*November 16th, Saturday.*—Started for the nearest mountain, from which the tops of the Himalaya were visible, by 9 o'clock. Ascended with ease to the foot of a narrow ridge of rock which, like a giant staircase, continued to the top of the mountain. With considerable peril, I ascended as high as I could. The prospect was good, especially with the telescope, but no more snowy peaks than from below; as we were still too near the base of the stupendous range. Having gazed awhile from the bleak pinnacle on which I was seated, which rose abruptly several hundred feet above the vallies on each hand, I descended to the green sward which covered the round shoulder of the hill. Many were the images suggested to my mind whilst gazing on the snowy mountains. Their purity, so perfect and dazzling, contrasted with the brown, rugged hills below, reminded me of the purity of heaven and of the vileness of earth—and of that time when I shall have washed my robes and made them white in the blood of the Lamb, for ever to shine in dazzling purity. I thought that as nothing can ever defile these lovely peaks, no sand storms from the Ajmere desert, no rain, or hurricane, nor falling debris, nor forest leaves, nor foot of man or beast,—so nothing shall enter heaven for ever that defileth the white robes of the saints. How blessed, too, then to shine in imputed and per-

sonal righteousness, in Jehovah's smile for ever—even as these glorious peaks in the full blaze of noon.

Oh, to attain in this world to that purity which is so lovely, not only in the sight of God and his angels—but also of men and devils.

Whilst on the hill one of my men shot two female monals. These, with the goat, gave me meat at last in abundance. This had been a scarce article of late; and we found that magnificent scenery, though a feast to the eyes, mind, and soul, does not satisfy the cravings of the baser part. In fact the rarity and coldness of our locality increases the rage of hunger, as is well known. In the evening I visited the nearest village, Bifor. All were glad to see me. They displayed their rude skill in archery, and with difficulty hit a basket, a few paces off. They profess however, to kill bears and deer with these rough weapons, and no more skill. Houses were as usual filthy. The doors low, about three feet in height. Though the houses are made of wood, yet a fire is kept within, on a stone, without a chimney, consequently they are full of smoke and black throughout. In all the villages a dung-heap was close to the houses. The dirty condition of their persons and houses generally, supplied me with a text from which to show the beauty of outward and inward cleanliness. They think this filthy state is well enough for mountaineers.

In the evening, I wrote my journal, and told tales of lion and tiger adventures, to my people seated round their blazing fire. A few days before my visit a sportsman had killed a panther on the very hill I had just climbed, when my guide was with him. Night very cold. With all my bedding, cloaks, &c. could not get my feet warm for hours.

*Sabbath, 17th.*—Rose early; bathed in the frigid Jumna,—two dips quite enough. Visited Khursali on the opposite bank. This is actually, though in a valley, with high mountains rising around, four feet higher than the lofty Musuri. It is a large village and a place of pilgrimage, as the last village on the banks of the Jumna, at the foot of the Himalaya. It has three temples and a *Dharmshala*. I began to preach to the people, with the intention of giving them a long address; but the high priest came forward and did his

utmost to divert the attention of my hearers. He must tell of the various gentlemen who had visited these parts, and made him presents, and especially of one who had, under his guidance, climbed the snowy peak before us (one of the lower ones). It seems that the first day, they went as far as I did, viz. to the hot springs; and to a high tableland at the foot of the snow the next day. On the third, leaving tent and every thing behind, they climbed the snowy ridge with immense toil. By the help of a bottle of spirits, when his breath was exhausted, he climbed the yielding treacherous snows. They reached the highest point they aimed at, by three in the afternoon; and returned by moonlight over fearful rocks, and suffering much from giddiness. They reached the tent by midnight, utterly exhausted. The traveller then lavished money, powder, shot, and a telescope on the priest. To all this I could only say, *Cui bono?* After thus being interrupted, I went on with my address; but he began to handle my stick, to pull about and examine my dress; evidently to prevent my preaching. His people were as childish as himself and very inattentive, without any relish for spiritual things. I persevered however, in sowing a few grains of heavenly truth. Their great temple door was fastened by a long chain reaching to a small house several yards distant, with a bell in the middle to give alarm in case of thieves breaking in. Many of the houses which are not inhabited are used as barns, though all built on the same plan. In front of most of them were vegetables and plants of different kinds, drying for fodder in the winter.

After this I went to an off-shoot of this village in which one of my men lived, and talked to his relations of spiritual things. There were thirteen people living in one house during the day,—a very small one. Some of them sleep in their barn at night. After breakfast explained to my people Paul's sermon on Mars' hill, in the simplest manner. I think they understood me, and I fervently hope the good seed will not be scattered in vain. One of them much pleased me by asking for a written statement of these truths to show to his village Pandit, and another asked a book for his son, who can read. They were both promised books. Spent the day in reading at a distance. At



sunset I collected a good and quiet audience in Bîfor. They all seem to love and highly respect me. Oh, that God would add his blessing to his word. Gave a poor girl essence of ginger for pain in the stomach; and at her father's request gave a piece of cloth for a cap to another naked-headed little girl. Having tied it on the little innocent of three years old, I kissed her, at which the rough villagers were in transport.

Farewell to Jumnotri. I am disappointed in it—but my hope in God will never make me ashamed. Blessed is the man that trusts in him. In his presence is fulness of joy.

*Monday, 18th.*—In looking for my little text book, "Daily food," the companion of many years, and the gift of a friend, which I must have dropped in the jungle yesterday, I sprained my ankle by jumping on a stone hid in the grass. The pain for a time was excessive, but by dipping it occasionally in the ice-cold Jumna, it somewhat abated. I had to be carried all that day in my *dândi*. Let me be thankful, my leg was not broken.

*Tuesday, 19th.*—Ascended the mountain above Râna, which is very high, and one march from the foot of the Himâlâya, to obtain a view of the range. It took five hours of hard toil to ascend, riding and walking. Here I saw for the first time in my life the monal pheasant (*tophophorus refulgens*) wild. Several aroused at our approach, and flew with a great bustle, screaming down the *khad*. The *shikârî* shot one in the evening. Near the top, I had to be pulled up by two men, by a cloth. The view from the summit amply repaid the toil. We had risen above the forest region to the cold naked upper regions, the abode of musk and other deer. The front range of mountains was here distinctly visible; but the highest peaks of Kedârnâth were still hidden by nearer mountains. From this spot we can see the river Jumna on one side, and the Ganges on the other; the latter at a great distance. The sources of these two rivers lay right before us, and far, far behind, on the dim horizon the mountains of Landour and Musuri were visible. Strange to say, the mountain from which the Ganges flows is contemptibly small when compared to Bunder Puch, from which the Jumna flows. The mightiest and most

famous river has thus the meanest source. The Jumna peaks are two, one very pointed and bent over, and the other rounded and higher, with a small cone on the top. It was an exciting scene, most solemn and grand. To what could I compare these mountain tops? The sharp peak seemed like *faith*, piercing the heavens; the other round, smooth, most beautiful, and nearest heaven, like *love*. The round topped mount was my favorite, even in Landour, but much more now. Again the dark rock at the base of the snow seemed like *knowledge*, not beautiful or useful without faith or love—the causes of fertility. Again it was sweet to think that as this lovely snow covered and hid the deformity of the black rock on which it rested, so the imputed righteousness of Christ our Saviour rendered us spotless in the sight of God. Here too, were seen what may be so often observed in Jehovah's works, that use and beauty may co-exist. How excellently does the Jumna peak combine both. Those glorious elevations; ah, they were like angels, gazing in rapture on the unveiled Deity, undisturbed by the noisy world below.

Do not these mountains teach us that, if we would be pure like them, we must be elevated by a divine power far above the world: that as loftiest peaks catch the first rays of the sun, and its radiance last gilds and tints them, so the most spiritually-minded Christians enjoy most of God in this world; and that, as none of these mountains are at present devoid of black patches on which no snow rests, so all Christians in this world, even the best, have some defects. God only is pure, absolutely and for ever. Rejoice in the Lord then, and give thanks at the remembrance of his holiness.

The cold of this elevated position made me much regret that I had foolishly left my great coat half way down the mountain. I was forced to borrow a sheet from one of my people. The brass of the telescope became painful to the touch; but who, standing face to face with all this sublimity, could attend to this—or tear himself away from the enchanting spot? The telescope brought the frozen masses, the crevices, the drifts, the smooth fields, close to the observer. How exquisitely beautiful those clear sharp points rising sublime into the boundless azure



ocean above. How the spirit longs for eagle-wings to rise above them, away, away to the throne of the invisible Creator.

As the return journey led me over part of the road already travelled, I need not mention all the events or scenery of each day, but notice the most interesting. A bear skin and his grease were brought to our camp for sale, at Rana, the animal having been caught in a trap. I inspected one of these. It was a pit-fall, surrounded on three sides by brushwood and branches, and covered with a platform of sticks made to tilt downwards. This was supported by a long pole fastened with a string to the bait. On the platform were also heavy stones, laid to fall in after Bruin and crush him. Bears and deer are most destructive to the crops throughout the whole district. Those who can afford to buy a gun, powder, and shot, go out occasionally to shoot them; bringing in their spoils to Landour for sale. On the 20th, cholera was reported to be in our homeward route, which much alarmed some of our timid people. Game of all kinds abounds here. We seem to have left behind us the monal district and have entered that of jungle-cock and chakor (*perdix chukar*). The elegant blue magpie (*psilorhinus erythrorhynchus*) with his long tail and orange beak, abounded throughout the journey. Many others well known to naturalists, and which I had only seen as stuffed specimens, were here at home. On the 21st, we left our former road, and crossed the Jumna by a well-made bridge to the right bank. The bridge terminated on a smooth rounded rock, down which we had to slide, whether we were laden or unladen. It was a dangerous place, for the face of the rock inclined to the water, but all passed in safety. Road to-day beside the Jumna, through beautiful level paths in rice-fields and meadows. All day and for several days, our road lay on the banks of the shining, roaring, green Jumna which received important accessions every few miles. Met Mr. Wilson's men, with newspapers for their master, who were in search of him. By glancing over these, we once more came in contact with the civilized world, from which we had been shut out for some days. Mr. W. is a kind of voluntary Robinson Crusoe, living near Gungo-

tri and supporting himself by the sale of the spoils of his gun,—chiefly sets of Himálaya stuffed birds and musk bags. The latter are very profitable when obtained, but out of nearly three hundred animals, killed in one season, only about seventy were males, and therefore with bags.

The report of cholera proved false; but I fancy some people had actually died of the *mahámári* or plague, which at that very time was raging in Kumáon to the eastward. I often felt melancholy on my return, as the stimulus of hope had left me, and I knew for certain that so many days must elapse before I could reach home. This evening, the dinner and sweet moonlight scenery soothed and cheered me. It was pleasant to see large fires burning in this solitary glen. My men obtain huge logs, which burn all night, for the trouble of cutting; every hillman carrying his axe. How valuable all this fire-wood in Muttra! How little we value blessings when abundant! What would one not give in the tame hot cities of India, or at sea, or in prison, for the wood, cold abundant sweet water, mountain scenery, game and fresh air of these solitudes! Blessed be God for the burning logs which warmed me, the silver snow on the distant hills basking in moonlight, the murmur of the ever-flowing Jumna, the stars and planets moving in the same circles as in Muttra or England, the chirping of crickets, the solemn dark-wooded mountains near at hand, the comforts of my little camp and tent, and last, but best of all, my Bible, the throne of grace, and the presence of my invisible ever-loving Friend, and Father. Farewell then to melancholy.

In desert woods with thee, my God,  
Where human footsteps never trod,  
How happy could I be, &c. &c.

The remainder of my journey home becoming more and more uninteresting as I approached Mussúri, on account of the gradual disappearance of the forest. The hills in the neighborhood of the two stations, Landour and Mussúri, have been quite denuded of wood, for fuel and building purposes.

Near the village of Bildár, the last beautiful view of the Jumna was seen. It flows here compact as a canal, with gentle meanderings between two ranges of mountains, which touch each other in its channel. The water is still

of a deep green, and the banks are fringed with overhanging trees. The narrow path sometimes wound right over it several hundred feet above. One acute angle I remember was very trying to the nerves, as one slip would have hurled us over.

On Saturday, I thought we had lost our men, and was endeavoring to reconcile myself to a day of compulsory fasting, with a voracious appetite, but was at last rejoiced to see them winding up the hill under my feet. Whilst halting for them, a flock of those splendid little birds, the *sat sahelli*, or flame-colored fly-catcher, the females of which are yellow, glittered past us, contrasting beautifully with the dark green forest.

My supplies were all but utterly exhausted to-day, but the shikari brought game in abundance—moual, clakor and jungle-fowl. The villagers have begun to burn the coarse grass of their mountains, according to their

yearly practice, to clear the land of deer and wild beasts, and obtain a fresh crop in the rains. As they applied the fire at the bottom of nearly perpendicular hills, the flame would often rush up in one terrible irresistible burst to the top, in a few minutes. It led me to think of the time when all these solid masses themselves shall be on fire, and the elementary particles of them melt with fervent heat—when the hitherto unmelted glaciers and ice pinnacles, with the rivers flowing from them, shall dissolve—when man's home blasted by sin shall be purified by the raging fires, and, like the Christian from the furnace of affliction, arise in renovated beauty. Oh, to stand accepted of the Lord in that day, and to devote the health, strength and elasticity of mind derived from this trip wholly to his glory, who has redeemed me from the quenchless fire of hell.

T. PHILLIPS.

## Baptist Missionary Society

IN attempting to call the attention of those who are interested in the Baptist Missionary Society to the history of Mr. Thomas, the writer has no new facts to state. All have been published before. All have not, however, been arranged in order before; and some of them exist only in old periodicals, now rarely to be met with,—and, when met with, yet more rarely read. They have now been collected while searching for information on a kindred subject. The deep interest they have excited in the breast of the compiler leads him to think that they will be welcomed by others. Should this be the case, these papers on the life of Mr. Thomas may be followed by others similarly compiled, and illustrative of “the beginning of the Gospel” among the natives of Bengal and other parts of India.

## THE FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

PART I.—FROM THE BIRTH OF MR. THOMAS TO THE YEAR 1792.

MR. THOMAS drew up an account of his life and labors, prior to his connection with the Baptist Missionary Society, which was printed by Dr. Rippon in his BAPTIST REGISTER, for 1792. We regret that want of sufficient space prevents us from presenting our readers with this interesting document entire: we shall, however, endeavor to give the substance of it, in the writer's own expressions.

“As to myself,” says Mr. Thomas, under the date of London, August 25th, 1792, “my father is deacon of a Bap-

tist Church at Fairford, in Gloucestershire. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married, and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. Stennett], who preached from John vi. 27,—“Labor not for the meat which perisheth,

but for that meat which endureth to everlasting life, which the Son of Man shall give unto you,' I heard with new ears; the discourse seemed all for me, and afforded me some rest, till the following week; when meditating on the Scriptures I had heard, and on the Gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts,—

'Tis heaven to rest in thine embrace,  
And no where else but there.'

I blush to think how unworthily I have carried it ever since to this day; but upon the whole I trust that God is my portion, and my happiness. At the time mentioned, I was settled in Great Newport-Street, in the practice of surgery and midwifery: but finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea: and in the year 1783, I sailed in capacity of Surgeon of the *Oxford* Indiaman to Bengal. On my arrival at Calcutta, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying, I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago. When I returned, he went home in the same ship; and I found him a strict observer of devotional hours, but an enemy to all religion, and horribly loose, vain, and intemperate, in his life and conversation.

"After this I advertised for a Christian; and that you may not misunderstand me, I shall give you a copy of the advertisement, from the *INDIA*

*Gazette* of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

#### "RELIGIOUS SOCIETY.

"A plan is now forming for the more effectually spreading the knowledge of Jesus Christ, and his glorious Gospel in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor.'

"The two following answers were received the next day:—

"If A. B. C. will open a subscription for a translation of the New Testament into the *Persian* and *Moorish* languages (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expense.'

#### "ANOTHER.

"The Rev. Mr. J——, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction, at a proposal for the more effectually propagating and making known the truths of the Christian religion, in this country of superstition, idolatry, and irreligion; and for setting forth the excellence of that holy institution, as replete with the means of rendering mankind happy both here and hereafter; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

"Mr. J——, from the above reasons therefore, wishes an opportunity of conferring with the advertiser on the occasion.'

"I have never yet found out who was the author of the anonymous note; and as to Mr. J——, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted; for I had heard him preach, and the sermon as well as the text was '*The unknown God*.' This well-worded note of his was intended, I suppose, merely to find me out; and I have certain reasons to believe that the advertisement gave him offence. The following year being at a house in London where the Rev. Mr. N[ewton] had just called, I heard that a Gospel Minister was

going out to *Bengal*, and that Mr. N[ewton] had reason to think there were religious stirrings in that country; as he had read a certain advertisement in a newspaper of such an import; which advertisement was, indeed, what you have now read.

"Just as I was returning the first time, I found out Mr. — W——, who kept a Europe-shop in Calcutta, and appeared to be a truly pious man: I learned by him that there was a Mr. G[rant] and a Mr. C—— up the country, at Malda, and one or two more, who were religious people. Mr. W—— returned to England with a considerable fortune. I came back also, and was baptized in London, in 1785,\* and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. —, he advised me to go another voyage, which I accordingly did; and sailed the second time to Bengal in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. Brown, who now preaches in Calcutta, went over and took charge of the Orphan School . . . . On my arrival there I found a Mr. [B.] U[dney],† and a Mr. C[hambers], and two or three more, who were connected with Mr. G[rant]'s family, all serious people, and we used to go together to hear Mr. Brown on the Lord's Day, who preached to the children under his charge: and after a little while we had a prayer meeting, and sometimes a word of exhortation was given. Mr. G[rant] removed from Malda to Calcutta: on his coming to us we were increased and strengthened, and I preached at his house every Lord's Day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G[rant] wished me to stay in the country, learn the language, and preach the Gospel to the Hindus: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company as their Surgeon, without any probability of the Captain's giving

me leave to stay, or of another Surgeon being found to supply my place, I could not accede to the proposal; yet it would often return to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of Pagans, in utter darkness; and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since to damp, but will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission, and comforting me, by adding two seals (both Europeans) to my first labors, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the Hindus, their behavior and their country, with any other interesting particulars that may occur while I write."

Thus far we have given Mr. Thomas's letter, with little abridgment. His account of the Hindus, their sacred books, castes, and religious and social habits is not necessary for the information of our readers, as it was for that of those before whom it was originally laid; and we shall therefore omit it, and endeavor to present the remaining facts in relation to his second sojourn in Bengal, in the order in which they occurred.

Released from his engagement in the *Oxford*, and devoted to the evangelization of the natives of Bengal, Mr. Thomas began learning to speak and write the Bengali in the middle of 1787. Mr. W. C[hambers], "a great Persian scholar" and the author of a translation of Christ's Sermon on the Mount into the Persian language, which the reader may find printed at the end of Gladwin's "Persian Munshi," and one of the religious friends Mr. Thomas had found in Calcutta, recommended to him as a teacher of Bengali, a man of the Kayasth caste, named Rām Rām Basu. "Till the month of June or July, 1787," he was engaged at Calcutta, and preached to a few Europeans there, but he then removed to Malda. In 1788 he was able to converse freely with

\* In connection with the church in Little Wild Street, of which Dr. S. Stennett was pastor.

† These blanks are filled up on the authority of the Serampore "CIRCULAR LETTERS" for May 1808.

the natives, especially with those he was well acquainted with. His Munshi was not left long in doubt as to his motives for learning Bengali. In a letter which he wrote to an English minister, this man gives an account of his master's first missionary efforts which we may be allowed to quote here:—"After I had taught him a little Bengali, he asked me, 'Munshi, if you were to die now, whither would you go?' 'How can I tell, Sir?' said I; 'I shall go where God will take me.' 'True,' said he, 'but men in general, when they die, where do their souls go?' I answered, 'All men go to a place according to their works: the holy go into heaven, and the sinner goes into hell.' He asked me, what heaven and hell, what sin and holiness were? to which I replied particularly. He smiling said, 'How could a man be freed from his sins by such superficial works as these?' But none of us could answer him, only that it was written so in our Shāstras, and that our forefathers, from generation to generation, had so obtained salvation: this was all we knew." He adds: "When he began to tell us how men could be saved, then we greatly wondered; and we thought within ourselves, these (English) are the unclean; they have never had any Shāstras, and how should this man know the way of salvation? But we said, 'Speak, Sir, and we will hear.' He began to read to us the glad tidings of salvation out of the Bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the Shāstra of God, and the way of salvation." In 1789, Mr. Thomas discovered that his pronunciation was generally very defective, and that his preaching for the most part was not understood; but he was not discouraged, and before he left for England at the end of 1791, he could express himself in prayer, preaching, and conversation, comfortably to himself, and so as to be understood by others. It must be remembered that, in learning the Bengali, he had to encounter "the difficulties that must necessarily occur to the first adventurer," having neither dictionary, vocabulary, nor printed book to assist him; and the most of the time he preached twice every Lord's Day to a congregation of Europeans in the country. He therefore regarded himself as hav-

ing gained, in five years and a half, no better knowledge of the language than a person of moderate capacity might by unremitting application acquire in two or three years. He also made some progress in the study of Sanscrit. Rām Basu wrote that, in his first instructions, Mr. Thomas read to the people who listened to him, out of the Bible; and at a very early period of his residence at Malda he commenced a translation of some parts of the Scriptures, with the assistance of his intelligent and ingenuous munshi. "Matthew, Mark, James, some part of Genesis and the Psalms, with different parts of the prophecies," were thus for the first time rendered into the Bengali tongue; and manuscript copies were given to those of the natives who, under the influence of Mr. Thomas's instructions, opened their minds to the reception of the heavenly Shāstra. Three or four such natives had, when he left them, copies of all the above mentioned Scriptures, "and some only a single part, which," said Mr. Thomas, "they lend to one another and copy." The word of God was precious in those days; and greatly did these poor Bengalis desire an enlarged acquaintance with it, both for their own sakes, and for their countrymen's. "It is our wish," wrote Rām Basu, in the letter already noticed, "THAT THIS GREAT WORD WAS TRANSLATED INTO BENGALI; as we hear, we make it known: but we are only a poor people, and cannot do as we wish."

But the mention of such lovers of the Gospel among the natives of Bengal, will affect some readers with surprise. Who were these converts, who were thus gathered around the missionary and thus sympathizing with his purposes, at so early a period as three or four years before Carey reached the shores of India? We will give a summary of what Mr. Thomas has recorded, concerning them. And first, we must again speak of his munshi. The attempts made to enlighten him were not in vain. He saw that the Gospel was the only divine plan of salvation, and he made no secret of his belief in it. In the year 1788, he wrote a hymn expressive of the truth that there is no salvation in any other than the Lord Jesus Christ; and many other sonnets afterwards, of his own accord, without any assistance from his master or any one else. No-

thing but caste appears to have kept him back from being at once baptized; but his relations refused to give him his wife and children; and he was not found equal to the duty of leaving all for Christ. Mr. Thomas, on leaving India, hoped that before his return, Rám Basu's family would be gained over, and no further obstacle in the way of his baptism remain, but in this he was, as we shall see, grievously disappointed. It is evident that at the time of which we are now writing there was very good reason to believe that Rám Basu was a true, though timid, believer in Christ.

Another native of whom Mr. Thomas entertained hope, was a Bráhmaṇ, named Mohan Chánd. He lived at a place called Boolahanth, about six miles from Malda. Mr. Thomas writes of him:—"This man has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. .... He came to hear me in the crowd, and was easily to be distinguished from the rest, by his fixed attention and regular attendance. One day after I had been discoursing about prayer, he very gravely asked me, 'Sir, when a man prays to God, how many days is it before he gets an answer?' I then repeated the account of the woman of Canaan, and other different cases. He continued to attend, converse and write, on the things of the Gospel, and seemed at length convinced that he was a great sinner before God; that there was no refuge for him among all their shástras; and that the Gospel alone was of God, discovering the way of salvation. This man continually came to see me, and was reckoned by his people a convert to Christianity, for he disused the worship and ceremony of the Hindus, to his own temporal loss, and forbade that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to other Bráhmaṇs, in favor of the Bible." At last, however, the man's heart failed him, and he went back; but Mr. Thomas was far from giving up all hopes of him.

A third most interesting man was Párbati, a Bráhmaṇ of higher caste than the previous one. We must give the account of him in Mr. Thomas's own words; and we believe none of our readers will tire through its prolixity.—"He was a very strict observer of

the Hindu laws and customs, daily rising early in the morning and repairing to the distant jungles to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river Mahánadi, which was near; and repaired, at particular seasons, to their more sacred river, the Ganges, which, they say, cleanses from sin.—There was not his equal, in all the neighborhood, for zeal and accuracy;—a thorough devotee. This man having heard of our new Shástra, the Bible, was not a little displeased." In this state of mind he went, on the 28th of June, 1790, to the house of Mohan Chánd, but found him not at home; for he had gone to pay a visit to Mr. Thomas. Párbati waited, and in a little while Mohan Chánd returned. On learning that he had been to converse with the missionary, Párbati required him to go and wash his clothes, "for he must be defiled and would defile, for he had been in the company of an Englishman," who was of the *Mlechchha*, "viz. *unclean*, if not *filthy*." Mohan Chánd "replied, that filthy men did filthy deeds; whereas he could never say so of this Englishman—and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honored," he deliberately emptied the water out of the hukah which Mohan Chánd handed to him, thus taking the first step towards putting him out of caste. "Such a proceeding," continues Mr. Thomas, "before witnesses, could not escape particular notice, nor fail of drawing the attention of many to the great dishonor of Mohan Chánd; so he left the company and went and poured out his complaint to God in prayer. The day was far gone, he returned no more to his company, but retired with his family to rest. About two in the morning, he was called up by Párbati, with vehement cries; and on opening the door, found him in great agitation, and, to his inexpressible surprise, Párbati desired to hear the Gospel, and that the Bráhmaṇ Chánd would go and pray for him. He replied as well as he could, and took him to the house of Basu, the munshi, where they spent their time till day-light in reading, praying and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but return-

ed to munshi's house in great trouble of mind about noon, making his former requests, and, on their repeated enquiry, he related to them a very remarkable dream, in which I have no doubt at all, but he received divine admonition and instruction. The effects of it were visible on his body and mind for several days. I found it very difficult to administer any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the Gospel, and began to join the rest in singing and praying; and confessed to all his former folly, and professed to believe that the Bible was the only Word of God, and Jesus Christ the only Saviour. When I left Bengal, he had continued to walk in an orderly becoming manner, and gave me and others great satisfaction. I cannot pass by one remark in my Diary; though it is rather long, I shall here give you a copy of it verbatim. You must know that we were all on the river, going a journey of two hundred and thirty miles; and we had a prayer-meeting on setting out. Mohan Chánd and Rám Basu, the munshi, having made their intercessions, I called upon Párbati whom I had never before heard; and though the munshi's prayer was more judicious and orderly, yet that of Párbati, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

*"Extract of my Diary of August 19, 1790.*

"Endeavor to recollect a little of Párbati's unequalled prayer.

"I performed the rites of the Ganges; I called this *good*—I worshipped wood and stone; I called *this* good—I heard the shástras of men, that are all false and vain; I called this good—Lord, I am a most wretched creature to this day: I know nothing—nothing. I have spent all my days in wickedness, and have not obtained the least knowledge of God. Oh, put far from me these evil things! Oh, make them depart far from me. I have hearkened now to thy word. I will hear *them* no more—I will not the least regard the idols of wood and stone any more!—Vanity: lies. Lord, I will hear no more at all these shástras of the Hindus; they are all false and vain. Wretched sinner! Saye me! Oh, save—save, save me. Give—Give—Oh, give—Give, O Lord! Give me

to know—Hell! what? Heaven! what—Without the blood of Christ I shall never be saved. Without the flesh of Christ I shall never live.\*—Lord, what is the meaning of this? I know no what it is—how can I get the blood of Christ?—Oh, teach me; I will do anything thou sayest—Caste! what!—Home! what?—Friends! what?—Life! what?—What is any thing? all is nothing but thee.—I want no money, I want nothing but thee. Oh what a wretched sinner I am! Oh tell me thy way! Oh, tell me by munshi; tell me by the Sáhíb. We are going to Calcutta—Many, many, wicked things are there. Oh, keep us all the while we stay there.

"Oh, that I had but love!—Oh that I had but faith!—Oh, that I had forgiveness! Oh, that I had but those things which thy people have. Like them—Oh, give me like them, like them. O Lord, how many evil things are in my mind every day! I am a wicked, blasphemous wretch! I have shame in me—Wicked shame before the people, and wicked fear of men!—Far, Oh, far away from me, put far away my sins. Forgive me; and teach me what I shall do. I will do anything Oh, that I did but know what to do Oh, give, give—give—Lord, what shall what can I do?"

"Here he burst into a flood of tears with now and then such fervent cries as I never before heard: he continued in prayer about half an hour. I read and explained the faithful promises of God to supply the poor and needy, and to satisfy the thirsty soul with living waters; spoke of the mind and the inner man, delighting in God manifested in the flesh, and crucified for sin; that this was eating the flesh and drinking the blood of Christ. After concluding, he returned to his boat and, as the munshi tells me, wept there over his own sinfulness, a long time.—Thus far my Diary."

Mr. Thomas adds in reference to these men:—"The Bráhmans and relatives of these people, who find their interests shaken, have raised reports stirred up enemies, and brought accusations against them evidently false but they behave on these trying occasions like men; like Christians who have their trust in God; and they are to be baptized on my return to Ben

\* "He had heard" read John vi. 53."



gal, and so *lose caste* for ever, in which many will join them, and so become at least stated hearers of the Gospel." He proceeds:—"I bless God, and reflect on it with great comfort, that there are thousands of Hindus, Bráhmans and others, who are ready to own as much and more than this [viz. that the Bible *might be* true and of divine authority]; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering, from these tokens, and many others, that the Lord hath called me to preach unto them 'the unsearchable riches of Christ:' and I hope and pray, He will yet enable and call others more fit for, and worthy of, this delightful work than myself. There are several Bráhmans who have the book of Matthew in their hands, who read it in their families, and among their friends, whom I have never seen; and there are several with whom I have conversed, that have read the Scriptures to some good effect, though not really converted to Christ. These would all rejoice to see more witnesses of the truth as it is in Jesus, among them."

Was this the state of things in any parts of Bengal before the arrival of Carey? Some readers will be startled at the statement; but we have full confidence in it, and much evidence corroborative of its general accuracy. Had we the requisite space, we would adduce as part of this, a detailed account of a most interesting conversation with a company of Bráhmans about eight miles from Calcutta, shortly before Mr. Thomas sailed for England in 1792.\* The line of argument he adopted was something like that so admirably used in Mr. W. H. Pearce's tract, "*The True Refuge*;" and the effect upon a numerous company of Pandits and Bráhmans was astonishing. He says: "It would not be an easy work to describe their affecting emotions of mind, which they all along expressed in various ways. Some ran and climbed up into the cocoa-nut trees, gathered the nuts, and broke the shell, that I might drink the sweet water out of them; (God Almighty grant that I may break the shell to many of them, that they may drink of living waters, out of the inexhaustible

fountain in Christ,) others brought sweetmeats, fruits, milk, and the like, saying it would be their sin to suffer me to go away and not eat, for the day was now declining: we had been six hours and upwards in conversation and I began to take leave, but they continued to follow me even down to the boat; there I showed them a BIBLE, *the first they ever saw*; and I reminded them of a saying in their shástras, That all nations of the earth should one day become of one caste, and one religion; they assented: also, that there should come a little book, and eat up all their great books. Yes; they all knew this saying to be common: then holding up a Bible of Pasham's edition, I said, 'THIS is the *little Book*, THIS is THE BOOK OF GOD.' I also pleased them very much by shewing them a part of it translated into their own language, and by assuring them of the awful and pleasing effects this book will shortly have, upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people show more reluctance to part with a man, who was a total stranger; they stood on the shore, waiting and looking, as long as they could see me and the boat."

Being unwilling to omit any interesting particulars relating to the circumstances in which Mr. Thomas labored at Malda, we add, that he tells us, he had sometimes "lived in a boat for six months together, as comfortably as any prince in Europe;" and that he erected for a dwelling, "an excellent house, with mud walls and straw covering," which cost, he adds, "sixteen or eighteen shillings!"

The circumstances which led to Mr. Thomas's return to England in 1792, cannot be fully discovered. The reader will remember that he was led to devote himself to the work of acquiring the Bengálí language and preaching the Gospel to the natives, in compliance with the wishes of Charles Grant, Esq. This gentleman left India in 1790, but he, with G. Udney, Esq. and probably other pious Episcopalians, liberally contributed to Mr. Thomas's support while engaged in this work. At length through displeasure at some of his proceedings, this aid was withdrawn. In our ignorance of the precise cause of his disagreement with these generous friends, it is satisfactory to be able to quote the opinion

\* Printed in Dr. Rignon's BAPTIST REGISTER for 1794. •



of the judicious Andrew Fuller, who, as will be seen from his remark, was in a position to judge of the merits of the case. Writing to Dr. Ryland, January 16th, 1793, an account of a meeting of the Committee of the Missionary Society just held, he says, "We read the letters which had passed between Mr. Thomas and a very respectable gentleman, who had employed him in India. It seemed, to us, that he had been rather too warm; yet this difference did not sink him, in any considerable degree, in our esteem." Whatever the cause of discord may have been, we shall see rea-

son to acknowledge that it was overruled by the gracious hand of God for good; and that the labors of Mr. Thomas in India, his apparent success in making known the tidings of Christ to the Hindus, and his return to England in 1793, were all kindly and wisely appointed by the Lord, as important links in the chain of events still in progress, which shall, without doubt, result in bringing all India under the reign of the Prince of peace. The influence which his return had upon the BAPTIST MISSIONARY SOCIETY will be stated in another paper.

C. B. L.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Serampore.*—Three persons,—a *pan-dit* and two native women,—were baptized at this station on the first Lord's-day in February.

*Bariad.*—Mr. Page writes, "I baptized an old man of nearly eighty years of age, at Ashkor, last Saturday, Jan. 22nd. He seems to be a renewed creature;—a good, simple-minded, old man. More candidates. Several additions from the heathen. More additions talked of."

*Monghyr.*—Three native converts were baptized at this station on Thursday, Feb. 3rd. May divine grace enable them to maintain to the end a walk consistent with the solemn profession they have made!

*Agra.*—Mr. Makepeace had the pleasure of immersing *four* believers, at the Civil Lines chapel, on the morning of Sabbath-day, the 30th January.

#### CALCUTTA CITY MISSION.

We are happy to be able to announce the formation of a CALCUTTA CITY MISSION. The want of such an institution has been long felt. The subject was, several years ago, brought before the CALCUTTA MISSIONARY CONVENTION by the late Rev. J. Macdonald, and, in 1849, by M. Wylie, Esq. Difficulties which arose on both occasions prevented the establishment of the Society, but there were several friends to the gospel in Calcutta who

ceased not to pray that these might be removed. Such is at length the case: a retired Calcutta merchant has sent out the munificent sum of Rs. 8000 to T. S. Kelsall and M. Wylie, Esqs. to be applied to the establishment of the Society, and all parties in the evangelical churches in the city appear to be heartily ready to co-operate in the undertaking. At a meeting convened at the house of Mr. Wylie, and attended by a large number of ministers and laymen of all denominations, after an interesting statement by the chairman, Mr. Wylie, it was proposed by the Rev. Dr. Boaz, seconded by James Norman, Esq. and carried unanimously, That a Society be established in Calcutta on the principle of the London and Manchester City Missions, to be called "THE CALCUTTA CITY MISSION." It was then moved by the Rev. C. B. Lewis, seconded by the Rev. E. Storrow, and carried unanimously, That the following gentlemen be the Committee and Office-bearers, with power to fill up vacancies till the next general meeting.

Rev. H. S. Fisher.	Rev. R. Henderson.
Rev. A. Hamilton.	Rev. A. F. Lacroix.
Rev. J. Blomefield.	Rev. A. Lealie.
W. H. Elliott, Esq.	A. Grant, Esq.
E. Edmond, Esq.	J. L. Carran, Esq.
H. Woodrow, Esq.	M. Wylie, Esq.

*Secretaries.*—Rev. J. C. Herdman and Rev. F. W. Vaux.

*Treasurer.*—T. S. Kelsall, Esq.

May God make this Society a chosen instrument for the accomplishment of great good.

# THE CALCUTTA MISSIONARY HERALD.

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WE have much pleasure in recording the arrival of the Rev. J. Trafford, M. A. and family, by the *Precursor* Steamer, on the 4th of February. Mr. Trafford has united with the Rev. W. H. Denham in the charge of the Serampore College; and we trust that in these and all his other labors in India, he will largely enjoy the divine blessing.

By the same Steamer the Rev. Dr. Peck and Rev. J. N. Granger, from America, arrived in Calcutta. These brethren have been deputed by the Executive Committee of the American Baptist Missionary Union to visit the stations in Akyab and Burmah, and they have now left Calcutta and proceeded on their way. May the blessing and protection of God go with them.

Letters have been received from the Rev. G. Pearce, announcing the safe arrival in England of himself and Mrs. Pearce, and conveying the welcome intelligence that both are greatly improved in health.

We have to record the death of the Rev. W. Carey of Cutwa, after a severely painful illness of about twenty days. He had witnessed the progress of Missions in Bengal since his father's arrival in 1793, and had himself labored as a missionary since the year 1807. Throughout his illness the presence of the Lord comforted and supported him; and, while enduring the most excruciating pain with surprizing patience, he often expressed his "desire to depart and to be with Christ." He died on the 3rd of February. His widow has special claims on the sympathy and prayers of God's servants in India. May she be supported under this heavy stroke, and may the "Husband of the widow" comfort and protect her through her remaining days.

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## MUTTRA.

*To the Editor of the Calcutta Missionary Herald.*

DEAR BROTHER,—As you complain that you have heard little of my operations lately, and that Muttra, with other mission stations, is not fairly represented in the *HERALD*, I will endeavor to keep you and the public informed of our movements.

Allow me, then, first to glance over my proceedings for the last five years, before we come to present operations. Of these five years I have been away from my station for nearly three, in Saugor, Agra and Landour. The work of the Lord has, however, during the whole of this time been carried on by my native agents, the chief of whom is John Bernard, a very superior man.

1849.—In the months of January and February, I took a journey to Saugor, in Central India, with a fellow missionary, going by way of Etawah, Jalonah and Chatterpur, and returning by Jhansi and Gwalior. During this

tour thousands heard the gospel for the first time, and books were eagerly received by them. In some cases money was offered for the Scriptures. During the summer ill health prevented me from doing much work—but in the cold season I was able to labor here, in Agra, and at the Bhuteswar melâ.

1849.—In the early part of this year we were engaged in an extensive tour in the Bareilly district, in which the number of Urdu and Persian books distributed was very large. Again in the hot weather I was nearly useless, but my beloved native brethren continued the good work. In the rains we were all able to attend to much missionary labor in Muttra and the surrounding villages. We then had for an enquirer a very interesting old man who was a religious teacher in the Dâdû-panthî sect. He and his family remained in our compound for

many weeks, but just as he was about to take the decisive step of baptism, his family decoyed him away. We still have hopes of him, though we do not expect to see him again till the judgment day,—when may he appear at the right hand of the Son of Man.

About the same time we baptized a native of Muttra, who had previously endured much persecution, and appeared quite sincere. He, however, some time afterward fell back to his former evil practices, and finally left us.

At the close of November, Dr. Duff came and examined our school. He expressed himself pleased with it.

Before the close of this year an earnest request was sent by the Saugor church to the missionaries in Agra, that one of them would go down for three months and occupy the post vacated by the Rev. J. Makepeace who had been compelled by ill health to return to England. As neither of the two missionaries there could leave their posts, they requested me to go. When I had arrived there at the request of the Saugor church, and with the approbation of the Society, I brought down my family and remained for a year and a half. Whilst there I labored in the city and surrounding villages as well as attended to the English church. Towards the close of the year I visited a large *mela* on the Nerbudda, where a missionary had never preached, and gave away there, and at Jubblepore, many books.

We then went on a tour of enquiry to the Gond villages on the Nerbudda, up to its source at Amarkantak, with the view of establishing a Mission amongst them. A full account of this tour was published in the CALCUTTA CHRISTIAN OBSERVER for May 1851. As our Society absolutely disapproved of the project of a Mission to the Gonds, it was relinquished by me with very great regret. I was assisted to undertake this journey, by kind friends to the Gonds and the cause of Christ in Jubblepore, Narsingpore and Calcutta, all of whom have my warmest gratitude, and prayers that their offering may be accepted on high. The balance of their contributions was spent in building a small *pakká* school-room and teacher's house in a Gond village about four miles from Saugor, and in the support of the school. On leaving Saugor, the school was made over

to a pious officer, who, I believe, still continues to superintend it.

During my absence, mission work was carried on with great regularity and zeal by my esteemed brother Bernard, who sent me regular reports of the whole. The station was also occasionally visited by brother Williams, then of Agra, who inspected and assisted in the labor of the native brethren.

1851.—We returned to Agra at the commencement of the rainy season, as our chapel and dwelling house in Saugor had been taken away from us by the military. Here I was detained for a few months to officiate as acting pastor, until requested to return to Muttra by the Home Committee. Whilst in Agra I was enabled to revive the Benevolent Institution, which had been shut up for some time, and to place it under the superintendence of Mr. Lewis, who carried it on efficiently to the close of 1852, when he made it over in a flourishing condition to the Rev. J. Makepeace.

1852.—About the beginning of this year, we returned to our station, Muttra, and found our own house and all the Mission buildings greatly in need of repair. The Society kindly defrayed the cost of one half of the repairs of my own house, and the Christian public in India nearly the whole of those of the other buildings. In order to save perpetual repairs of the floor of the school we had the whole of the lower room and verandahs covered with flag stones. We also added a grass covered verandah on the two sides which were exposed to the burning sun. The cost of these repairs and improvements was considerable, but we shall have the advantage of them for many years. The Mission chapel was also thatched.

As the hot weather approached my wife and eldest child became so ill, that we were compelled by the orders of the medical man, to fly to Landour. There we spent the hot season, with the exception of one month, in which I returned to see that all was going on well in Muttra. This sudden change so unwisely taken greatly injured me, and I was forced speedily to return. I came down however, under the apprehension that the Society were displeased with my absence, though after thirteen years roasting in the plains, I greatly needed a change.

In November we returned, all of us in an improved state of health, for which

we cannot be too thankful, as it enables us to pursue once more our work of faith, and labor of love.

*January, 1853.*—We commenced our work in the city on an entirely new plan. First, as Mr. Lewis, late of the Benevolent Institution, Agra, has joined us to take on him the educational department of this mission, we dismissed the heathen Pandit, and broke up his school, which was useless as a means of conversion. In its place we propose to establish two schools of a purely Christian character, one English, taught by Mr. Lewis, and a Vernacular one, taught by Silas, a native Christian. It is intended to introduce the system of payment on a small scale, for all parties. Mr. Lewis will also teach a school for Christian lads in Cantonments, to assist us in supporting him. To each he will give four hours in the day.

In accordance with the plan of many Missions in the N. W. and Bombay, we have commenced the sale of Scriptures—but still give away tracts.

On a small scale we also distribute native medicines to the poorest classes according to the prescriptions of J. Bernard, who for many years has practised with great success on the Arabian system, which is essentially the same as the ancient Grecian mode. To respectable patients he gives prescrip-

tions and advice, gratis. He might have been a rich man ere this if he had accepted fees from the thousands he has cured, when pronounced incurable by all the native doctors in the neighborhood, including even the regularly educated Sub-Assistant Surgeon.

In preaching we have resolved to visit every hole and corner of this city wholly given to idolatry, during this year. Morning and afternoon we take our stand opposite every fifth shop in succession, beginning at one end of the city on one side the street, and going on regularly to the other end. We have now reached the centre of the city, and as we draw nearer the chief seats of idolatry on the river side, we find, as we expected the opposition grow stronger and stronger. Satan's choicest champions advance to the contest, but God always gives us the victory. Many however stand up in our defence, and this evening (27th) we were witness of a sharp conflict between two burly Hindus, respecting our words. How much do we need the prayers and sympathies of brethren and sisters at a distance. Give us these in abundance, and God's word will run a resistless course like a devouring flame or mighty conqueror.

T. PHILLIPS.

*January 27th, 1853.*

## A MISSIONARY TOUR THROUGH THE DACCA AND MYMENSING DISTRICTS.

BY THE REV. R. BION.

(Continued from page 63.)

*November, 12th.*—This morning I could not go out, as I was attacked by a bad toothache. In the evening we went to another new place at Mymensing, and preached to about one hundred people. An amiah disturbed me a great deal, but stood at a distance, so I stopped, called out to him, and said: "If you wish to ask anything, please come here, and I will answer you; but if you only intend to disturb me, remember, that this is a shameful thing for a Bábu, as you pretend to be." Some elderly Bráhmans then rebuked him and he went off, leaving me in peace. One of these Bráhmans listened to us from the beginning to the end, at almost every place in which we preached, and we had reason to hope

from his conversation, that he laid many things to heart.

*13th.*—After 10 o'clock we walked a good distance to the west, and met with a Musalmán, who had a little school. We had a long fruitless conversation with him, and after a while one of the first maulavis of Mymensing riding on horseback, passed us. He got down and sat with us for an hour, but at first would not listen. He only made a great noise; saying, that Jesus Christ could not be the Son of God, and that our Gospel is mixed with Satan's works. By and by he became more calm, and then set off. We went a good distance with him, when he agreed to our statements of Jesus Christ and behaved in a very

friendly manner. After 1 o'clock we reached the boat, and then came some Mussalmáns, with whom Rám Jiban conversed till evening.

At 4 o'clock, we walked to the south of Mymensing, where we met some people on the road. We began to preach, and soon had about thirty people. A Bráhmán came and disturbed us by putting questions upon questions, without waiting for an answer. I told him, he should give us room to reply; but he only made a greater noise, and treated us very roughly and contemptuously. However when he saw, we would on no account give way, but hold on the fight, he said, "Well, you had better come to my master's compound, there we shall shew you, what great fools you are to believe in Jesus Christ, who was on the earth, only two thousand years ago." To this I did not at once agree, but remained in our place; till a Bábu, dressed partly in the English style, walked towards me and, addressing me in English, begged me to come and sit in his master's compound. He was the teacher of this landlord's son, and was educated in Dr. Duff's school. The landlord's name is Bhairab Chaudhuri: he is said to be a very rich, respectable man. The teacher then commenced to converse with me in broken English, making a good deal of shew. His chief question was: "What becomes of the soul of man after death?" I replied to it; but at the same time remarked: "If you were educated in Dr. Duff's school, and yet do not know so much, I pity you; for you must have ill-used the many opportunities you had of hearing the whole counsel of God unto salvation." He put many more questions and seemed to be anxious to make fun of me. The landlord then came with his son, and seated himself near me. He was very kind, and treated us kindly from the beginning to the end. In the mean time about one hundred Bráhmáns and other people from the neighborhood had come to see how our religious dispute would end. One of them said: "Let the Sáhib speak Bengálí with you, that we all may hear and understand." The teacher then asked, "Does he know Bengálí?" and some with a loud laugh, answered: "Did we not hear him daily in the bazar?" This he did not like; but I was glad to answer his questions all in Bengálí. The land-

lord then began to put questions, all of which it would be tedious for the reader to peruse. One was, "Which Shástras are the most ancient, yours or ours?" To which I, of course, replied, "Ours," and stated the proofs, after which he seemed to be satisfied. Then he went on asking, in how many days God created heaven and earth? When he created Adam and Eve? How? and whether it was not said in our Bible, after his own likeness?" To the last I replied: "Yes." Then he said: "God then has a form, and is like a man?" Upon this he made a complaisant sneer, and all around burst out laughing. At this I said: "If it is written, that God created Adam after his own likeness, we need not make the conclusion that it was with regard to the body; but with regard to holiness, wisdom and immortality, which would have remained so, had Adam not fallen; but of which, we being sinners, and born in sin, can have but a very faint idea." To this he had no objection.

After much conversation, the noisy Bráhmán cried out: "Well, if your religion is true, why do you not find followers at Mymensing? You have been here now three years successively, and have not yet made one disciple; tell me how is this?" I said: "This is no proof that our religion is not the true one, but only a proof, that you all must be very wicked and worldly-minded, else you would abandon such abominable things, as are practised by your Bráhmáns!" Upon this the crowd said: "Well said; here you have your answer." I moreover said, "You must be very ignorant, if you think we have no followers in this country. We have now but a jungle before us; it must first be cut and cleared away, the seed sown, and then see the fruits: just wait some twenty years, and your boasting will be lowered a little." He did not reply, nor put any other questions, but stole away quietly. By this time, it having become dark, we left them. They begged us to pray, which we did before all; and then they begged pardon of us for hurting our feelings by their questions; which however I assured them was not the case.

*Sabbath-day, 14th.*—I again held an English service in a private house; and at noon sent Rám Jiban with some books to that landlord, who received him kindly, made him sit down, and talked with him for some hours. He

asked us to let him know whenever we should come again, and that he would be happy to spend a day or two with us, talking more about the way of salvation. We ourselves had no idea, that this man was anxious to hear; so it is often difficult for a missionary to know *where* to call first.

15th.—At 10 o'clock we left Mymensing and arrived at *Báiganbári* at 2 o'clock. From 4 o'clock till evening we preached in the bazár, and had a good number of people, chiefly merchants. They received our message without dispute. One said to Rám Jiban speaking of me: "Two years ago he brought another Pádri Sáhib and a Bengáli preacher. Last year he came *alone* with two Bengáli preachers, this year he has brought only *one* Bengáli preacher, and perhaps next year neither of these will come!"

16th. Till 10 o'clock we again preached in the bazár, and had about a hundred people. Afterwards an elderly Hindu came forward and said: "Tell me, if our religion is false, *why does the Company make Káís pujás at Calcutta.*" I replied: "I never heard of this; you must be mistaken. The Company allows you to have your pujás, and does not wish to meddle with your religion. This is only a proof that the Company means well with you, and leaves it to every man's conscience, whom to worship." He then understood it, and drew back. At noon we went again. It was a market-day, so we had a great many people, who listened with considerable attention and eagerly took our books.

17th. We did not meet any village till 11 o'clock. At *Peárpur*, there was a small bazár, and there we preached and conversed with about twelve persons, but they were very indifferent. From *Peárpur* we walked a good distance to another bazár *Luckaydganj*. There we found about fifty people. Some reasoned in favor of Krishna, but were soon silenced when his wicked deeds were exposed.

18th. At *Anandabazár* we went up, but I could not speak on account of toothache. Here also the people recognized us and heard Rám Jiban very attentively. We found no other village this day.

19th. After 10 o'clock we reached *Jamálpur*. Rám Jiban went and preached to many people in the bazár, but my toothache prevented my join-

ing him. The people asked him, why I had not come? and when he told them the cause they seemed to show sympathy.

At 4 o'clock I felt a little better, and so went to the bazár, but did not intend to speak. In arriving there about three hundred people crowded around me and said: "Well, the Pádri is come, now he will give us some instruction." Upon this I could not refrain myself, but preached for three quarters of an hour to people of all ranks, both Hindus and Musalmáns. They listened with one accord, and some said: "We have, and still read your shástras, there is no doubt, they are the true ones, and we mind them also." There are a peculiarly humble and friendly set of people here, concerning whom I cherish much hope.

20th. After breakfast we again went and preached to many people and distributed books. The whole day there were numbers coming and going to our boats for books, but we could not supply them all. In the evening Rám Jiban went alone, as my preaching brought on a swelling in my face with severe pains. The people again listened well. A Bráhman said to Rám Jiban: "If I had not a brother whom I love very much, I would at once become a Christian." Another, a young man wished to join us, but his motive was not the right one.

21st, *Sabbath-day*. I was a little better, but the swelling had not left me entirely.

At 10 o'clock we went for some hours to another place in the bazár, where about a hundred and fifty people, among whom were many Bráhmans and Mahájans, paid great attention. Afterwards one reasoned about the transmigration of the soul after death; but at last, seemed to be satisfied with our answers. In the evening there was a market, but I could not go. Rám Jiban went alone and preached to a great many people.

22nd. As I felt a little better, I resolved on proceeding more to the North. We left *Jamálpur* after 11 o'clock. Towards evening we reached *Kámárchar*, where there was a great market. We came just in time, and spent the evening in the market, having about four hundred people, chiefly ignorant and angry Musalmáns, as our hearers.

23rd. I was still troubled with severe toothache and a swollen face. I

therefore sent Rām Jiban alone to a large place, called *Shohārpur*. There he arrived after a walk of twelve miles. The people were both surprised and pleased to hear of our Saviour. Many Zemindārs, Bābus and other respectable people inquired very anxiously after the way of salvation. One of them invited Rām Jiban to stay for some days and offered him a house and food; but he, of course, could not accept this invitation.

After 3 o'clock some boats put to near ours, in which there were two Brāhmans, who looked at me, and one said to the other: "It is he! it is he!" I then asked them; "Do you know me?" One replied: "Why should I not? Are you going again to Gowālpārā?" I said "No! not this year. Did you see me there?" He replied, "Yes! I heard you preach at Jogighopā, opposite to Gowālpārā. Do you remember, how you climbed up the hill to see the foot-steps of a Dobbā?" He then was full of joy and entreated me to go there again, saying, "The people there read your books and like them very much." By this time about fifty people had gathered around us and we preached to some Musalmāns our Lord Jesus Christ.

24th. Left this place, and at 9 o'clock we reached a village called *Benechar*. We walked two miles, but could not get a single hearer. At last we stood under a tree near some huts and began to sing a hymn. Soon three dropped in, and after some time we had about sixty Musalmāns before us. From whence they came, we could not conceive, as there were but a few huts. Many women also stood at a distance and listened to what we had to say. When we gave them a few books, they were very frightened and two of them even ran after us, saying, "Take back your books, who knows what you will do to us afterwards." Though we assured them of the contrary, they would not believe, so we took back the books and returned to our boats. After we had gone about three miles, two men came running after us on the opposite shore and crying out to us to stop, saying, they wanted books; but we could not stop, and went on. Had we not left about six Gospels there, we would have gone back, but seeing their ungrounded fears, I thought it better not to answer them any more.

At 4 o'clock we arrived at *Islāmpur*,

a very large and populous place. We had to walk three miles to the bazar, hence our preaching was but short. Still some hundreds of people listened with great attention and profound silence.

25th. We went out again, and after a walk of two miles stopped near a Bath. There about fifty people were our attentive hearers, and took the books very eagerly. On the way a Musalmān addressed me and said, "You have come here also?" We asked him, where he saw us, and he said, last year at Jamālpur, so we enforced on him to renounce his false prophet.

Coming to our boats we removed them through a creek near the bazar, and from 12 to 3 o'clock we preached in two places. First a nice old Musalmān invited us to his house. There we had about one hundred people chiefly Musalmāns. Three of them were very quarrelsome, and disputed a great deal in favour of their false prophet. After this we went into a Mahajan's compound who had invited us there the preceding evening. There we had about two hundred people, chiefly Hindus; many women of the better class listened from far. We preached and conversed with them for a long time, and they all expressed themselves well satisfied. Many Brāhmans were among them, who also listened with much attention. These Mahajans treated us very friendly and gladly received our books. From 4½ to 7 o'clock we were in the bazar engaged in preaching the Word of Life to an immense crowd of people. We had not fairly commenced, when a deputation came twice from a *Kāchhārī*, begging us to go there. We went on preaching and did not listen at once. After half an hour we with the whole crowd went to the *Kāchhārī*. There many Amlahs with their head-man were seated, and they begged us also to take our seats. The latter inquired rather contemptuously after our new religion; we answered him, and a long dispute arose.

I afterwards preached once more in the bazar to about five hundred people and entreated them to flee from the wrath to come.

The whole day people were crying for books near our boats, and we distributed a good many; but only a trifle in comparison with the numbers of people.

(To be continued.)

# THE ORIENTAL BAPTIST.

APRIL, 1853.

## Theology.

### MANASSEH.

"So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh and to his people : but they would not hearken."—2 Chronicles xxxiii. 9, 10.

AFTER perusing the transactions of the preceding reign, we might have expected something very different from the picture here presented to us. Hezekiah the father of Manasseh was one of the best of the kings of Judah. Of him it is said, that "he did that which was right in the sight of the Lord according to all that David his father had done." It cannot be supposed that a man of such eminent piety wholly neglected his own household, and that he did not endeavor to train up his children in the knowledge and fear of the Lord. We might, therefore, have expected to be informed that his sons had profited by their father's counsels and good example, and had imbibed an abhorrence of idolatry, and a high respect for true religion ; and that they were ready to lend their aid in promoting the reformation which had been commenced by their father. But alas ! how are we disappointed to find Manasseh, Hezekiah's son and successor, exceeding in wickedness all the kings that had preceded him. The extreme youth of Manasseh when he began to reign, surrounded, as he doubtless was, by many flatterers and wicked advisers, may in some measure account for his great defection. But more is to be attributed to the natural depravity of the human heart, which always prompts men to prefer the pleasures of sense and sin, before those of religion ; and to regard the advice and example of the world, more than the counsels of the wise and the good. Had Manasseh hearkened to the instructions of his

father, and walked in his good ways, how different would have been the records of his character and reign.

Let us, first, *glance at his early history.* It is indeed a dark page. We are told, "He did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel." "He built again the high places, which Hezekiah his father had broken down, and reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them." This conduct of Manasseh in again establishing idolatry in Judah, was most wicked and presumptuous. It was a violation of the law of nature, which teaches that none should be worshipped and served as God, but the great Creator and Preserver of all things. It was a direct breach of one of the most prominent laws of the nation, which forbade the making of any graven or molten image of any kind for the purpose of worshipping it. Moreover it was direct rebellion against God, as the king of Israel, the supreme Ruler of the nation ; and a most gross and abominable insult to his character and perfections, as the one living and true God. How abhorrent this crime is, in the sight of God, we learn from the awful curse which is pronounced upon any one who presumes to practise it : "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman." (Deut. xxvii. 15.) All "idolaters shall have their part



in the lake which burneth with fire and brimstone." (Rev. xxi. 8). We feel surprized that the kings of Israel and Judah with their people, who had such favorable opportunities of becoming acquainted with the character and worship of the true God, should have been so readily drawn aside into the sin of idol worship. One reason which greatly influenced them doubtless was, that idolatry was not only most agreeable to their taste, but it was then everywhere practised; it was popular in the world. Not to be an idolater was singular; and men dread singularity in the cause of truth and religion. Error, however, absurd it may be, will readily be embraced, if it be only popular. While the example and teaching of those that fear God and work righteousness, are despised and shunned; men are ready enough to countenance each other in the ways of sin and folly.

Manasseh was not only guilty of idolatry, but of *sacrilege* also, for he built idolatrous altars in the house of the Lord "for the host of heaven." This was a peculiar aggravation of his wickedness. It was bad enough that he should forsake the Lord God of his fathers, and become a votary of idols; but to build altars for his abominations, in that holy place which was consecrated to Jehovah, and which was esteemed his peculiar residence, was indeed an act of the most daring impiety and presumption. It was insulting the Almighty to his face; and openly bidding him defiance. Alas! that any among a Christian people should resemble this presumptuous prince. Yet how many are there, who have enjoyed far greater advantages than Manasseh; who have been blessed with all the privileges of a Christian education; that nevertheless forsake the God of their fathers and make idols of the honors, and pleasures and riches of the world. It is bad indeed, that such characters should insult God by their unbelief, impenitence, neglect of spiritual religion and thorough worldliness; but it is an awful aggravation of their guilt, when, with the world in their hearts, they presume to take the name of Christian, and dare to present themselves before God as his people.

Again, Manasseh was guilty of *atrocious cruelty* in the practice of his superstitions. "He caused his children to pass through the fire in the valley of the son of Hinnom: also he observed

times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards." "Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." This wicked king, in his zeal for idolatry became the murderer of his own children. And, no doubt, he put to death very many of the Lord's people, for no other crime, than serving the Lord God of Israel, and refusing to worship the idols which he had set up. Verily idolatry is debasing, intolerant, and cruel. It has persecuted and slain thousands of the saints of the Most High: its honored victims furnish the first division of "the noble army of martyrs." Would that idolatry only, could be charged with such atrocious cruelty; but how many have those monsters with a Christian name been, who have butchered the sheep of Christ's flock without mercy. But verily, there is a God who taketh vengeance! "He shall redeem the souls" of his people, "from deceit and violence: and precious shall their blood be in his sight."—Ps. lxxii. 15.

No wonder that we find Manasseh was a *ring-leader in wickedness, and manifested the most hardened obstinacy*. "He made the inhabitants of Judah and Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel." "And the Lord spake to Manasseh, and to his people, but they would not hearken." Having apostatized from the true religion, the wicked king went on from bad to worse. Not content with being like the heathen, whom the Lord had destroyed for their wickedness, he seems to have made it his study to excel in all their abominations. He sought and attained an awful pre-eminence in sin and rebellion against God. He appears zealously to have used all his authority and influence, in opposing all that was good; in destroying every trace of the worship and service of Jehovah; in corrupting his people; and in promoting idolatry in its worse forms. He treated with contempt, and persecuted the prophets of the Lord, who were sent to warn him; and he encouraged his people to do the same. Both prince and people grew so hardened in their sins, that no admonitions, warnings, entreaties, or threatenings produced any effect upon them. The Lord in mercy spake to them, not once, or twice, but many

times: "but they would not hearken." Obstinately bent upon their own evil ways, they dared to defy the threatened judgments of the Almighty. They became indeed ripe for ruin. The patience of God had long borne with them; but at length Divine wrath burst upon the nation like an overwhelming flood. We might have expected that one, who had so distinguished himself in rebellion against God, would have been marked for utter destruction; but guilty, debased, and wretched as he had become, he was not beyond the reach of sovereign grace. For the idolatrous, sacrilegious, cruel and hardened Manasseh there was yet mercy in store.

From this part of Manasseh's history we may learn the danger of misimproving early privileges, and of rejecting divine admonitions. Manasseh took no heed to the pious instructions of his father, or to the admonitions of the Lord's prophets; and seq to what lengths in sin he went, and how degraded and miserable he became. It is a dangerous thing for young people to disregard the Scriptural principles and precepts which they have been taught, and to adopt the maxims of the world. One deviation from the right path will soon be followed by another; and one restraint thrown off, will prepare the way to abandon all. When all the restraints of early instruction are broken through, and no deference is paid to the word of God, vicious habits will soon be formed; sinful passions will be freely indulged, and a course of iniquity will be eagerly pursued; which, if Divine grace prevent not, will assuredly terminate in bitter disappointment, sorrow, and ruin. Let then, the young as well as the mature in years, "hear (Divine) instruction, and be wise, and refuse it not."

Let us now contemplate *Manasseh's reform*. We read that, "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." 2 Chron. xxxiii. 12, 13. A wonderful change is, at length, wrought in this wicked prince. While a captive in Babylon he woke up as from a profound dream. His past life appeared to him altogether in a new light. Penitent and broken-hearted,

he became an humble suppliant at the throne of grace; and a reformed man.

Manasseh "humbled himself greatly before the God of his fathers:"—*he became an humble penitent*. That one so proud and haughty, so cruel and oppressive, should humble himself and that "greatly," was truly wonderful. Nothing is more difficult than for the proud heart to become humble. Yet he, who in the pride of his heart, had long blasphemed God and persecuted his people, at length confessed his own nothingness; his obdurate spirit was broken; his lofty looks were brought down; and his whole soul laid prostrate in the dust. He could resist the hand of God and the voice of conscience no longer: convinced of his sins, he confessed what a guilty wretch he had been, and how justly he had deserved all the afflictions which had befallen him. He bowed under the hand which smote him, and adored the "God of his fathers," for having forborne to cut him off in his wickedness, and for giving him space for repentance. Deep must have been the sorrow, and bitter the grief which Manasseh felt, "when he humbled himself greatly before God." Then it was that his reformation began: then was the commencement of a new life in his soul. Henceforth the humbled monarch became a renewed man.

There can be no true and satisfactory reformation in any sinner, until he is thus humbled, penitent and broken-hearted for sin. No amendment in the outward conduct will be acceptable to God, unless the heart is first humbled before him. There is no encouragement to expect that prayer will be answered, or that relief will be obtained from the burden of sin, until the soul is first broken down under a sense of its own vileness, and constrained to renounce all confidence in itself. "God resisteth the proud, but giveth grace unto the humble." When sinners are humbled before God under a sense of their ruined and helpless condition, and are willing to be indebted for salvation to the mercy of God in Christ Jesus, then are their prayers heard, and pardon and peace bestowed upon them. "Though the Lord be high, yet hath He respect unto the lowly." "He healeth the broken in heart and bindeth up their wounds."

Again:—Manasseh became a *praying man*: "he besought the Lord his God, and prayed unto him." He prayed

to the "God of his fathers," whom he had neglected and dishonored nearly all his life long. The superstitious idolater became a sincere worshipper of the true God. The proud blasphemer was converted into an humble suppliant for pardoning mercy. Behold him prostrate before God, earnestly beseeching to be restored to his favor, and taken under his protection. By prayer he sought relief to his burdened spirit. Prayer is one of the first symptoms of spiritual life. We may be sure there is no life, where there is no prayer. The soul that has been quickened by the Spirit of God, will be drawn towards God, and constrained to look up to him for help. The reformation that is not begun and sustained with prayer is not sincere, cannot be thorough, and probably will not last long. Manasseh evinced the sincerity of his conversion, by his fervent prayers; and "the Lord heard his supplication and brought him again to Jerusalem into his kingdom."

Once more, Manasseh became a *truly reformed servant of Jehovah*. There was a thorough change in all his religious principles, feelings, and conduct. He became entirely a new man. When the Lord brought him again to Jerusalem into his kingdom; then Manasseh knew that the "Lord, he was God." He then became confirmed in the belief that there was no God, but Jehovah, the God of his fathers. He recognised Him as sovereign and supreme; and to Him he resolved to yield the best affections of his heart, and to devote the remainder of his life. He knew Jehovah as *his* God; and he determined henceforth to serve Him only, and to seek His favor as his chief joy. He did not, like too many, forget his confessions, his prayers, and his vows when his circumstances were changed for the better. But he at once commenced a work of reformation. He took away the strange gods, removed the idols, brake down the altars, and restored the worship and service of the God of Israel. He appears to have spent the remainder of his life in sincere and earnest endeavors to counteract the evils which his former impiety had occasioned; and to teach his people by his own example the practice of true religion. Happy would it be for those who have imitated Manasseh in his impiety and wickedness, if they would also imitate him in his reformation. It is melan-

choly to observe how many careless, irreligious, worldly characters there are, who give no attention to this all-important work, until they are compelled to look death in the face; then, they vainly hope to make amends for a life of sin and folly, by a few forced confessions, petitions and vows, which they would never have made, but for the fear of dying. Awful delusion! Oh that such individuals would remember, that without an entire reformation of heart and life, no one can become a child of God and an heir of heaven. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (Isai. lv. 7. Rom. x. 9. John iii. 3. 2 Cor. v. 17.)

Lastly, observe the means employed to effect Manasseh's reform.

"Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." (v. 11). "The Lord spake to Manasseh, and to his people" by his prophets, "but they would not hearken." They grew bolder, and more hardened in all manner of wickedness, and treated the word of the Lord with contempt. Mild and gracious means having proved ineffectual, the Lord visited Manasseh and his people with heavy judgments. Great public calamities came upon the nation; a conquering army devastated the land; the king himself was taken prisoner, bound with fetters and carried in disgrace to Babylon. Here he was brought to reflection, and learned the value of prayer. His affliction taught him more than he had ever before learned either from his pious father, or from the prophets of the Lord. When all other means appear to have failed, this aroused the profligate sinner to a sense of his guilt and danger, and constrained him to cry for mercy. The means were severe, but not more so than needful. Better is it to pass through the most fiery trials now, if they be instrumental in saving the soul, rather than to be at last cast into "outer darkness, where their worm dieth not and their fire is not quenched."

Here is encouragement for the truly penitent, however numerous and aggravated their sins may have been. If the wicked Manasseh found mercy when he sought the Lord in penitence and prayer, what repenting sinner need despair? The God of all

grace, is still ready to forgive all who return to him in the way of his appointment. "Jesus Christ came into the world to save sinners," even "the chief" of sinners. "The blood of Jesus Christ, God's Son, cleanseth from all sin." There is no sin so enormous, no crime so aggravated, no guilt so awful, that, if it be repented of, may not be forgiven through the mercy of God in Christ Jesus. And no sinner, however wicked he may have been, shall be rejected, who is willing to be reconciled to God through Christ.

But also see here the *disadvantages of delay in conversion*. Had Manasseh begun to serve the Lord in his youth how much evil would have been prevented! How much good might have been done! How many painful reflections might he have been spared! How much more happiness might he have enjoyed! Greater would have been the respect felt for him at his death; and greater would have been the reward laid up for him in heaven. They who spend the first half of their lives in the service of sin and the world, usually find it very difficult to change their principles and course of action. The "strait gate," is to them *doubly strait*. And when by Divine grace they have entered on "the narrow way," their course is seldom so useful, or so happy as it would have been had they commenced to walk therein, in the days of their youth. Often the remembrance of so many invaluable years squandered away in sin; so many precious opportunities lost, makes even the pardoned believer heavy of heart, and mingles a portion of bitterness with his sweetest consolations. Happy then, are they, who like Josiah seek after God "while they are yet young!"

L. M.

A SERMON PREACHED BY THE  
REV. A. H. DANFORTH, AT  
THE DEDICATION OF THE  
BAPTIST MISSION CHAPEL  
IN GOWAHATI, FEBRUARY  
6TH, 1853.

How amiable are thy tabernacles, O Lord of hosts!—Psaln lxxiv. 1.

THE children of Israel were God's peculiar people. From the time they were separated from the nations, the Divine Presence took up its abode

among them. The cloud by day and the pillar of fire by night; the awful grandeur of Sinai: the Shekinah which over-shadowed the mercy-seat, and the communication of God through this mysterious drapery, were the special things that distinguished them as a nation. Here was their pride—here their glory—here their "salvation in the day of trouble." The Psalmist no doubt had in mind this divine manifestation, when he uttered the words of the text. The Tabernacle was constructed as its permanent abode. From the time it was dedicated, the cloud of glory filled it. And it became ever after the oracle of the nation. In war, famine, or pestilence, it was consulted. Impending calamities, as well as promises of future blessings were here unfolded to the anxious multitude. No wonder that every pious heart was warmly attached to, if not enthusiastically fond of, the sanctuary.

But we must distinguish between this outward manifestation of God, and the real presence of the Spirit. The one was manifested to the senses,—the other pervaded the soul; one was the shadow, the other the substance; one was transient in its influence, the other was permanent and abiding; one was seen by all, the other experienced only by the devout. Moses, Joshua, and David looked beyond the shadow; their communion was with God himself. The Divine Presence pervaded and captivated their inmost souls. To them the sanctuary was "none other than the house of God, and the gate of heaven." The multitude were often overwhelmed with solemnity and awe at the outward manifestation of divine grandeur and sublimity; but these feelings continued only while the objects that excited them were present to the senses. Thus after the stupendous grandeur exhibited upon Sinai, the thousands of Israel turned away only to engage in the grossest idolatry. Not so with Moses. The divine glory which pervaded his whole soul shone out in every feature of his countenance, too resplendent for the eye to behold. Thus while one looks upon the solemnities of the sanctuary as sublime and beautiful according to the external appearances, another will find it *amiable* only as the divine Spirit is present, waking up, by its own Almighty energy, pure and holy emotions in the soul. It was this inward communion with God

that fired the heart of the Psalmist, and called forth the beautiful language of the text. How amiable are thy tabernacles, O Lord of hosts !

Allow me, then, to announce as the theme of my discourse : The Divine Presence in the soul the crowning excellence of the sanctuary.

1. This is evident if we consider man's nature and origin. He is from God, hence nothing but God will satisfy the desires of his immortal soul. "In him we live and move and have our being,"—"for we are his offspring," his offspring, in a higher sense than the rest of the universe ; the world was created by him—but in man was breathed the breath of life, hence he is the image of God ; suited for communion with God ; tending towards God, and can be satisfied only with God. It was never intended that he should find the source of his felicity in himself. Happiness is an emotion, and must be excited by something without, and it will be perfect or imperfect according to the excellence of the objects that call it forth. If we are delighted with any thing short of God, our happiness must be meagre and unsatisfying. Nature, being a transcript of God, often gives us the highest delights, because it reveals God. All our feelings, emotions, and desires are the workmanship of one great mind ;—hence the ideal in us has the characteristic of the real in God. What are grandeur, beauty, sublimity, and order, which excite such pleasing emotions in us, but God in nature harmonising with God in the soul ? The high destiny of the soul, then, is perfect enjoyment in God. Nature is only the medium through which it takes its upward flight. David found the highest pleasure in contemplating the sun and moon and gazing upon the starry firmament. It was what is there revealed of God,—of his greatness, his glory and his immensity, that called forth the sweet melody of his harp. "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained ; what is man, that thou art mindful of him, or the son of man that thou visitest him ?" All the charms of philosophy centre here. We trace nature through all her secret windings—"up to nature's God," and find all her wonderful phenomena comprehended and explained in her great Author. Here is the loftiest goal of the aspiring

mind :—short of this the soul can never rest.

Hence, material worship, or the mere forms of religion are empty and unsatisfying, because they do not reveal a present God in the soul. The gorgeous cathedral, the melting tones of the organ, or the eloquence of the speaker, may call forth admiration, or bathe the congregation in tears ; but without the over-shadowing influences of the Spirit, the soul is unblest. Not that we would condemn these æsthetical influences ;—music, eloquence and beauty are a part of nature, and their power over the mind legitimate. They serve as a telescope by which our view of God is enlarged ; but when we are satisfied with this mere tinsel drapery of real excellence, the instrument is reversed, and our perspective becomes narrow and contracted. The form is taken for the substance, and we "go away and forget what manner of persons we are."

How much has Rome done by costly decorations, and outward display to render her religion imposing !—The celebration of the mass in a foreign tongue, the confessional, the sale of indulgences, the long flowing robes of the priests, the lighted tapers, the numerous images and pictures, are the things which attract the attention of the multitude, and call forth wonder, amazement, and a kind of superstitious awe, which is taken for devotion. Emotions of a religious nature must be excited, or the conscience could never rest. Hence, to make up for the want of the divine presence, this concatenation of useless forms and ceremonies is palmed off upon the multitude,—and the superstitious devotee often goes away under the fatal delusion that he has really had communion with God. Such deception is the worst kind of deception ; it cheats the soul of the bread of life ; it takes away the only transforming influence ever brought to bear upon the human mind.

It is to be feared that there is a tendency even among evangelical Christians to substitute the shadow for the substance ;—to be satisfied with the mere exercises of religion without the indwelling manifestation of God in the soul. We may have been edified and comforted while sitting under the droppings of the sanctuary, and we go away with a kind of enthusiastic belief that we have acted well our part

in the house of God. But have the pleasing emotions thus experienced been engendered by the quickening operations of the Spirit, or are they the result of extraneous influences? We may test this in the closet. If our spiritual emotions are genuine, the same holy fervor will pervade our hearts there as in the sanctuary. In meditation, reading the Bible, and secret prayer, the soul has often found its sweetest, holiest, sublimist emotions. Jacob on a journey, found a Bethel, and David, in a cave, a sanctuary. Our sanctuary will be where the soul finds communion with its God. "How love I thy law! it is my meditation all the day." "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Such language as this, is only an index of an indwelling God, shedding divine light throughout the soul. If we can retire from the house of God with a light and trifling heart, ready to indulge in every worldly pleasure, we may well fear that the *amiableness of his tabernacles* has never taken possession of our souls.

We see then that God is the highest good,—the supreme excellence—the soul's eternal felicity.

2. This will be further evident, when we consider that all the casualties of the fall result from our being separate from him.

God is order, harmony and love. No jarring sound, no discordant note was heard throughout the vast domains when "the morning stars sung together, and all the sons of God shouted for joy." God's delight was with the sons of men, and in him the happiness of man was complete. Sin has severed the bond of union,—torn man from his God,—filled him with corruption, and doomed him to anxiety and wretchedness. War, strife, misery and death, are but the legitimate offsprings of an alienation from God.

That there is an awful chasm in the human soul is proved both from history and observation. Where is the nation, either ancient or modern, Christian or heathen, in whose social civil and religious character, is not found the want of something which no politician, philosopher or sage has ever been able to supply? The devotion of mankind to amusement and pleasure is only a futile attempt to fill up this

fearful void. But, like the administration of opiates to the sick, they may stupify the conscience, and ease for a while the aching heart; but it is only that it may awake more sickly and desponding than before. The party of pleasure, the card-table, the theatre and the dance are a poor substitute for the overwhelming bliss imparted by the manifestation of a present God in the soul.

Another painful demonstration of the fearful struggles of the soul while deprived of its God, may be seen in the prevalence of asceticism. The wandering mendicant, and emaciated recluse may be found in every land; while the horrid austerities practised under the name of religion proclaim the restless and unsatisfied state of the mind in language too plain to be misunderstood. If we travel through Bengal, Burmah, China, Africa, or the islands of the sea, we find no people so stupid, so besotted, as not to have desires constantly waking up in their breasts which nothing but God can satisfy. The apostle has not over-wrought the picture when he says to the Ephesians, "At that time, ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." In this last sentence is summed up the very essence of all man's misery and wretchedness.

3. The third argument we will offer is drawn from the design of the Gospel:—it is reconciliation to God. "God was in Christ reconciling the world unto himself,"—bringing back the wanderer and restoring him to his original lofty position in the universe of God. All the beauty, grandeur and sublimity of the Gospel lies deeply embedded in divinity:—"God manifest in the flesh,"—the divine and human united, forming the grand centre point where God and man may once more meet, and our immortal part be complete in its great original. All the efficacy, then, of the death of Christ lies in his divinity. History is full of the records of torture and cruelty, the very reading of which has made us weep like children;—but there has been no transforming, soul-regenerating, heaven-elevating influence exerted upon the soul. Tragedy may exasperate, eloquence arouse, music soften, and fiction bewilder: but it is left to the dying love of Jesus to

sanctify, ennoble and satisfy the desires of the immortal soul.

The peculiar sweetness of the Gospel is in finding God. Like lost sheep, we have gone astray; we have wandered upon the mountains and through the wilderness of this world in search of good; but all has ended in disappointment and sorrow. How overwhelming, then, must be the joy we shall experience, when we find ourselves at the very source of infinite happiness,—the swelling fountain of eternal love!

The church, or the hearts of true believers, has God honored, as the place of his peculiar abode. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The *Shekinah* left the temple and rested upon the Holy One of Israel. It was present at his baptism,—it lit up the mount of transfiguration,—it thundered the awful majesty of His divinity. But when the Saviour left the world, it descended upon his own dear children. This was previously promised:—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth."—How gloriously was this promise verified on the day of Pentecost. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." The multitude were filled with wonder and amazement at this manifestation of divine excellence. Had the Psalmist been there, he would no doubt have exclaimed: "How amiable are thy tabernacles, O Lord of hosts."

Nor was this divine manifestation confined to Jerusalem. The same holy influence pervades the entire body of believers, lifting their affections heavenward. Christ is their life:—to be with him and like him, to behold his glory and be complete in his love, is the highest object of their ambition. For this every sacrifice has been made, every exertion put forth, and every trial endured. We have in the history of the Apostle Paul, the centre of the Christian's hope,—the sum and substance of his loftiest aspirations,—brought out in bold relief before us.

Were impending dangers portrayed before him,—his language was, "I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." Was he met with the scoffs and sneers of the ungodly,—his response to them all was: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Was the sentence of death passed upon him, and the time of his execution near,—he could exclaim, "I am now ready to be offered, and the time of my departure is at hand"—"to die is gain"—"to be with Christ is far better,"—while at home in the body he was absent from the Lord. "I shall be satisfied when I awake in thy likeness" is a sentiment which faith has deeply wrought in every Christian's heart. If then, the very faint conceptions of God's glory which sometimes light up the mind of the saint on earth, fill him with unutterable delight and make him pant for immortality, what must be the bliss of heaven! To be in God,—clothed in spotless purity,—where wave on wave of glory will roll over the soul, filling it with ineffable joy,—is a thought too big for the capacities of the finite mind. And yet, such is the destiny of the redeemed soul. God is certainly, then, the glory and crowning excellence of the sanctuary.

In the few remarks I have made, my object has been to turn the mind away from every thing material in religious worship, and centre it upon God alone. There is no essential sacredness about the place of worship—no consecration can confine the Spirit to it. The abode of the Divine presence is the heart of the sincere worshipper. If the building is hallowed, it is rendered so, only by our devotions and by the sweet associations which hang around the mind while we assemble for prayer and praise. Here cluster the promises of God; here we have experienced the outpourings of the Spirit; here the soul has felt a kind of unearthly power over worldly thoughts and vain desires:—in a word, it has often been the house of God and the gate of heaven to our souls. All this gives the house a peculiar sacredness. We here find the hidden manna, and drink from the waters of salvation. We only need Christ in the midst of us, to be sure of a blessing. He is the bread of life, and has said, "If any man thirst, let him come unto

me and drink." But we must be honest seekers after God, or we may go away as barren and lifeless as we came, only to plunge again into the unsatisfying pleasures of this world. An unconse-

crated heart can never find a sanctuary. May this house, which we now dedicate, prove in reality a Bethel, where many precious souls shall find reconciliation and union with God.

## Original Poetry.

### HYMN SUNG AT THE DEDICATION OF THE BAPTIST MISSION CHAPEL, GOWHATI.

COMPOSED BY THE REV. W. WARD.

GREAT God, whose vast immensity  
Is hallowed for Thy spacious dome;  
Shall mortal worms prepare for Thee  
A temple for Thine earthly home!

Yet Thou dost dwell where hearts sincere  
Their homage pay of prayer and praise;  
Lord, we would bring such offerings here—  
Oh, make this house Thy dwelling place.

Here would we know no will but Thine—  
No words of strife, nor worldly pride;  
No doctrine, but the theme divine  
Of Jesus, and Him crucified.

Here may the o'er-shadowing Presence rest,—  
Here contrite grief to gladness rise;  
Till every storm that rends the breast,  
In love and sweet devotion dies.

'Mid heathen gloom and error's night,  
Here may Thy glorious Gospel shine;  
Till from each neighbouring temple's height,  
Shall perish every idol shrine.

We bless Thee for this resting-place,  
Thou in a weary land hast given;—  
Oh, here may ransomed sinners trace  
Their birth-place and the gate of Heaven!

## Narratives and Anecdotes.

### ESCAPE FROM THE THAGS.

MOHAN, now a native Christian, was formerly a pilgrim, and had visited all the shrines on the western side of India. He now proposed to leave his home near Meerut and visit the city of Oude, Rám's birth-place. Leaving Lucknow he came to Sirthira, a village with a small bazar. Here he fell in with a man dressed as a bairági, who

told him his Mahant (Abbot) was encamped in a lone place three kos away, that he was very famous, being visited by pious people from a distance, and that great merit was to be obtained by an interview with him. On this Mohan gave him some pice and a blanket. The man then said, "You have shewed me such kindness, that I will



certainly introduce you to my Abbot, who does not permit every body to approach him." He found them in a dense jungle of Dhák trees about evening. Now providentially a Musalman friend had in a former journey told him of the practices of the Thags. The first thing there that attracted his attention, was several graves, such as those made by these murderers. This first awoke his suspicion. Next he saw about fifty stout fellows, who said to his companion in the disguised language of Thags, "Have you met with any wealth? *Kuchh sampat Rdm mile?*" Mohan understood this, and all doubt of the real character of these men instantly disappeared. He became very agitated, and felt convinced that his life was in imminent danger. He however knew he could not flee then in the dark, as there was no village in any direction for three kos. He wished to sleep separate from the rest, but they insisted on his sleeping in the midst of the tent surrounded by all their beds. After this, they worshipped their idol, and thanked him in their language that he had sent them a victim. As he had a cold in his head, they pretended great kindness, and prepared some *dál* for him. When ready, one asked him to partake of it. He discovered then from the questions they put to each other respecting the seasoning of this *dál*, that poison was mixed with it. He heard them ask if *Rám ras* was put in, which he knew was poison. They besought him to take it, but all their arguments were in vain. About 10 o'clock they spread his bed, on which he sat in a state of the utmost agitation, with his long axe in his hand; the perspiration pouring from him, though nearly unclothed in a December night. After a time he heard a small scratching noise in the bushes for half an hour, and afterwards the person who had been making it, appeared. He was asked by the fakirs, "Have you made that traveller's bed?" i. e. the grave of their victim. To this he replied, "Yes." Mohan then knew his fate was sealed. As he kept looking round him, he at length saw a man stealthily approach to within a few feet of him, whom he challenged and ordered to keep at a distance or he would kill him. Mohan then plainly told them they were Thags and had dug his grave; but they were welcome to his money and clothes, if they would save

his life. On this he threw them his pice-bag and all his clothes but his dhoti. This he tightened, as a man preparing to fight, and stood with his axe on the defensive. They said, "Don't be agitated, we will take all you have soon." He defied them to approach and pick up the money he had thrown in front of him. They then urged each other to go in pairs; but had not the courage to approach. The next order given was, *सब साथ परचरास* or "All at once seize him." Each urged the others to begin the attack; but a merciful God restrained them. Poor Mohan began then to think of his sins, and that he was about to die, not having attained that salvation for which he had visited so many places of pilgrimages. Though now visiting Vaishnab places of pilgrimage at the instigation of Bráhmans, his family were of the Nánakpanth sect, who teach the worship of the true God. In his distress, he then mentally prayed to God, and besought forgiveness and deliverance from impending death. Thus the night passed in a state of watchfulness on all sides, and terror with him. At dawn Mohan heard the shouting of cartmen passing in the distance, but feared to shout or run to them, lest the Thags should murder him forthwith. The murderers at sun-rise said, "Quickly despatch him." He was standing erect intently listening to what they said, when a Thag approached him from the right, he having lost the sight of the eye on that side. In an instant Mohan turned, caught a glimpse of the silk handkerchief, the dreadful *rumál* of the Thags, and threw up his arm just in time to save his neck. The noose fell on his arm and was at once tightened until it cut like a sword. Providentially, when a youth he had learnt sword and axe exercise among the young thieves of his native village. The instant therefore he felt the noose, he cut down his opponent, dashed on those opposite, levelled several on the right and left, and fled over the rivulet for precious life. As he fled from the midst of them, one man aimed a deadly blow with his iron-bound *lúth*, which he evaded, and it fell on one of the Thags. God again appeared for his rescue at the stream, for he crossed where the water was shallow and the bottom hard, but they rushed in their mad haste into a deeper part where the bottom was all mud. In this they floundered whilst he fled

with the speed of the wind. At the distance of two fields, he stood and defied them; but they left him and he escaped. He then went to Nawábganj to complain to the Thánnádár, who derided the idea of the holy man and his fellow-saints being a party of Thags. Mohan then left, threatening to inform the Nawáb of Lucknow, through a friend at court, that he connived at Thagi. This alarmed the Thánnádár, who sent after him, brought him back, told him he had murdered one of the party, but if he would accompany him to their camp, he would restore his property. Mohan said, "If you give me a lakh of rupees, I will not return. The Thánnádár, then sent to the gang, recovered all his property, returned it to him, and allowed him to depart in peace.

### PRETENDED HINDU MIRACLES.

AT Golgarh in Guzerat, about fifteen kos from the sea-shore Mohan heard from the inhabitants the following tale. The field of a Bráhma of that place was unproductive on account of a drought, and he became very poor. His wife stirred him to use some means for their support. They then devised and carried out the following scheme—to sell their *lotá*, buy an image of Devi, bury it in the field at night, and about midnight to begin to roar that the goddess, seated on her lion, had appeared to him in a dream, and began to beat him and to say,

"Singh chapá Jwála awe gánjhti, háth liye trisul,

Ya to merá mandar banwáo na to gápw ko kar dún dhúl."

i. e. "Jwála, the flame-goddess, (she who jumped into the flames at Jwála mukhi in the Punjab) riding on a lion, roaring, holding in her hand the trident, says, Either build me a temple, or have your village laid waste by me."

The trick succeeded admirably. The image was dug up by an astonished crowd, and people were liberal in their offerings to the priest. After a time, the offerings became slack, the temple was not built; but fortunately, the cholera appeared in the village, which our worthy Bráhma declared to be in consequence of the wrath of Devi. Every body admitted this, collections were made, and a good strong temple erected, and

the Bráhma became rich. He was not, however, satisfied with this. In the wild forest he laid out a garden, sunk a páka well, in which he first threw several maunds of gram, on which he erected a *ling* of several feet in height, so that its top nearly reached to the mouth of the well. The whole was then neatly covered up. He had also put in four small vessels of milk wrapped up in cloth. He then again announced a terrific dream from Mahádev, and induced the people to come and dig, when they would find the *ling* and the milk. On digging the milk spurted out, the top of Mahádev appeared, and the people again became mad after this new idol. Water in abundance was daily poured on it by the devotees, when lo! according to the prediction of the Bráhma, it began to rise slowly from the earth, and increased in height every day—the gram swelling and germinating beneath the stone. When by this new trick he was becoming rich, some rival priests discovered the deception and forcibly exposed it, his own brother having informed against him.

### A GOSAIN RISING FROM THE DEAD.

IN the village of Rásna, a village of Thags, ten kos from Meerut, a Gosain said he would die and rise again. His brick grave was prepared; but the night he had appointed for his death, he fled to Srinagar in the Himálayá. In the morning, however, a well-made effigy of cotton lay exposed, but as he had forbidden any one looking at his corpse, the deception succeeded. At the end of six months his disciples, having received a letter from him, announced that the period of his resurrection approached. One fine morning he was found alive, and thousands flocked from surrounding villages to worship and offer money to him. A rival faqir, however, who had seen him at Srinagar sent his disciples to the place and announced the deception. The grave was opened, the effigy found, the man driven away in disgrace, and the garden given him by the Thags resumed. And these are the miracles brought forward by the Hindus as far superior to those of Christ! Oh that they were wise. But the god of this world hath blinded their eyes.

Muttra.

T. P.

## A TREASURE CONCEALED IN A GIRDLE.

Mrs. VINTON sends us a small Karen Catechism, prepared by Rev. E. L. Abbott, of which she gives an affecting history in a letter dated Rangoon, August 24, 1852.

"I send you a little book whose history may interest you, though you may not be able to peruse its contents. It was sent to my little girl by Commodore Lambert, who had it taken from the body of a poor Karen Christian that fell in the battle at Bassein. The Karen Christians in this region have been accustomed for the last fifteen years, to rise every night at midnight, to pray the Lord to send the English to take possession of the country and deliver them from oppression. Their prayers were answered. Commodore Lambert came. A treaty was begun, but soon broken off. The Burmese commenced raising an army. The Karens found themselves involved in great difficulties. In their distress they came to their teachers to inquire what they should do. They said God had heard their prayers, their deliverers had come,—but they were called out to fight them! 'What shall we do? To refuse is death: to go is certain death; for we shall be put in 'the forefront of the battle' and be the first to fall. The English will not be able to distinguish between friend and foe. But on this we are determined: whatever be our fate, *we will not spill a drop of the blood of our deliverers.*' The teachers could give them no advice but to remain steadfast, trusting in the Lord to the end. In many battles they have been driven like sheep to the slaughter, and mown down by the first fire of the English.

"But to see how a Karen Christian cleaves to the holy Book when all other refuge fails him, is truly affecting. He durst not carry the precious New Testament with him to be his consolation in a dying hour. That is too large a volume. It would be discovered. And the Governor of Rangoon told Brother Kincaid, not six months since, that he would shoot every Karen that could read 'Jesus Christ's book.' But this little catechism was carefully bound up in his girdle to console him in death! Who grudges it to him? Who would take back from a contribution box the sixpence that it cost? who will withhold another sixpence from a like mission in the future?"—*Macedonian.*

## THE MOTHER OF BOARDMAN.

A CORRESPONDENT of the *New York Recorder* describes a recent visit to the home of the mother of the lamented George Dana Boardman, who, at the advanced age

of eighty-four, and though suffering from a late severe personal injury, is described as unusually energetic and vigorous. She related that after her son's conversion she thought much of his future course, and her mind dwelt successively on the profession of a teacher and of a preacher, but most of all, though the subject had been little discussed at that time, of a missionary life, when she found an opportunity to question him as to his intentions.

"I have been offered," he remarked, "a tutorship in college."

"That will suit you finely."

"But I shall not accept it," he continued, decisively.

"You will then enter the ministry?" suggested the mother, with deeper feeling.

"I think not."

"Ah, then you are going to be a missionary, are you, George?"

"Why, mother, what made you think of that? You have saved me the painful duty of mentioning the subject first. I have thought of becoming a missionary!"

How plain is it that "one and the self-same Spirit" was guiding the hearts of both mother and son toward the same conclusion!—*Ibid.*

## THE CONVERTED MUTE.

DURING a revival of religion in one of our New England villages, a son of the clergyman returned home for a brief visit. The lad was a deaf mute, and had spent his first term in the asylum just then commencing its history. His parents having no knowledge of the language of signs, and the boy being an imperfect writer, it was almost impossible to interchange with him any but the most familiar ideas. He therefore heard nothing of the revival.

But before he had been many days at home he began to manifest signs of anxiety, and at length wrote with much labor upon his slate, "Father, what must I do to be saved?" His father wrote in reply, "My son, you must repent of sin and believe in the Lord Jesus Christ." "How must I do this?" asked the boy again upon the slate. The father explained to him as well as he could, but the poor untaught boy could not understand. He became more than ever distressed; would leave the house in the morning for some retired place, and be seen no more until the father went in search of him. One evening at sunset, the boy was found upon the top of the hay, under the roof of the barn, on his knees, his hands uplifted, and praying to God in the signs of the mutes. The distress of the parents became intense. They sent for one of the teachers of the asylum, and then for another, but it seemed that the boy could not be guided to the Saviour of sinners.

There were enough to care for his soul, but there were none to instruct him.

Days passed—days of parental fear and agony. One afternoon the father was on his way to fulfil an engagement in a neighboring town, and as he drove leisurely over the hills, the poor inquiring and helpless son was continually in his thoughts. In the midst of his supplications his heart became calm, and the long distracted spirit was serene in the one thought that God is able to do his own work. The speechless boy at length began to tell how he loved

the Saviour, and stated that he first found peace on the very afternoon when the spirit of his agonized father on the mountains was calmed and supported by the thought, that what God had promised he was able to perform.

The converted mute is now an instructor of others, and every Sabbath day finds him in one of our large cities, with a gathered congregation of fellow-mutes, breaking to them the bread of life, and guiding their attentive souls to that God who has power to do his own work.—*Amer. Messenger.*

## Christian Missions.

### TAVOY BAPTIST MISSIONARY SOCIETY.

*Extracted from the Eighteenth Annual Report.—1852.)*

#### TAVOY.

The Assistant supported by this Society, has been laborious during the year, in Zayat preaching and the distribution of the scriptures and tracts. Though there have been none added to the little Burmese flock the past year, there are pleasing indications of inquiry that give promise of future success. We regret to be obliged still to add, that all the work and labor of love for the Tavoyers, and the thousands in the Burmese villages too, has been done by natives, except a weekly prayer meeting, and preaching on the sabbath. Where the laborers are few, it is in vain to expect a large harvest. Two of the most valuable members of the little church here, are absent in Burmah, one of them laboring as an assistant, and the other in the service of Government. It is consoling to reflect, that though deprived of their presence, we still have their sympathies and their prayers.

#### ENGLISH AND BURMESE SCHOOL.

This school has been maintained with its usual degree of interest, and number of pupils. There would soon be one hundred pupils, if it were not the fact that eighty is the number to which the school is limited, and that is as many as one person can well teach. The teacher has been indefatigable in his efforts, but that the school may accomplish the greatest amount of good, the teacher should be aided by a Missionary lady, understanding the Burmese language. This he has not enjoyed since the departure of Mrs. Bennett, Mrs. Thomas having been able only to hear their lessons in English. Furthermore, like the schools of the American Board in Ceylon, this school should become a regular preaching stand for a Burmese missionary, where several

times a week, if not daily, he might make known the way of salvation through Christ. Such a man we confidently expect. Hence as far as we are able, by our contributions and prayers, we should not fail to maintain the interests of this school; for even now it is by no means useless. The children are kept from worse than useless instruction, they are daily receiving valuable instruction in the natural sciences. Besides, the most of them are regular in their attendance at the Sunday school, where they have manifested a very cheering interest in their lessons.

#### KAREN MISSION PRESS.

Within the past year, there has been printed a Calendar for 1852, 1000 copies, a Sunday School Catechism, 2000 copies, of Abbott's Arithmetic, 2000 copies; of the Pentateuch, 500 copies have been printed and circulated, as well as 500 copies of Joshua, Judges, Ruth, 1st and 2d Samuel, 1st and 2d Kings, with 1st and 2d Chronicles. The printing of the Sgau Bible has been prosecuted, though more slowly than was anticipated, as the compositors often have to wait for copy. Nevertheless, the printing of the entire Bible has advanced to near the close of the Psalms. There has also been printed in Pgho, the gospel by Mark, and from 1st Corinthians to the end of Revelation, so that the whole New Testament has now been printed in that dialect. Besides, Notes on the Gospel by Matthew, a 12mo. of 444 pages, and a brief View of Christianity, by Mr. Brayton, and a Child's Book, No. 2. One thousand copies of each of these were printed. The number of pages printed the past year, by reducing the large pages of the Bible to 12mo. is over four millions. The number of pages issued from the Depository, has been about the same amount as printed.

## KAREN DEPARTMENT.

In reference to the Karen department of your labors, Mr. Thomas reports.

The past has been a year replete with changes. At the time of your last Annual meeting, there were three Karen missionary families in Tavoy. Now, there is but one. Soon after our meeting, Mr. Mason's health began so rapidly to fail, that little hope remained of his being able to complete the revision of the Karen Scriptures. However by the blessing of God, his removal to the sea shore, has proved so far beneficial, that during the whole year, he has been able to prosecute with more or less energy his great work. But while in the country he must remain at Monmogan. Hence we are deprived, to a great degree, of his society and valuable counsel.

Since your last report, Mrs. Bennett, who at that time was in Maulmain, has also left these shores for her native land. Therefore her abundant labors no longer bless either the Burmese or Karen departments of your operations; her smiles no longer cheer the hearts of her companion and associates. May God keep her, and give her friends, as kind as she has proved to others.

And finally, Mr. Cross, after following to the grave his only beloved daughter, and after watching over a sick wife during much of the dry season, was advised to conduct the remaining part of his family to a more congenial clime; which advice he followed, though with much reluctance, on the first of July last. By his departure this Society has lost a laborious missionary, a pre-eminently sound theologian, and a safe counselor!

But with our trials, we have to report blessings; for no one of our number has fallen by death. Hence, if not in Tavoy, we hope they may yet live long to advance the Redeemer's Kingdom. The same is true of the native assistants aided by your contributions. They all live, and not only so, but the health of the Matah Pastor, which at that time was very feeble, has been recruited; hence he and all the native laborers continue at their posts. Not one has dishonored or turned from the cause toward which we hope the Holy Ghost has inclined them. We therefore have occasion for joy and gratitude, as well as for sorrow and mourning. But let us be more minute, and notice first,

## CITY OPERATIONS.

## KAREN SCHOOL FOR NATIVE ASSISTANTS.

This school has numbered, in all, *forty-five* scholars. It has had its representatives from every station aided by this society, from Kabin in the south, to Matah and Yaville to the north; while one has hailed from Burmah Proper. They have attend-

ed to reading, writing, and arithmetic, to geography, natural philosophy, astronomy, ecclesiastical history, and to the sacred Scriptures. That of the scriptures has been their chief study. To them, they have devoted two whole hours of the best time of every day. Hence they have gone over as critically as possible, the book of Genesis, and a large portion of Exodus, the gospel by Matthew, and much of the Epistle to the Romans. They have also read carefully Abbott on Hebrews, and studied in a Bible class exercise, on the sabbath, the book of Galatians.

The older portion of the school have manifested much interest in these lessons, and have seemed to understand. The study, however, which has been the most interesting to the whole school, is arithmetic. In this their interest has rarely lagged. Many are able to do understandingly propositions as difficult as are to be found in our common Arithmetics. As much cannot be said in reference to other common studies, in some of which they are deficient.

## GIRLS' BOARDING SCHOOL.

An interesting school of *forty-two* scholars has been under the care of Mrs. Thomas during the past rains. More than two thirds of these had never before been under missionary instruction in the City. Hence they came entirely destitute of the idea of submitting to authority—and with little or no learning except an ability to read, and a knowledge of the first principles of Christianity. It is therefore impossible to speak of the various sciences with which they have become acquainted. The studies have been adapted to the capacity of the scholars, such as reading and writing, the first principles of arithmetic and geography, with a daily lesson in the scriptures. They have also paid attention to the lectures of Dr. VanSomeran, and to sewing. At their examination, they displayed a very gratifying knowledge of geography, having been taught mostly from outline maps; while some of them could master all the little arithmetic written by Mr. Abbott. But their greatest attainment was visible in their conduct. *They learned to submit to authority.* May they never forget *this* lesson.

Notwithstanding the interruption occasioned by the departure of Mr. Cross and family, we cannot but regard this term of five months' study, a very pleasant and profitable one. Mr. Brayton has been with us, and besides aiding in preaching on the sabbath, and lecturing before the schools once a week, we have been favored with his valuable counsels. There has been but little sickness in the schools, nor has any other unpleasant thing occurred to mar our peace. Several in both schools requested baptism.

## JUNGLE TRAVEL.

## MATAH.

It is to be regretted that Matah could not have been visited by some Missionary familiar with the language, and well acquainted with the state of the church. However, our meetings passed off pleasantly, and we hope, profitably for the church. We should say, things wore a more cheering aspect there, than for several years previous.

The scattered members of the church, had many of them returned and built near the chapel, so that the village numbered twenty houses more than the year previous. The irregularities formerly complained of were much fewer than usual. A few however, were set aside for not remembering the sabbath to keep it holy. We cannot but hope that the people there, are becoming more stable, and more firmly settled in the principles of the gospel. At the close of our series of meetings there, we visited the banks of the Tenasserim, where twelve were buried with Christ in baptism.

## TAN-POO.

In this new Christian village we found the nine, who, during the past year, had been baptized, all remaining firm, and active in the cause of Christ. As a consequence, six more interesting persons were ready to profess their attachment to Christ. They were therefore baptized, even beneath the shadow of their old Pagoda. The old Bookho has therefore taken the alarm. A short time previous to our arrival, there being some slight illness in the village, the old priest gave out word, if they did not all flee, they must immediately die. Not a Christian left. They said, "We trusted in God, and he has kept us all alive." The old man doubtless saw his power waning, and that he might retain some of it, fled, with the most of his followers, to the wilderness. But we think, unless he himself becomes a disciple of Christ, he will soon be left alone; for earnest prayer is ascending to God from the villagers. His old sayat still remains, in which we met, and for the first time in this village, celebrated the dying love of Christ. While standing in the very place where "Satan's seat" had so long been, and listening to songs of praise to Christ, sung in the Karen native airs, one could not but exclaim with gratitude, "*What hath God wrought!*"

## KERGAU.

Our meetings in this village were solemn and interesting. The members of the church had formerly belonged to Matah, and always before this year, as many as could go, attended the yearly meetings there. But as the village had become larger, and there being many unable to attend the meeting at Matah, we deemed it advisable to meet in the midst of the people, and within hearing of the unconverted.

The disciples had generally remained firm, while eight, mostly from among the heathen, gave such evidence of a change of heart, that we deemed it advisable to comply with their request, and baptize them. This was done in the presence of all the Christians, and a number of their heathen neighbors, in a clear stream that runs by the village. We have since heard favorable reports from this village, that all remain firm, and several are awaiting the arrival of the missionaries in order to profess Christ. There seems to be a general thoughtfulness and enquiry on the subject of religion in the region around. We also hear with pleasure, that the villagers have gone to work, of their own accord, and built them a new and larger chapel. This bespeaks enterprise, as well as interest in religion, for that community—for it was not all done by the Christians, their heathen neighbors took hold and helped. Furthermore, they own a large number of buffaloes, and are beginning to clear the forest, to raise low-land paddy. Hence we know of few villages in these Provinces, which at present, give more promise of good, than this one. We have stationed there, an enterprising, pious young man, who seems to be constantly about his Master's work.

## LAULOO.

During our visit to this village three were baptized—one, an old woman who had spent nearly all her days in heathenism. The assistant here is an intelligent and faithful young man. But he labors under much disadvantage, for the members of the church are still badly scattered. However we hope he may succeed in getting the people to build near the chapel, and especially that he may succeed in bringing in some of the numerous heathen around him.

## NEWVILLE, KLOTHSHAT, AND YAVILLE.

In reference to the churches on the Tavoy river, we are able to report a general improvement. Specially is this true of Newville. Heathen practices had not been resorted to, as in former years, nor the sin of drunkenness committed. Three in this village and two at Yaville professed Christ in baptism, while several, who had long been astray, were restored to the fellowship of the church.

Since our visit up the river, a village of Siamese Karens have come and taken up their abode in Yaville. They come, apparently, a whole village, with their head man, numbering upwards of fifty. The Government has very kindly given them the loan of one hundred and seventy rupees, until they shall be able to settle and cultivate their own paddy. The assistant writing of them, says, "They are all cultivating fields. They constantly assemble with the disciples for worship on the sabbath.

Many of them have learned to read, while some seem to worship the true God, and are requesting baptism." Let not these strangers be forgotten in our prayers: they have already been afflicted since their arrival by disease, and several have fallen by death. That they may not be disheartened and turned back, but that they may all become the true children of God by faith in Christ, let us earnestly pray.

#### SOUTHERN CHURCHES.

These churches were visited during the dry season by Mr. Cross, accompanied by myself and Mrs. Thomas. It is exceedingly to be regretted, that Mr. Cross did not furnish a report of these churches before leaving, as no one else knows so well their real condition. However, there is not much of special interest to report. All things remain about as they were, with the exception of a slight but visible improvement.

You may remember our last year's report spoke of the efforts of 'the Romish priests in the neighborhood of Pyekhya, "to entice the disciples from their steadfastness." The report adds, "how it may turn out in the end we are unable to say." And even now it is difficult "to say." But this we know, one man has become a Catholic. He was a man of ungovernable temper, and, owing to some imprudence on the part of a young man placed in charge of the church, became embittered and left. There is now no hope for him unless God should interfere. A man like him, while he can get fifteen rupees a month for common cooly work among the Catholics, will doubtless remain there.

The most interesting feature in our southern tour, was the meeting of the Association of Karen Baptist churches of these Provinces, at Ong-pong. We there met with Karens from all parts of the Provinces, and discussed those subjects most nearly connected with the interests of the Redeemer's kingdom.

There were represented, either by letter or by delegates, *nineteen* churches, if the interest among the Selongs can be called a church. There were reported as belonging to these churches, nine hundred and fifty members. Sixty-one were added by baptism, during the past year, and nearly 150 rupees given to aid in the preaching of the gospel. Let us see how these facts bear on this society.

Of the 950 members of the churches, 850 are within the bounds of this Society's operations. Of the 61 baptised, 50 were baptised in villages aided by your funds. Surely you have no reason to withhold your support. But why do we call that which is done for these churches, their support? We do not support them. They have paid back in cash, 110 rupees, hence

we may truly say, these churches entirely support one Pastor at five rupees a month, and an Assistant at four rupees a month.

But this is not all they do. The eleven churches which you aid, furnish the rice, and much of other food for their own teachers. Were it not so, we cannot see why a Karen assistant, would not require about as much aid, as a Burmese assistant. Now these latter receive twelve rupees a month, which is all of seven rupees a month more than the Karens receive, for which if one give the Karens credit, it will appear that they gave during the past year, 924 rupees in provisions. This with the 110 rupees in money, raises their subscription to 1034 rupees. But the Karens build their own chapels; not less than three have been built even in this one Province the last year. The church in Matah alone, have just given 150 rupees in money in order to build them a board chapel. We cannot regard this expense of the Karens as being less than three hundred rupees a year. Hence the Karens paid for the support of the gospel among themselves during the last year, not far from 1500 rupees. The 400 given by this society, can therefore only be regarded as an aid. But it is a very important aid. Who will say that it shall not be continued?

From what has been said, it will readily appear, that this Society has reached an important point in its history. Its work could never have appeared more important than at the present time. By illness the missionaries have been reduced to a small number. But if all Burmah should be opened to Missionary effort, you cannot reasonably hope for an increase of missionaries here for the present. And, if in the providence of God, the only missionary who can do any thing for the Tavoyers, should be withdrawn, all that is done for these thousands must be done by the Assistant aided by your contributions. And in reference to the Karens, it is impossible for one man to do all the Sgau preaching in these Provinces. The most he can do is to make a short visit to the churches yearly, instruct young men preparing for the ministry, and to direct the general interests of these infant churches. But, who is to do the preaching for all the churches now gathered? And then, not less than three new stations should be occupied during the coming year. And we would enquire, who is to enter the regions in these provinces, which are inaccessible for missionaries to enter, and to carry the news of salvation to the immortal beings there? Who but natives, supported as many whom you have aided during the past year? We are therefore called upon to continue, and if possible, enlarge our present contributions.



## Baptist Missionary Society.

## THE FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

PART II.—FROM THE YEAR 1792 TO JUNE 13TH, 1793.

As soon as Mr. Thomas arrived in London he began to urge upon the attention of those ministers of the Baptist denomination whom he regarded as the most influential, the spiritual misery of Bengal. He had, while laboring at Malda, frequently written to his pastor, Dr. Stennett, to Mr. Ryland of Northampton, and to others, giving "some account of his conferences with the natives;" but he now endeavored to raise a sufficient sum of money to meet the expense of his voyage to Calcutta in company with some like-minded Christian whom he might find willing to devote himself to the mission, and to support both in India for a season, until they should be able to maintain themselves there. With this purpose he called upon the venerable Abraham Booth, pastor of the Baptist church in Little Prescot street, and besought his assistance. In Philip's "Life and Times of John Campbell of Kingsland chapel," it is said, that that very interesting and energetic man was the means of satisfying Mr. Booth of the truth of Mr. Thomas's representations. He was, it is said, accustomed to relate how he called upon Mr. Booth when he "was at a loss what to think of Dr. Thomas's claims, and hesitating as to his own duty, because he did not exactly know what weight to attach to the testimonials of a stranger; but Mr. Campbell he knew well, and therefore reckoned it providential that he came in 'just at the nick of time,' to authenticate the testimonials." This Mr. Campbell could certainly do, for he had previously heard much of Mr. Thomas and his doings "by letters sent from Malda to one of the Scotch bishops, who had 'an enthusiastic friend, that was always pestering him about the success of the Gospel in Bengal, and with questions about religion at home.\*"

\* THE MISSIONARY MAGAZINE, for March 1797, contains a letter which may have been written by this friend of the Gospel at Malda; though, apparently, not to the Scotch bishop spoken of above. It is dated M[alda], 30th November, 1787. We quote from it a few passages, because they tell us something of Mr.

'The bishop,' adds Mr. Campbell, 'knew little of the religion which the Bible contains. I answered his friend's questions as well as I could.' But we are not disposed to attribute quite as much importance to Mr. Campbell's influence in this matter as he himself ascribed to it. Mr. Thomas was far from being such a stranger to Mr. Booth as he supposed him. He appears to have been personally acquainted with him before his second voyage in the *Earl of Oxford*, and, when at Malda, he wrote to him repeatedly, as we know from the testimony of Dr. Ryland and others. There is reason to think, also, that the letter signed by Párbati and Rám Basu, from which an extract was made in our first paper, and which contained an account of Mr. Thomas's labors among the Hindus and an appeal that his hands might be strengthened, was addressed to Mr. Booth. It is, nevertheless, very likely that when Mr. Thomas's communications took the shape of soliciting Mr. Booth's aid in obtaining money and an associate for carrying on the mission in Bengal, the latter may prudently have demanded some confirmation of his statements, and have welcomed as singularly seasonable, the

Thomas. The writer says: "Our Society here at M[alda] underwent a great change about the beginning of the year. Mr. G[rant] and his family then removed from us to Calcutta; and he was succeeded by a gentleman who has been in the family seven or eight years, and who being, like Mr. G[rant], a well wisher to religion, the alteration has caused but little difference in our way of living. God has, since that time, been pleased to add another man, Dr. Th[oma]s, to our little family, and every one of us has great reason for thankfulness for such a gracious providence. He was Surgeon of the *Oxford* Indiaman, but a desire of becoming serviceable to the souls of the Heathen here, induced him to leave his post on board of ship, and remain in the country. He has been blessed with great gifts for preaching and praying, and gives us a regular discourse, *extempore*, twice every Sunday, and short exhortations frequently on other occasions. He is now busy learning the Bengal language; and being of a conciliating temper, he may very probably, through the blessing of God, become serviceable to the natives as well as to us."



information Mr. Campbell was able to supply.

But we must now for a few minutes glance at another attempt which was being made for the salvation of the heathen. We will extract from *Rippon's BAPTIST REGISTER*, the *PERIODICAL ACCOUNTS*, &c., a few brief statements in reference to this, omitting such particulars as are not of special interest in relation to our present design. These records state that:—

"In the year 1791, at a ministers' meeting at Clipstone, in Northamptonshire, after two discourses had been preached by Brother Sutcliff and Brother Fuller, on *Jealousy for the Lord of Hosts*, and *The pernicious influence of Delay*; a query was proposed by Brother Carey, If it were not practicable, and our bounden duty to attempt something toward spreading the Gospel in the Heathen world? As the public service had been attended with more than ordinary solemnity, so this consultation was managed with a good degree of serious and earnest concern to exert ourselves for the kingdom of our Lord. But the principal thing then agreed upon, was, to desire Brother Carey, upon whose mind the subject had been laid with peculiar weight for a considerable time to draw up his thoughts concerning it, and publish them. . . . Some months after, Brother Carey printed his pamphlet, entitled, *AN ENQUIRY INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE HEATHEN, &c.*"

"At the next annual meeting of the association at Nottingham, May 31st, 1792, Brother Carey preached" from Isaiah liv. 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left," &c. "Having observed in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation, that there should be an enlargement in her family; and that, to account for so unexpected a change, she was told, that 'her Maker was her husband,' who should be 'called the God of the whole earth;' he took up what he conceived to be the spirit of the passage in two exhortations, viz.

**EXPECT GREAT THINGS, ATTEMPT GREAT THINGS.** The effect of this discourse was considerable." "After public worship, the subject was revived, and a resolution made:—That a plan be prepared against the next ministers' meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathen; and Brother Carey generously engaged, that whatever profits might arise from his late publication, should be devoted to the use of such a society. Accordingly at the ministers' meeting at Kettering, October 2nd, 1792, after the public services of the day were over, the ministers retired to consult farther on the subject, and to lay at least a foundation for a society;\* when the following resolutions were proposed and unanimously agreed to—

"1. Desirous of making an effort for the propagation of the Gospel amongst the Heathen, agreeably to what is recommended in Brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed, that this society be called, *THE PARTICULAR BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONGST THE HEATHEN.*

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and six pence annually, shall be considered as a member of the society.

\* Their meeting was held "in Mrs. Beeby Wallis's back parlour." This lady was the widow of a highly valued deacon in Mr. Fuller's church. From a letter written by her pastor to Dr. Carey, after her death, we extract the following account of her. "Her heart has from the beginning been much set upon the Mission. The mention of the society being formed in the little parlour of her former habitation, always made her eyes glisten with delight. She considered it as a high honor for so important an undertaking to have been determined upon under her roof. To her annual subscription of two guineas she has for many years added ten pounds for the translations." See the *BAPTIST MAGAZINE* for 1812, p. 5N.

"5. That the Rev. Messrs. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a Committee, three of whom shall be empowered to act in carrying into effect the purposes of the Society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton Ministers' Meeting, Oct. 31, 1792; at which time the subject shall be considered more particularly, by the Committee and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, A. Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres, Jos. Timms; whose subscriptions in all amount to £13. 2s. 6d."

Such was the foundation of the Baptist Missionary Society. We will not trespass on the reader's patience by extracting so much at length from the succeeding records. At the "second meeting of the primary society, at Northampton, October 31st, 1792," Fuller and Carey were not able to attend, but they sent letters announcing the donations and subscriptions of a few friends they had interested in their project. Mr. Pearce brought with him "the surprising sum of £ 70," spontaneously contributed by his friends at Birmingham; and four other subscribers gave in their names at the meeting. On the "third meeting of the primary society, at Northampton, November 13, 1792," "after spending time in prayer, consultation," &c., farther measures for strengthening the Society, and for gaining more subscribers were adopted, and the following articles noted for examination and discussion "in the most diligent and impartial manner."

"What qualifications are especially requisite in missionaries? What persons are known, or supposed to be, both suitable and willing to be employed in this business? What advice should be given the missionaries, or what regulations adopted concerning them?—Also, *In what parts of the heathen world do there seem to be the most promising openings?* What information on this head may be obtained from any late books of travels, or from Christian merchants, or from such

persons as would at least favor the design of converting the Heathen?"

It will be seen from the above that up to this period in the Society's history no definite views of the field of labor to be chosen had been attained. Mr. Carey appears to have turned his thoughts to the islands in the South Seas, especially Otaheite, and Mr. Pearce had read an account of the Fellow islands, and was inclined to propose them for the object of their first attempt. Still the Committee were at a loss where to begin their operations, and hence adopted the enquiries we have reprinted above.\*

Carey was prevented from attending this meeting at Northampton; but he sent a letter to it, which in a very remarkable manner directed his brethren to the facts they were anxious to obtain. He wrote as follows:—

"I have just received a letter from Mr. THOMAS, the Bengal Missionary, who informs me, that he intended being at Kettering meeting, but forgot the time when it was to be. He tells me, that he is trying to establish a fund in London, for a Mission to Bengal; he ardently desires a companion and enquires about the result of our meeting at Kettering. The reason for my writing is a thought, that his fund for Bengal may interfere with our larger plan; and whether it would not be worthy of the Society, to try to make that and ours unite into one fund for the purpose of sending the Gospel to the heathen indefinitely.

"Yours, &c.

W. C."

"After reading this letter," the minutes say, "the Committee agreed to make enquiry about Mr. THOMAS, as to his character, his principles, his abilities, and his success among the Hindus; and as the Secretary [Mr. Fuller] was going to London, the en-

\* In order to illustrate this most interesting fact more fully, we extract a few sentences from the Northampton CIRCULAR LETTER for 1793, "On encouraging the Mission." "Before Zion travailed she brought forth. Before our Society was formed, one of our brethren was employed, unknown to us, in the good work, and some seals had been granted to his ministry. The Hindus had written for Missionaries, while we were forming our plan, and their answer to our enquiry was at hand, while we were asking, Whither shall we first send forth in the name of the Lord of Hosts?"

quiries on these subjects were committed to him."

That knowledge of the infant Baptist Missionary Society which led Mr. Thomas to write to Mr. Carey as stated above, was no doubt gained from Mr. Booth, and Mr. Fuller on his arrival in London sought for the information he was deputed to obtain, through that venerable minister of the Gospel. The results of these enquiries proved satisfactory, and on the 9th of January, 1793, a Committee Meeting was held at Kettering. "We met," says Mr. Fuller, "in the morning, for prayer, and read over all Mr. Thomas's letters to Mr. Booth; by which we had a perfect idea of the man and his communications. Towards night, we resolved, (not expecting him to come), 'That, from all we could learn, it appeared to us, that a door was open in India, for preaching the Gospel to the heathen:—That if an union with Mr. Thomas were practicable, it was to be desired:—That the Secretary write to Mr. Thomas immediately, and enquire, whether he be willing to unite with the Society, &c.—That, if Mr. Thomas concur with this proposal, the Society will endeavor to procure him an assistant, to go out with him in the spring, &c.'—After the prayer-meeting, Carey preached, from—'Behold, I come quickly, and my reward is with me.' In the evening Mr. Thomas arrived, accepted the invitation of the Committee, and gave us all the information he could. He thinks, after Missionaries have been there a while, they may maintain themselves; but this could not be at first. Brother Carey then voluntarily offered to go with him, if agreeable to the Committee; which greatly rejoiced the heart of Thomas. You see, things of great consequence are in train. My heart fears, while it is enlarged." A full and circumstantial account of the events of that important day would now be most interesting. Mr. Morris says that "it was late in the evening, while they were in full deliberation, that Mr. Thomas's "arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's neck and wept." Mr. Thomas appears to have made every revelation in regard to himself which the most ingenuous candor could suggest. His dis-

agreement with Mr. Grant, and the correspondence which passed on the subject, met with no concealment. He informed the Committee also that he was in debt. He had, it appears, sent home from India "muslins, camphor, &c., to the amount of 18,000 rupees, which sold, when the market was very low, for little more than £1,100." This had been distributed among his creditors as far as it would go, but that was about £500 short of their demand. This fact was discouraging to the Committee, but Mr. Thomas's character was so transparent, and his integrity so manifest, that they did not hesitate to connect themselves with him.

And now all was busy preparation for the great enterprise. The money required for the outfit and the voyage of the two Missionaries was far in excess of the funds in hand. Only about £130 had yet been subscribed. Mr. Thomas hoped to be able to collect about £100 more among his connections, and he was urged to do all he could to increase the Society's resources. This he readily undertook; but an injury he had suffered in his foot prevented him from doing all he wished. A few anecdotes relating to his efforts in collecting money will suffice to show how efficient they were.\* At Worcester, he writes, that on his arrival, he had poor encouragement; but there was speedily a change. After a collection, "one poor woman, who had put five shillings into the plate in the evening came next morning, with tears in her eyes, and blessings in her mouth, and willingly gave 16s. 6d. more. I asked her name, but she would not have it used; '*But set me down as Worthless dust and ashes*;' which I did." "After getting wet through, in a journey from Horsley to Bath, where he arrived at a very late hour, he preached the next morning; but as they had made it a rule not to have more than one or two cases in a year, and no collections, 'I thought,' observes he, 'that I should have nothing there; but some woman, after hearing the case, sent in a penny. I thanked them, and said that I should set down—*Bath, one penny!* On farther thinking of it, the emergency of the case, &c. they agreed to a collection; and, at my brother's table, there was a plate

\* These anecdotes are taken from Cox's HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

handed round, and £7. 7s. collected; which, together with what was collected at the doors, amounted in all to £22. 6s. 8½d."

The time rapidly approached for the departure of the missionaries, and the requisite preparations were made. Mrs. Carey refused to accompany her husband, and he resolved to proceed to India with his son Felix alone. Mrs. Thomas consented to go, with her daughter. Goods, which were to be sold on their arrival in India, and the proceeds of which were to furnish them with the means of life for the first year, were purchased, and all that could be done to make ready for the voyage was attended to. A solemn service was held at Leicester, on the 20th of March. The forenoon was devoted to prayer. In the afternoon Mr. Thomas preached from Psalm xvi. 4, and a public collection was made for the mission. In the evening Mr. Hogg delivered a suitable address from Acts xxi. 14, and after him Mr. Fuller addressed the missionaries from John xx. 21. This service was peculiarly affecting. After public worship, a letter was drawn up, addressed to the Hindu Christians in India, to whose conversion Mr. Thomas was thought to have been already instrumental, and it was signed by the Committee and other brethren present.

But when all this was done, the great difficulty of obtaining a passage to India and permission to dwell there as missionaries, remained: and this was a difficulty the full force of which it is not easy now to estimate.\* Mr. Pearce of Birmingham accompanied the adventurous missionaries to London, and

he made enquiries whether it would be prudent to apply for the leave of the Directors of the East India Company. Carey and Thomas also waited on the Rev. T. Scott, so well known as a commentator on the Scriptures, to desire him to use his influence with Charles Grant, Esq., to procure them license to go as missionaries in the Company's ships. Mr. Scott says, "My little influence was of no avail. What I said of Mr. Carey, so far satisfied Mr. Grant, that he said, if Mr. Carey was going alone, or with one equally to be depended on along with him, he would not oppose him; but his strong disapprobation of Mr. Thomas, on what ground I knew not, induced his negative."\* Thus the very man who was the means of first turning Mr. Thomas's attention to the work, was now his opponent in his efforts to carry it on. Finding thus that an application to the Court of Directors would meet with a positive refusal, the missionaries and Mr. Pearce judged it more prudent to take a passage if possible "without leave and without prohibition." The captain of the *Earl of Oxford* in which Mr.

\* The high reputation of Mr. Grant will, no doubt, lead many to think that his conduct was right, and that Mr. Thomas was deserving of the treatment he received from him. But we should beware how we give to any man, — however lavish in benevolent expenditure or exalted in social position, — a monopoly of our approbation. Let us hear Carey's honest opinion of this difference and of Mr. Grant's conduct in it; — and that, not when a stranger to the circumstances, but after three years' companionship with Mr. Thomas, — after suffering as we shall see, more severely from his constitutional defects than any one besides appears to have done, — and after much intimacy with Mr. Udney and other Indian friends of Mr. Grant. He writes, June 17th, 1796. "Mr. G[rant]'s opposition to the work I think abominable: if any one wounds Mr. Thomas he wounds me; and when this man answers every inquiry with 'I could say — but' — or, 'I say nothing about Mr. T., because I shall be thought prejudiced'; this is wounding his character deeper by a half silence, than he could possibly do by the most direct accusation. The fact is this, as can be proved by a long correspondence between him and Mr. T., now in preservation, that Mr. T. left a much more lucrative employment, and the society of his family, at Mr. G.'s desire, to preach the gospel among the natives; who afterwards, because he would not conform to his peremptory dictates, in matters which he could not conscientiously do, cut off all his supplies, and left him to shift for himself in a foreign land, and is now, by innuendoes, ruining his character, &c."

\* If the reader will study the following extract from the Statutes then in force, he will see the nature of this difficulty.

33 Geo. iii. c. 52. § 132. "Be it further enacted, That if any subject or subjects of his Majesty, &c., not being lawfully licensed or authorized, shall at any time or times, &c. directly or indirectly, go, sail, or repair to, or be found in the East Indies, or any of the parts foresaid, all and every such person and persons are hereby declared to be guilty of a high crime and misdemeanor; and being convicted thereof, shall be liable to such fine or imprisonment, or both fine and imprisonment, as the Court in which such person or persons shall be convicted, shall think fit."

In December, 1796, an attempt was made by the late Robert Haldane, Esq. and others to obtain permission from the Court of Directors to proceed to Bengal as missionaries; but the application, though strongly and repeatedly urged, was absolutely rejected.

Thomas had twice sailed to India as surgeon, offered to take them out without leave, and, "conscious that they meant no ill to any one, and were aiming to discharge a most important duty," the plan was agreed to. Their passage being thus taken, they proceeded to Ryde, in the Isle of Wight, to be ready for embarkation.

During all this business of preparation, Mr. Thomas had peculiar trials and anxieties to endure. His debts were a source of perpetual disquietude. His creditors urged payment; and his case was aggravated by the fact that he had proposed a compromise, the terms of which he was afterwards unable to fulfil. This sad circumstance, with his intended voyage to India, naturally enough led them to suspect his integrity, and they pursued him. He avoided them; but preached in public as often as he was asked, with boldness. "Every day," he writes, "I had fears without, that I should be arrested, and hopes within, that I should escape." And escape, he did; though very narrowly. When waiting at the Isle of Wight one of his creditors came to his lodging "with a writ and bailiff," but Mr. Thomas had just left the place for London; and the creditor after threatening pursuit, abandoned his intentions and permitted him to escape. We extract these notices of Mr. Thomas's embarrassments with pain. No doubt he was greatly to be blamed for having incurred the debts which now embittered his sojourn in his native land—yet that his intentions were honest, we cannot entertain the slightest doubt. He intended to pay every one his due, and probably imagined that when in India, some method of honorably settling his affairs would open up to him.

Another trial was at hand. The ship had arrived and the missionaries had joyfully embarked, and sailed off to the Motherbank: but here the vessel was delayed. At length, when in expectation of sailing within four days, the captain of the *Oxford* received an anonymous letter from the India House, saying that a person was going out in his ship without the Company's leave, and that information would be lodged against him if this person proceeded on the voyage. Thus threatened, the captain refused to take either Thomas or Carey; concluding that one of them must be intended by the unknown

writer. Their distress was great. Mr. Thomas went to London to search for the author of the letter, in hopes of convincing the captain that neither Mr. Carey nor himself was meant. His search was vain, and he returned to Portsmouth, where he met Mr. Carey in tears, telling him that the Captain had positively determined not to take either of them. Mrs. Thomas\* and her daughter, and Mr. and Miss Powell, who were consins to Mr. Thomas, were permitted to proceed; and they resolved to do so, in hopes that the rest would find means to follow. The order to disembark was a heavy blow to the missionaries and to their friends. A letter was immediately sent by Carey to Fuller, and the latter sent on the sad tidings to Ryland, with a note full of distress: "We are all undone—I am grieved, yet perhaps 'tis best—Thomas's debts and embroilments damped my pleasure before—Perhaps 'tis best he should not go. I am afraid leave will never be obtained now for Carey, or any other." In obedience to the captain's order, Mr. Carey got all his baggage out of the *Oxford*, and shortly after they saw the ships get under weigh and sail off; while they, leaving their baggage at Portsmouth, returned to London. We must now permit Mr. Thomas to narrate the sequel. He says, "Carey was for asking leave of the Company now; but they had just set their wicked faces against a mission to the East Indies, by sending some of their ablest advocates for total darkness to plead against all missionaries in the Commons of Great Britain. While Carey wrote to his wife, I would go to a coffee-house with eager desire to know whether any Swedish or Danish ship was expected to sail from Europe to Bengal, or any part of the East Indies this season; when, to the great joy of a bruised heart, the waiter put a card into my hand, whereon were written these life-giving words: '*A Danish East India-*

\* Of Mrs. Thomas, Carey wrote to his wife from Ryde, as follows:—"You want to know what Mrs. Thomas thinks and how she likes the voyage. She is a very delicate woman, weak and very nervous, brought up very genteel, and cousin to Squire Thursby of Abington near Northampton; I believe a good woman. She goes in good spirits, and the sea agrees with her very well. She sends her love to you," &c. See the entire letter, CALCUTTA MISSIONARY HERALD, vol. vii. p. 93.

man, No. 10, Cannon Street.' No more tears that night. Our courage revived; we fled to No. 10, Cannon Street, and found it was the office of Smith and Co. agents; that Mr. Smith was a brother of the captain's, and lived in Gower Street; that this ship had sailed, as he supposed, from Copenhagen; was hourly expected in Dover roads; would make no stay there; and the terms were £100 for a passenger, £50 for a child, £25 for an attendant. We went away wishing for money. Carey had £150 returned from the *Oxford*: this was not half sufficient for all, and we were not willing to part. Besides, our baggage was still at Portsmouth; and Carey had written to Mrs. Carey that he was coming to see her; and also he entertained some faint hopes that she might now join us, if she could be so persuaded, for she had lain in only three weeks: but the shortest way of accomplishing all this would take up so much time, that we feared we should be too late for the ship. That night, therefore, we set off, and breakfasted with Mrs. Carey the next morning [at Piddington in Northamptonshire]. She refused to go with us; which gave Mr. Carey much grief. I reasoned with her a long time to no purpose. I had entreated the Lord in prayer to make known his will, and not to suffer either of us to fight against him, by persuading her to go on the one hand, or stay on the other. This expression moved her, but her determination not to go was apparently fixed. We now set off to Mr. Ryland, of Northampton, to ask for money; and, on our way thither, I found Mr. Carey's hope of his wife all gone. I proposed to go back once more; but he overruled it, saying it was of no use. At last I said, 'I will go back.'—'Well, do as you think proper,' said he, 'but I think we are losing time.' I went back, and told Mrs. Carey her going out with us was a matter of such importance, I could not leave her so—her family would be dispersed and divided for ever—*she would repent of it as long as she lived*. As she tells me since, this last saying, frequently repeated, had such an effect upon her, that she was afraid to stay at home; and afterward, in a few minutes, determined to go, trusting in the Lord: but this should be on condition of her sister going with her. This was agreed to.\* We now set off

for Northampton like two different men; our steps so much quicker, our hearts so much lighter.

"The counting of the cost, however, was still enough to damp all our hopes. No less than eight persons' passage to be paid for, besides the necessaries to be bought for fitting all out for so long a voyage, would require £700 at least! Mr. Ryland gave us to understand, that there was not so much in hand by far;\* but what there was he was heart-willing should go, and faith gave credit for the rest. So within the space of twenty-four hours, the whole family packed up, and left all, and were in two post-chaises on their way to London, where we were authorized to take up money if we could. Dear Mr. Booth, Thomas, and Rippon helped us with their whole might; while I went to bargain with the captain's agent. I rejoiced to hear him say that the ship was not arrived. I told him that, in hopes of being time enough, I had been down to Northampton, and brought up a large family to go in the ship. He was struck with the despatch that had been made; and I continued to say, that their finances were slender and expenses very great; that the terms I had to offer him were these: that two people should be at the captain's table only (Mr. and Mrs. C.); that two cabins only would be required; and two persons (Mrs. C.'s sister and myself) would go as attendants, and receive their dinner with the servants, or any way whatever, that would be convenient to the captain; that for these accommodations I had three hundred guineas to offer him. I was moved with wonder, to see the hand of God on this occasion, in his accepting these terms, the lowest, I suppose, that ever were heard of. He said what wrought the most with him, was such a large family being actually advanced to go.

"Within twenty-four hours after our arrival in London, Mr. Carey and his family embarked for Dover, to catch the ship in passing, while I set off for Portsmouth to fetch the baggage. It would be too late if I brought it by land; and it was so dangerous to go by water that the boatmen refused

\* In Dr. Ryland's account of the transaction he states that he had in hand only about £9 belonging to the Mission, and between £4 and £5 of his own.

large sums, saying the channel was full of privateers from France, which came hovering close on our coasts. At last, one man undertook to go in an open boat for twenty guineas. Terrified as I was lest the ship should pass by, yet I refused to give this sum; and I spent two whole days in searching for a man, till a fisherman took me for nine guineas. In twenty-four hours more I arrived at Dover, having run through all the privateers in the dark, if there were any, and met my brother Carey with great gladness of heart, and without any other evil occurrence, embarked on board the *Kron Princesse Maria*. . . . There, indeed we could not expect the captain to treat us all as passengers, or to be very well pleased with such a crowd of people and such little money. But who can cease wondering, or praising, to find the captain gladly receive us all with the greatest tenderness and concern, admitting us all to his table

and furnishing us with handsome cabins!"

Such is the spirited narrative of the embarkation Mr. Thomas sent to the Secretary of the Society nearly a year after the remarkable achievement took place. No such account could be written at the time; for delay was out of the question then. The following bulletin, written in joyful haste, was however sent, and it conveyed a most satisfactory assurance that prayer had been accepted, and that all was at length well. One of the missionaries, —most probably Thomas,—wrote to a minister in London, at 3 o'clock in the morning of their departure (June 10, 1793),—"The ship is come—the signal made—the guns are fired—and we are going with a fine fair wind. Farewell, my dear brethren and sisters, farewell. May the God of Jacob be our's and your's, by sea and land, for time and eternity! most affectionately, adieu!"

C. B. L.

## Correspondence.

### MISSION CHAPEL AT GOWHATI.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—It is now a little more than a year ago since the congregation worshipping in the Mission Chapel at Gowhati, finding the house in several respects an inconvenient one, formed the purpose of raising funds for the erection of a new Chapel.

To this end a subscription paper was circulated among the members of the congregation and the European community generally; and the appeal, I am happy to add, has been most generously responded to. With the exception of 60 Rupees, kindly sent us by Christian friends in connection with the Circular Road Church, and a donation of Rupees 200 from the American Baptist Missionary Union, our kind friends in Asám have liberally contributed all that was necessary.

Permit me here in behalf of the mission and congregation to make our grateful acknowledgements for the generous assistance by which we have been enabled to carry out our purposes. A neat and substantial brick chapel has now been erected, fitted up and paid for.

On Lord's day, the 6th of February, we had the pleasure of setting it apart for the worship of God. The sermon was preached by the Rev. A. H. Danforth from Psalm lxxxiv. "How amiable are thy tabernacles, O Lord of hosts." The Rev. Wm. Ward offered the dedicatory prayer; and the service was concluded by singing a hymn composed by Mr. Ward for the occasion. The season was one of deep interest to us all. And while we offer our unfeigned thanksgivings to the Lord for his goodness vouchsafed to us hitherto, our humble prayer is that this may be but the beginning of good days to our little Zion here.

I do myself the pleasure to send you a copy of the sermon and hymn which Messrs. Danforth and Ward have kindly permitted me to submit for publication in the *Oriental Baptist*.\*

Very sincerely yours,

W. ROBINSON.

\* The sermon and the hymn will be found at pages 101 and 105!



## NATIVE PASTORSHIP.

*To the Editor of the Oriental Baptist.*

DEAR BROTHER,—In the ORIENTAL BAPTIST, for Dec. 1851, a well written paper on the pastorship of our Native Churches in India, appeared, signed G. P., in which the substitution of native, for European Missionary Pastors in our Native Churches was advocated and supported by apostolical example, as well as other arguments.

This paper was soon after replied to by W. R.; generally, I believe, approving of the plan recommended, though differing from the author in one or two immaterial points. Since then nothing further has appeared on the subject, that I am aware of. It seems desirable however, to have some further discussion on a matter of so much importance, in order that some of us, at least, may better understand our duty in this matter, and be enabled to go about it without more delay. Our Society is also pressing the subject on our consideration and decision, recommending the scheme originally proposed by G. P. My object in bringing forward the question again is, after stating my own views, to obtain the sentiments of those who are better able than myself to form a correct judgment on the subject. It appears to me quite clear that the apostle Paul, (and consequently the other apostles of our Lord,) ordained elders over the Churches planted by him, Acts xiv. 23, that he ordered his evangelical coadjutors to do the same, Tit. i. 5, and that such office-bearers are found in all the apostolical churches, of which we possess the means of ascertaining of what nature their organisation was. The apostles therefore did not themselves become the resident pastors of individual Churches, but exercised a general superintendence over them, addressing to them epistles, and visiting them as often as they could, or sending others in their stead, when detained by paramount claims.

Let us therefore, in compliance with apostolical example and precept, appoint native pastors over our native churches; not *one*, nor that one a *stranger*, (as is the general practice of our modern Churches, who seem unnecessarily to have departed from New Testament precedent,) but a *plurality of themselves*. Nor need we fear their being too many to be supported, as they may have other employments, by which they can be

chiefly if not wholly maintained. And let us give them the benefit of as much of our tuition, exhortation, advice, and general oversight, as we can spare from our still more important evangelical labors.

But are we qualified to travel from country to country as the apostles were? G. P. speaks of the apostle Paul's going from Jerusalem round about unto Illyricum, by which, I suppose, he cannot mean much less than that we might when liberated from the pastorate of our Churches travel through the length and breadth of the land, say from Calcutta to Lahore, at least. But where is the gift of tongues to qualify us for so extensive a range? Or even, when the language of the country has been acquired, what advantage is there in ranging over the whole country?—seeing there are missionaries stationed almost every where; so that one would be building in some measure on another's foundation; a practice certainly not followed by the apostle Paul. Let us first cultivate our own fields, sufficiently ample of themselves to employ all our energies for many days to come; after which we may be called upon to extend our borders; or should one field after a fair trial be found unproductive, it may be exchanged for another. Success, it is generally now allowed, is more likely, with the blessing of God, to attend concentration, than too much diffusion, of missionary effort.

Besides if we are to itinerate to very great distances, and for a very long period of time, how are our schools to be looked after, and how are our children to be taught? I do not wonder at G. P.'s getting so easily over this latter difficulty: but some of us at least, have the alternative of either educating our own children ourselves, or of seeing them grow up in ignorance and vice. But perhaps it is intended that the missionary should take his family with him wherever he goes, and that he should thus itinerate during the hot weather and rains, as well as at other seasons of the year, he having nothing else to do? This may be quite practicable amongst the navigable rivers and creeks of the lower parts of Bengal: but is it so, in the interior, where travelling by water is generally impracticable, even during the rains?

I would have native pastors therefore over our native Churches, not so much that missionaries might have time to



itinerate throughout the length and breadth of this country, at all seasons of the year, nor because they are less able to discharge the pastoral duties of native Churches than native pastors themselves; but because of apostolical example and precept, because Missionaries would be more at liberty to itinerate in their own or neighboring districts, during the most favorable seasons of the year, and because the native Churches would be less dependent on the Missionaries.

I shall conclude these very imperfect observations, with only one or two further remarks. G. P. to whom we are all indebted for introducing this subject, and for the able manner in which he has treated it, seems to me, notwithstanding, to have incidentally fallen into some little inconsistency. He seems to think European Missionaries qualified to make known the Gospel to the heathen, while he deems them

comparatively at least, unfit to address Christian congregations. Now it appears to me, that what would unfit for the one, would equally disqualify for the other. Again he very properly exhorts us, in the former part of his subject to follow apostolical example and precept; while in the latter part of the same, without much apparent regard to either, he says, "to Missionaries also must the native brethren look for a Christian literature, for a considerable time to come. The direction of educational effort on behalf of Christian youth will necessarily also devolve upon the Missionaries." It will not be supposed that I make this remark because I disapprove of a Christian literature, or of the education of Christian youth, especially for the ministry; but merely to shew, that we do many things, and that too with great propriety, not directly either enjoined or exemplified by the Apostles. W. B.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra. Civil Lines.*—"On Lord's day morning, March the 6th, Mr. Jackson had the pleasure of immersing *two* believers, and again *one* on the evening of Thursday following."

*Monghir.*—Two European women were baptized on a profession of their repentance towards God and faith in the Lord Jesus, at this station on the 4th of March.

*Rangoon.*—A valued correspondent has sent us the following cheering intelligence:—"You recollect that Rangoon was taken by the English in April. Mr. Kincaid and Mr. Vinton came round immediately, and commenced building temporary houses, school-houses, boarding-houses, and chapels, within the fort; to be occupied so long as it would be unsafe to live outside. We soon had a school of one hundred and eighty-five Karens, and two Burman schools of some twenty or thirty. We commenced baptizing on the first of July, and baptized once and sometimes twice a week, till the first sabbath in October. On that day *twenty-three*, all members of our school, were baptized. Previously Mr. Vinton and Mr. Kincaid had baptized

alternately. But on that day they both went down into the water, and baptized in turn, singing couplets between the baptism of the candidates. It was a precious time. We then returned to our little chapel which had been fitted up in an old monastery. We gave orders that none but communicants should enter; and those we seated as near together as possible. The little chapel was however more than full. There must have been between two and three hundred communicants. Mr. Vinton and Mr. Beecher from Bassein officiated. We enjoyed it much. But when the last hymn was sung, the Karens, according to their custom, came forward to lay their contributions upon the communion table; when lo! we felt the floor giving way, and we were precipitated some six feet to the ground! The communion table, with its furniture, men, women, and sleeping babes, went altogether. But we were happy to find that no lives were endangered, or any very serious accident sustained. We returned rather rejoicing, that we had communicants enough to break down the floor of an old Punghi establishment; and hoped that as these converts returned to their native jungles, they would do much towards breaking down Goudama's religion alto-

gether. We are now making arrangements to build another chapel that will accommodate a larger congregation, and support more liberal contributions. In December, *two* Burmans were baptized. In the first week in February, Messrs. Vinton and Kincaid and Capt. Dobbs went out to Komlet, a village about four miles from Rangoon, where a chapel had been fitted up, and regular services held for a few months previous, and constituted a Burman church of thirteen members, ordained a deacon and baptized *one* convert. The next sabbath they baptized in Rangoon, *four* Karens, *one* Burman, and a Bugler of the Bongal Artillery. In relating his experience, the last mentioned candidate said that he was first awakened while hearing a missionary (the Rev. Mr. Lewis) preach at Dumdum. He there also obtained hope in Christ, and now wished to enter the fold. The third sabbath, which was yesterday, Mr. and Mrs. Kincaid and Mr. Vinton set off at early dawn, rode to Komlet, and had a service, after which they baptized another convert, a man of more than ordinary influence, and then came up to our new location, Franksville, about two miles from Rangoon, where, at the close of the afternoon-service, we witnessed the baptism of *six* Karens. These make in all, baptized since the first of July, *seventy-nine*—viz., one Eurasian, eleven Burmans, and sixty-seven Karens."

## ORISSA.

### NOTES OF A MISSIONARY TOUR.

BY THE REV. W. MILLER.

LEFT Pipli, December 13th, accompanied by Mrs. Miller and two native preachers, and encamped at Balakáti, eight miles north, in the midst of several villages, and near to the site of a large market, which is held twice a week. During our stay of three days, as many of the former as possible were visited and the gospel proclaimed in the midst of them. Little opposition was offered, and we indulge the hope that among those who heard with attention and received tracts, good was done. In the market composed of more than 1000 persons, we had large congregations, and more desire to hear was manifested than on former occasions. Many from the surrounding villages came daily to our encampment for

books, with whom much time was spent in conversation and discussion.

Having heard that at a village named Náthpur one mile distant, there was a man of the fisherman caste who spent all his leisure in reading Christian books, and was well versed in their contents: we proceeded to his village in order to have an interview with him. After preaching to about forty of the villagers we enquired for the fisherman, and were told that he had that morning gone to a place some ten miles distant. We then went to his house, and found his wife and aged mother at home. The old lady soon recognized us, and said, her son had entirely renounced the gods, shástras, &c. and was constantly reading the books of Jesus Christ. At our request, she went into the house and brought out, carefully wrapt in cloth, his stock of books. There were I think twelve tracts altogether, they had evidently been received at different periods, as 1839 was the year in which some of them were printed, while others were of 1840-45 and 1850. A poetical tract entitled the "Life of Christ" appeared to have been first received, and most used; though all bore unmistakable marks of having been a great deal read. From the statements of his mother and several of his neighbors, we infer that this man has a good knowledge of Christianity, and hesitates not to act according to its doctrines and precepts, and make them known to others. He is suffering in his own and adjacent villages, for his aversion to idolatry and attachment to the religion of Christ. His neighbors often gather around to hear him read, and he is very ready in answering their questions, and arguing with and silencing an opposer. I was pleased to observe that the mother quite approved of her son's conduct, and carefully folded up with the others a book that was left for him.

We next encamped at Buleánta, six miles further north, and nigh to the Puri road. There being but few villages or markets within reach, our stay was short. The day after our arrival, a young man invited us to accompany him to his village to preach. Accordingly we went with him to a most lonely jungly part, but where we found a large and respectable village. Soon a most orderly and attentive congregation was assembled by our guide,

and we had a pleasant and useful opportunity of making known the way of salvation, probably for the first time in that village. Many of our hearers were aged men, and they expressed their conviction, that hitherto they had lived without God and hope, and that the Lord Jesus was the only Saviour. May the Divine Spirit deepen that conviction, and constrain them to flee from the wrath to come. Among those who came to the tent for tracts was an intelligent young man, and a shopkeeper in the bazar. He had received books from Mr. Lacey several years ago, which had been carefully perused, and much of their contents treasured up in his mind. He was quite familiar with the particulars of Christ's death and its object, and regarded him as alone worthy of his confidence and love; but alas, he had not courage to come wholly over to the Lord's side. His rejection of idolatry has made him many enemies, and on one occasion was nigh effecting his ruin, as far as his present position in society is concerned. A short time ago, a clay idol of one of the adjacent temples fell from its throne, and smashed its head and arms. This young man, having some knowledge of image-making, was applied to by the priests to repair the god; but he without any reserve expressed his views of the folly and sin of restoring and worshipping an idol which could not preserve itself from destruction. The priests were astounded and indignant, and, threatening vengeance, went to the principal man of the village, made known the case, and begged of him to deprive the offender of caste. This person however was liberally disposed, and refused to interfere, otherwise the consequences would have been serious.

Phatagar, a place eight miles north-east, was our next stage. Shortly after our arrival, a large market assembled close to our tent. Having partaken of a little refreshment, we went among the people and proclaimed the gospel and conversed until quite exhausted. We met with some very zealous worshippers of Chaitanya, who gave us no little trouble, and others who turned away disgusted at the idea of salvation being only obtainable through him who was crucified eighteen thousand years ago. Many there were who gladly heard our message and received books. The next two days were spent in visit-

ing and preaching in five of the adjacent villages. In one of them a respectable old man furnished me with a cigar, spread a mat and invited me to sit down. He then went into his house and returned with a copy of Matthew's gospel, which he appeared greatly to prize. He had read it through, but as there were some parts unintelligible to him, he wished me to explain them. I had therefore the pleasure of making known to him and his friends what had proved obscure, and exhorting them to repent and believe in the Lord Jesus. After addressing a few words to the old man and presenting him with a volume of poetical tracts, we parted on the most friendly terms.

Before our departure, I went to see the *mahant* or principal man of a *math*. near our encampment. I found him surrounded by sixteen of his disciples, male and female, all apparently respectable people. They had come to present their offerings, and receive, among other benefits, medicines for diseases from which they were suffering. He received me very kindly, and made many enquiries respecting the object of our journey, success, &c. and also asked if he could in any way contribute to our commissariat. While shewing the folly of man trusting in man for salvation, and speaking of Him who alone is able and willing to save, he and his friends paid great attention, and appeared to feel the truth and importance of what was said. This person knew Mr. Lacey well, and greatly respected him; he seemed quite affected when told of his decease.

I was reminded that this was the first place we encamped on the first tour I made with Mr. Lacey. Though now nearly seven years ago, our visit is as fresh in my memory, as if it had been yesterday. I have him now before my mind, standing as he did then in the midst of the market, making known in his own inimitable and peculiarly attractive and impressive manner the glorious Gospel, while his hearers with eyes intently fixed on him, alternately smiled, sighed and wept.

The last night of our stay, about 12 o'clock, a large tiger walked into our encampment, doubtless intent upon mischief. Fortunately some of our people were awake, and set up a tremendous shout, which alarmed and drove away the tiger, as well as awoke the whole company. •

## THE CALCUTTA MISSIONARY HERALD.

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IN a paper printed in the foregoing pages a brief account of the foundation of the BAPTIST MISSIONARY SOCIETY is given. Those who have perused it, have been reminded, that the Society had its origin among the ministers of the NORTHAMPTONSHIRE ASSOCIATION. No London church or pastor was identified with it at its commencement; and this, not because the subject had not been brought before Baptist Christians in the Metropolis of England, but because the project was looked upon by many as imprudent, and by some as even unscriptural. That day of doubt and hesitation has long since passed away, and now every year mighty assemblies are gathered in London, to listen to the details of missionary success, both from the inhabitants of the city and from remote parts of Great Britain. With us who occupy the field of missions in India, the echoes of the impassioned pleadings at Exeter Hall do not always excite the most pleasing emotions, revealing, as they too often do, the unwelcome fact that even our most eloquent and powerful advocates are themselves but little acquainted with the mission,—its successes, its discouragements, and its wants. We have now, however, the pleasure to notice a meeting recently held in London of a peculiarly encouraging character. It was composed of the ministers and deacons of the Baptist churches in and around the Metropolis, and assembled in the Library of the Baptist Mission House in Moorgate Street, on the afternoon of Tuesday the 1st of February. It was convened for the purpose of receiving a communication from the Committee of the Baptist Missionary Society on the extension of the Mission in India. The chair was taken by S. M. Peto, Esq. M. P., one of the Treasurers of the Society, and several ministers and other gentlemen took part in the proceedings. The Secretaries propounded a carefully prepared plan for the extension of the Indian Mission, which must rejoice the heart of every friend of the Redeemer in this land; inasmuch as it proves that the condition of our various stations, and the necessities of the heathen millions around us, have been patiently and prayerfully studied, and have at length produced a strong impression on the minds of men who are well fitted to influence the denomination at large. Through the kindness of the Secretaries we are enabled to present a copy of the Prospectus which has been drawn up for circulation among the English churches, and to it we refer our readers for all the details of the plan. We rejoice that we can also announce some instances of princely liberality by which the purposes of the Committee have been sustained. Mr. Gurney the “well-beloved” senior Treasurer of the Society “gives this spring £250 towards outfits, and raises his annual subscription £50 a year;” while his colleague, Mr. Peto, has munificently engaged to pay £50 towards the outfit of each missionary sent out, and to contribute “£100 per annum for seven years for each missionary that goes out!” These are surely noble offerings. May they be accepted by the Lord of all, and rewarded with his blessing.

Ought not this movement in England to be met by a corresponding movement here? Are not there some among us who could do far more than they have yet done to evangelize the country in which they dwell, and to bring home the word of life to those who are perishing at their very doors “for lack of knowledge?” We shall greatly rejoice if a knowledge of what is now being done in England calls forth increased efforts in India itself.

There is one thing we have full confidence in soliciting, and that is PRAYER. All are not able to double, or even to increase, their subscriptions and donations to Missionary objects, but all certainly can labor more fervently in prayer for the divine blessing to rest upon the efforts which are put forth for the advancement of the kingdom of the Son of God in India, and for wisdom and grace to attend the endeavors which are now making in England to increase the missionary agency. We greatly need more just apprehensions of the value of prayer,

and of our responsibility to use it more faithfully and earnestly in connection with all missionary efforts. An appeal on this subject has lately been circulated among the members of the Baptist Churches in Bengal, and we entreat the attention of all our Christian brethren to it. Oh, that throughout our denomination in Britain and India, the urgent necessities of the Mission may be deeply felt, and may call forth effectual fervent prayers.

### APPEAL FOR TWENTY MORE MISSIONARIES IN INDIA.

SEVERAL years have elapsed since the subject of the East Indian Mission was brought prominently before the Baptist Churches of this country. In the judgment of the Committee of the Baptist Missionary Society, the time has now come, when India, the earliest scene of its labors, demands the most strenuous efforts to obey there, as elsewhere, the Saviour's command, "Go ye and preach the Gospel to every creature."

For although since the commencement of the Mission in 1792, much has been done by various Missionary Societies to evangelize India, by far the larger part of the country remains untraversed by the servants of Christ, and millions of people continue to the present time ignorant of the way of salvation.

The stations occupied by the Society's missionaries are confined to the Province of Bengal, having Calcutta for their centre; and to the North West Provinces, of which Agra is the capital. In Bengal, (not including Orissa and Asám,) there are thirty-nine millions of people, with seventy-eight missionaries of *every denomination*. But their endeavors do not extend to more than nineteen millions, leaving nearly twenty millions without a single resident missionary among them.

The destitution of the North West Provinces is equally great. Twenty-three millions inhabit the regions under English sway; yet there are only forty-nine missionaries for them all. Beyond the immediate circle of their ministry lie immense regions seldom, if ever, visited by a missionary, with millions of idolaters worshipping the sanguinary Káli, the licentious Krishna, or deities yet more vile.

The need of additional men will be still more evident, if regard be had to the condition of the Society's stations. Serampore, Barisal, Dacca, Monghir and Benares, are the only stations which have two missionaries, with the solitary exception of Calcutta, which has five; but the absence of Mr. Pearce on account of health, has reduced the already too limited number there. What evangelic labor is done for the 600,000 inhabitants of this city, is chiefly done by native brethren. Assisted by Messrs. Morgan and Supper, seven other stations in the vicinity of Calcutta occupy the attention of the brethren: so that *eleven* stations are thrown upon the hands of seven missionaries, who have also the charge of the press, the translation of the Word of God, the publication and issue of many thousands yearly of Scriptures, books, and tracts, besides many other duties in connection with the benevolent efforts of the locality where they reside.

The country districts of Bengal exhibit a still more frightful discrepancy between the numbers of evangelic laborers and the people perishing around them. Jessore, with a population of 381,000; Dinájpur, with 1,200,000; Chittagong and Tipperah, with 2,407,000; Birbhum, with 1,041,000; have only one missionary each; Barisal, with 734,000, has two; and Hughly, with 1,520,000, has three. Of these districts, only Birbhum and Hughly enjoy the labors of missionaries other than our own. In every direction, for hundreds of miles, the Christian pilgrim may pass through thousands of towns and villages, crowded with people, and meet in none of them a single messenger of his Lord, not a solitary disciple of the Saviour.

Agra, the capital of the north-west, has in reality but one missionary of our own Society, Mr. Makepeace, devoted to native work, as Mr. Jackson will for the present give his chief attention to the English church by which he is supported. The teeming myriads round Agra depend on the solitary labors of our brethren at Chitaura, Muttra, and Cawnpore, for the bread of life. Delhi, a city of 150,000 inhabitants, has long waited for a successor to the late excellent missionary, Thompson; while the mission at Benares, the holy city of Hindustán, with a population variously estimated from 300,000 to 600,000 persons, is enfeebled by a reduction of the number of brethren employed.

The anxieties of our brethren are greatly increased by the wide distances that separate the stations from each other. In affliction there is no one to cheer them—in difficulties no one at hand to counsel them—and mutual co-operation is impossible. Every thing has to be done by one man. If failure of health occur, as is not infrequent, the whole work is at a stand. If death intervene, the station is unoccupied for months or years, until every trace of former labor is effaced. To all this must be added the fact, that the major part of the missionaries now laboring for the society in India are aged men. Some of them have toiled for thirty and even more years. Not more than eight or nine can be regarded as in the prime of life.

To meet this state of things, the Committee might have abandoned some stations, and with the men thus set free have strengthened and consolidated the rest. But they feel convinced that the friends of the Mission would not countenance this course, and the less since the present state of India, the result of great preparatory toil, affords the most animating encouragements to enlarged and more strenuous labor. They have, therefore, resolved, with great deliberation and prayerfulness, to extend, and by extension to consolidate the mission, increasing the number of missionaries, and at the same time uniting the stations together by occupying a portion of the intervening ground.

To accomplish this object TWENTY new missionaries will be required, eight to form new stations in the central districts of Bengal and to revive the mission in Patna, and the rest to give support to every station where brethren are laboring alone. Calcutta, from its great importance as the basis of operations, to have at least an additional three; Agra and its vicinity, two. From the stations thus arranged and strengthened, lines of itineracy can be projected in every direction, spreading a net-work of evangelic labor over Bengal and a considerable part of the north-western provinces.

It is further the judgment of the Committee, that these brethren should devote themselves, as far as practicable, to the apostolic duty of preaching every where, committing the converts with whom God may vouchsafe to reward their labors to the pastoral care of such men among them, as may prove themselves gifted of the Holy Spirit for the work.

Many other reasons have pressed on the minds of the Committee for the adoption of this course. For the last ten years no material increase has taken place in the mission band. The brethren who have gone out have barely supplied the places of the dead. In 1842 the Society sustained 31 missionaries in India, in 1852 there were but 32. Yet the work of God has gone on at a constantly increasing rate. In 1842 there were but 791 individuals in church fellowship, in 1852 the number was nearly twofold—there were 1,507.

Something, indeed, has been done to direct the teeming population of these vast fields to the Lamb of God. Many Christian churches have been formed. The Scriptures are translated into almost all the vernacular languages; and by means of the Calcutta press an unlimited number of copies may be distributed to the brethren for wide circulation. Great progress too has been made in the preparation of suitable books for schools; and tracts, by millions, full of evangelic truth, can be abundantly supplied.

Other events favor the evangelist. The government no longer hinders, its measures tend to foster missionary operations. Intolerant laws have been repealed, the barrier of caste is being broken down, Sutteeism is abolished, infanticide is punished as a crime, human sacrifices have ceased, the science of Europe is destroying the absurd legends of the Shāstras, and crowds of youth fill the higher schools both of missionary bodies and the government. The whole social fabric is undergoing transformation. Every where the people listen to the Gospel. Christian books are widely sought and circulated. Pandits inquire diligently into the evidences of Christianity. Many Brāhmans confess without hesitation that Hinduism is sick unto death. All things show that the utter overthrow of that mighty system of error and priestcraft, which has so long held the Hindu mind in bondage, is hastening on.

Forty years ago Chamberlain said, "We are throwing a little fire into the jungle—burning the jungle to prepare the land for cultivation." His *then* fellow-laborer, the aged Robinson of Dacca, *now* says, "We may boldly affirm the jungle is burnt; the field is ready for cultivation. But where are our laborers?"

"We have none!" Is it so, brethren, that we have none to enter the field, and both sow and reap the harvest before us?

The Committee turn with hope to the Baptist churches of this country, in the full confidence that they will cheerfully take their part in the great strife now in progress. Having advanced so far, we dare not recede; and recede we must, if we do not enter the great door and effectual which Christ has opened before us.

The Committee hope in three years to accomplish the proposed arrangements, and that at least one-half of the new missionaries will be raised up in India itself. The annual income of the society will require an increase of £4,000 or £5,000; and this they trust to obtain by an increased amount of annual subscriptions from their present subscribers, and the addition of many new ones to their number.

Let fervent prayer arise from every church, from every Christian hearth, from every Christian heart, that the Lord of the harvest may speedily thrust forth laborers for the work.

May a spirit of liberality be poured out on the Lord's people, that all may readily meet the demand which India now makes upon them. "He that soweth sparingly will reap also sparingly."

33, Moorgate Street.

FREDERICK TRESTRAIL,  
EDWARD B. UNDERHILL, } Secretaries.

### SUGGESTIONS FOR RAISING FUNDS TO SEND OUT AND MAINTAIN TWENTY ADDITIONAL MISSIONARIES IN INDIA

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited," ISAIAH liv. 2, 3.

I. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work.

II. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the Committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.

III. That in organizing the Christian activity of the Churches, it be regarded as of the first importance to raise the annual income of the Society by enlarged and additional subscriptions.

1. By laying the object before every present subscriber, and requesting an increase of his annual gift.

2. By seeking out new Subscribers; persons who from various causes may not yet have become annual contributors.

3. By endeavoring to interest in the object those individuals of the like faith and practice with ourselves, who may however be members of other communions.

IV. That stated times be appointed both to impart missionary intelligence, and to receive the contributions gathered by the various collectors employed.

V. That missionary boxes and collecting books be employed, as largely as possible, to secure regularity and frequency in the contributions.

VI. That especial attention be drawn to the missionary intelligence conveyed in the publications of the Society, and endeavors be made to increase their circulation.

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EDITOR'S POSTSCRIPT.—To make room for the above most cheering intelligence we have been obliged to postpone the publication of some more than usually interesting papers to our next issue. We are also for the same reason unable to give any accounts of the anniversaries of the CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY and the BENGAL NATIVE BAPTIST MISSIONARY SOCIETY, which were severally held on the 24th and the 18th of February. The Report of the former Society will shortly be in circulation, and we may have a few words to say on that of the latter when a published copy is put into our hands.

# THE ORIENTAL BAPTIST.

MAY, 1853.

## Theology.

### SUBSTANCE OF A SERMON PREACHED IN THE LAL BAZAR CHAPEL, CALCUTTA, OCTOBER 31st, 1830.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because unto them were committed the oracles of God." Romans iii. 1, 2.

We lay it down as a principle, never to be departed from, that the Scriptures are the only rule of faith and practice. They tell us what we are to believe, and what we ought to do. Ever since the Word of God has been committed to writing, the people of God have taken that Word for their guide. David says: "Through thy precepts, I got understanding; therefore I hate every false way." (Psalm cxix. 104.) And the primitive Christians searched the Scriptures daily, whether these things were so, whether things were as stated by the Apostles.

If we would decide any point according to Scripture; we should consult those parts of Scripture, which avowedly treat on that subject. Thus, if you wanted to determine any point concerning the resurrection of the dead; you should not seek the information which you want, in the first chapter of the first book of Chronicles, where nothing is said on the subject; but in the discourses of our Lord and his Apostles, who have spoken largely on the subject. So, if you would form a judgment concerning baptism, ought you to look into Genesis, or into any of the historical parts of the Old Testament, where you will not find a word on the subject? or into the commission of our Saviour, and other parts of the New Testament, where you have the doctrine and practice of the Apostles, stated clearly before your eyes? The not attending to this rule, has often been the means of leading men into error.

It is well known, that the New Testament contains no authority for infant-baptism; nay, it is well known, that

neither the Old Testament nor the New contains a word on the subject; but the advocates for this practice fancy, that they can find something that favors their views in the Abrahamic covenant, and in the rite of circumcision. Infant-baptism has been made to rest on many foundations, sometimes on one, and sometimes on another, according to the different opinions of its advocates, but, if I mistake not, the ground on which English Dissenters make it chiefly to rest at present, is the Abrahamic covenant and circumcision. We have, on former occasions, examined several of the grounds, on which infant-baptism is supposed to rest; let us, on this occasion, examine its claims on the ground of the Abrahamic covenant and circumcision. For this purpose, I have chosen a passage, which appears well suited to our purpose. The Apostle, in the context, found in the latter part of the preceding chapter, treats of circumcision and its supposed benefits; and in answer to the question, "What advantage then hath the Jew? or what profit is there of circumcision?" he replies: "Much every way; chiefly because that unto them were committed the oracles of God." Now this is just the amount of the advantage: all this, and no more. A statement so lucid and so much to the point from the pen of a sacred writer, ought to have the weight of an axiom in divinity; and we should reason from it, as from an undeniable and self-evident proposition. I beg therefore, that, through the whole of this discourse, the Apostle's statement may be kept fully in mind.



In farther prosecuting this discourse, I must now state, what appears to me to be perfectly true, that the Pædobaptists, in making the Abrahamic covenant and circumcision the foundation of infant-baptism, assume as true certain propositions, which want confirmation, and which are liable to various objections. We shall mention two of these propositions, and state our objections to them.

I. It is assumed by Pædobaptists, that infant-baptism has been substituted for circumcision ; and consequently, that it is as much the duty of modern believers to have their children baptized, as it was that of the ancient Israelites to have their children circumcised.

To this proposition we have some objections. Our Pædobaptist friends, we suppose, will argue, that as the children of Abraham were taken into covenant with God by circumcision ; so the children of Christians are taken into covenant with God by baptism. But this is reasoning from analogy, and we cannot allow, that it is proper to reason from analogy, where a positive institution is concerned. Circumcision and baptism are both positive institutions ; and the authority for observing them depends, not on analogy, but on the positive command of God. Our duty, in such cases, is rather to obey, than to reason. We may reason from analogy with respect to moral duties, because, a general outline being given, many particulars may be very correctly inferred. If, for instance, I am commanded not to steal, it is to be inferred, that I am not to cheat, that I am not, in any way, to over-reach another, nor, by any dishonest means, to possess myself of the property of another. But positive institutions are wholly arbitrary, and depend, not on analogy and inference, but simply and entirely on the words of the founder. Had Eve argued : ' We are the creatures of God, and he wishes his creatures to obtain knowledge ; it cannot be wrong therefore to eat the fruit of this tree, which will surely increase our knowledge ; her reasoning would have appeared very plausible ; but, you know, it would have been awfully erroneous, because contrary to a positive command. Had the prophet, who was sent to Bethel, in the days of Jeroboam, reasoned from analogy, as perhaps he did, he might have said :

" If God has given a command to me, he may also have given a command to the old prophet in Bethel, who now calls me back ; I may therefore go." But he had received a positive command not to eat bread nor drink water there, and to that he ought to have adhered ; but as he did not, the consequences were fatal to himself, his life was the forfeit paid for his disobedience. So, if reasoning from analogy, we say : ' As the infants of the seed of Abraham were taken into covenant with God by circumcision ; so, are the infants of Christians taken into covenant with God by baptism ; we are stopped in our reasoning by the fact, that the command to baptize has reference only to adults, who believe ; and has not the least reference to infants, for they cannot believe ; and we see, that the practice of the Apostles was regulated by the command to baptize believers, and that there is no instance of their baptizing an infant. The above reasoning will also be checked by another consideration ; namely, The infants of the seed of Abraham had a right to circumcision, by natural descent ; the circumstance of their being the descendants of Abraham, gave them this right ; but natural descent gives no claim to baptism. When the Jews, the descendants of Abraham, came to Jordan for baptism, John taught them, that they had no right to that ordinance, because they were the children of Abraham. " Think not," said he, " to say within yourselves, We have Abraham to our father." Thus he gave them to understand, that natural descent stands for nothing in baptism. Every one, who would be baptized, he taught, must repent for himself. " The axe," said he, " is laid to the root of the trees ; and therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire." No one can claim baptism, because he is the child of a Christian ; the only proper claimants are those who have repented and believed.

In positive institutions, the letter of the command should be carefully observed. The Jews had among them many of these positive institutions, which they were required to observe to the very letter. Some of them were circumcision, the passover, annual festivals, and different kinds of offerings. In these cases, little or no discretionary power was allowed ; strict

conformity to the letter of the command was required. Circumcision was required on the eighth day, and nothing but inability to perform it, on that day, was admitted as an apology. The passover, when first instituted, had many strict injunctions. The Israelites were required to eat it with their shoes on their feet, their staves in their hand, and their loins girded. The flesh was to be roasted, and it was to be eaten with bitter herbs. The festivals of the Jews were required to be observed each on its appointed day; and according to prescribed forms. Their sacrifices of animals were required to be of the specified kind of animals, and of a specified number; their meat-offerings and drink-offerings were to consist of certain things, expressly named, and of a certain quantity of all these things. No substitution of other articles, nor any change of quantity was allowed. The positive institutions under the Gospel are Baptism and the Lord's Supper, and these should, of course, be observed according to the letter of the command, as well as the positive institutions under the law. Of the Lord's Supper we shall say nothing, as it does not belong to our present subject. but we must here state, that the law of baptism is, that those who profess to believe are to be baptized, and no others; nor does apostolical example authorize the baptism of any others. There is no command to baptize infants; and there is no mention made in the New Testament, of the baptism of a single infant. The ordinance of baptism is to be administered by immersion; and this is enforced by our Lord's example; he was immersed in the river Jordan, and he commanded his disciples to immerse all nations, in the name of the Father, Son, and Holy Ghost. If when, under the law, God ordered a bullock to be sacrificed; would it have been right to offer a sheep? And when he ordered a sheep was any one at liberty to offer a fowl? When God says: "Immerse," who has any right to sprinkle? "They have changed the ordinance."

But were we to admit the propriety of reasoning from analogy, in the case of positive institutions; we think that the points of resemblance, between circumcision and baptism, are too few to support a good analogical argument; and infant-baptism would, we

think, even then, be placed on a tottering foundation. Consider the subjects of the ordinance of circumcision; they were all males; but the advocates of infant-baptism baptize females, as well as males, yet the baptism of females is quite unsupported by analogy. But some will perhaps say, that, in Christ there is neither male nor female, therefore, though, under the law, the males only were circumcised, yet under the gospel, females ought also to be baptized. But this is a departure from analogy, and thus the baptism of female infants does not rest on analogy, nor on a Divine command; it has no ground to rest upon. Again, circumcision was to be administered not only to the male *children*, in the families of the Israelites; but also to all the males in the house, whether servants or slaves. But we believe, that infant baptism, among Dissenters at least, is chiefly restricted to the children of believers. Now here is another discrepancy. If baptism is come in the stead of circumcision, why should it not be practised as extensively as circumcision? It will, we suppose, be said by some, that only the *children* of believers are taken into covenant with God, and not their servants, why then should their servants be baptized? But where is the covenant, into which God has entered with the children of believers? We have never seen it, nor do we know in what part of the Bible it is to be found. Could we get a sight of it, we would certainly examine all its stipulations. The Gospel covenant we know: that is short and plain; it runs thus: "He that believeth and is baptized shall be saved;" and this covenant includes not only the children, but also the servants of believers; it belongs to all mankind. A covenant, peculiar to the children of believers, there is none; there is no covenant, which gives them a claim to baptism; for, as we have already shown from Scripture, no one can claim baptism on the footing of natural descent. "Think not to say within yourselves, We have Abraham to our Father." Repentance and faith are required of every candidate for baptism, whether he be the child of a Christian, or the child of a heathen. Again, under the law, each male child was required to be circumcised on the eighth day; but with respect to baptism no time is fixed; there is no period appointed for the

baptism of the infants of believers ; it is not even said that they must be baptized in infancy. On the contrary, baptism requires repentance and faith, qualifications not to be found in any infants ; such a requisition therefore, is equivalent to a prohibition of infant-baptism ; for as no infants can furnish these qualifications, so no infants ought to be baptized. Analogy, you see, fails altogether ; and if no better ground can be found for infant-baptism, it ought to be wholly relinquished as unscriptural.\*

The advocates of infant-baptism, we believe, feel certain that the rite of circumcision was abolished at the introduction of the Gospel ; abolished, some say, from the very day, on which our Lord was crucified. They rank it with the sacrifices and other rites of the law of Moses, and conclude, that all were abolished together ; but where is the proof ? Circumcision was instituted previously to the law of Moses, and why may it not survive that law ?

But not to enter at length into the question, whether circumcision has been abolished or not, let us briefly touch on two or three points, that bear on the question. We know that the Bible no where states, that circumcision has been abolished. If circumcision had been abolished, why did the Apostles and others assemble at Jerusalem, as we read in Acts xv. to consider whether that rite was to be imposed on the Gentiles or not ? Surely the agitation of the question was full proof, that the rite was still binding on the Jews, for had it been abolished among the Jews, who could have thought of its being imposed on the Gentiles ? If circumcision had been abolished, would Paul, contrary then to the Divine command, have circumcised Timothy ? To have done so, after the rite had been abolished, would have been a sin. Though Paul has said much against circumcision ; yet it is to be observed that he spoke against introducing the rite among the Gentiles, and not against its practice among the Jews, for he knew, that it was practised among them by Divine authority. It may be well to ascertain, that circumcision has been abolished, before

it is assumed that another rite has been substituted in its place.

Pædobaptists having persuaded themselves, that baptism has been substituted for circumcision, consider it their duty to have their children baptized. And we have sometimes the mortification of hearing a Pædobaptist minister, whom we highly esteem as a preacher, and whom we love as a Christian brother, exhorting his hearers to bring their children for baptism ; giving them, at the same time, to understand, that to bring them for baptism is a Divine command, and that to neglect to do so, is a breach of the command. But this highly esteemed preacher, this beloved brother in Christ, is now alas ! acting a part worthy of a Popish priest ; enforcing as a duty, what is only a commandment of men. Were one of his hearers to say, " Sir, show us the Divine command for the baptism of our children," he would be at once, nonplussed and silenced.

This false doctrine, this assumption of duty, where no duty is enjoined, is followed by some evils. Thus parents who are accustomed to sit under a minister, who enforces infant-baptism as a duty, are often greatly distressed, when their unbaptized children are sick, lest they should die unbaptized. A child's dying unbaptized is, in the estimation of some, almost equivalent to a sentence of damnation, while others, who are more enlightened and more pious still feel great uneasiness at a child's dying unbaptized. But, Christian parents, there is no ground for uneasiness, you have committed no sin ; you have broken no Divine command in allowing your infant to die unbaptized ; on the contrary, you have done right ; and you may comfort yourselves with the assurance, that your infant is safe. Will God pardon and save the greatest of sinners, and not save the infant, who has never been guilty of a wilful transgression.

Another evil that follows from the assumption, that it is the duty of parents to have their children baptized, is the unjust reproaches cast on the Baptists, for neglecting as it is alleged, the salvation of their children. But in what lies the sin of the Baptists ? It lies in their adherence to Scripture, and in refusing to obey a mere human ordinance. They are afraid to teach their children this ; they will teach

\* Let no one suppose, that the writer is unfriendly to infant salvation ; he is a firm believer in that doctrine

them, if they know it, what the Scripture teaches and no more. Before Pædobaptists bring so serious a charge as this against those, who take the Scriptures for their guide; they ought to show us, that infant-baptism is commanded by God; let them put their finger on the passage, and point it out. Sin is the transgression of the law; and, where no law is, there is no transgression. We might retort and say: "Why do you teach for doctrines the commandment of men? Full well ye reject the commandments of God, that ye may keep your own traditions."

W. R.

(To be concluded in our next.)

#### A FRAGMENT FROM ANDREW FULLER.

THE most holy and useful of God's servants are the most humble. The Serampore Circular Letters contain a beautiful illustration of this truth in a passage from a letter of the late Rev. Andrew Fuller, dated the 1st of September, 1808: a year when his labors were remarkably abundant and productive of great and lasting benefit to the church. As we have not observed the quotation in either of the memoirs of Mr. Fuller, it may be welcome to the reader.

"As to myself, I feel a good deal dejected at times, thinking I shall never be of much use. My writing and preaching seem to want something, and God withholds his blessing from me. I was thinking this week on John xv. 8. *Fruit* is more than regularity of conduct, or respectability of character. We may be kept from God-dishonoring crimes, and yet be 'unprofitable servants.' *Much* fruit is necessary to do honor to a gardener. Here and there a berry may ascertain the nature of the plant or tree; but it is the *loaded branch* that honors him that planted it. I have been thinking also on Psalm xcii. 'Fruits in old age.' I am turned of fifty-four. I want to find the cluster mentioned in Romans v. 'Patience—experience—hope.'"

#### GOD'S SPECIAL PROVIDENCE.

AND we to suppose that this or that ephemeral thing, the tiny tenant of a leaf or a bubble, is too insignificant to be observed by God; and that it is absurd to

think that the animated point, whose existence is a second, occupies any portion of those inspections, which have to spread themselves over the revolutions of planets, and the movements of angels? Then to what authorship are we to refer this ephemeral thing? We subject it to the powers of the microscope, and are amazed, perhaps, at observing its exquisite symmetries and adornments; with what skill it has been fashioned, with what glory it has been clothed: but we find it said that it is dishonoring to God to suppose him careful or observant of this insect; and then our difficulty is, who made, who created this insect? I know not what there can be too inconsiderable for the providence, if it have not been too inconsiderable for the creation, of God. What it was not unworthy of God to form, it cannot be unworthy of God to preserve. Why declare anything excluded by its insignificance from his watchfulness, which could not have been produced but by his power? Thus the universal providence of God is little more than an inference from the truth of his being the universal Creator.—MELVILL.

#### PARABLE OF THE SOWER.

OUR Saviour had such knowledge of the human heart, and such power of expressing that knowledge, that he frequently gives us, in one or two bold outlines, descriptions of great classes into which the world or the church may be divided. There is no more remarkable instance of this than the parable of the sower. In that parable Christ furnishes descriptions of four classes of the hearers of the Gospel, each description being brief, and fetched from the character of the soil on which the sower cast his seed. But the singularity is that these four classes include the whole mass of hearers, so that, when combined, they make up either the world or the church. You cannot imagine any fifth class. For in every man who is brought within sound of the Gospel, the seed must be as that by the way-side, which is quickly carried away; or as that on shallow soil, where the roots cannot strike; or as that among thorns which choke all the produce; or, finally, as that which, falling on a well prepared place, yields fruit abundantly. You may try to find hearers, who come not under any one of these descriptions, but you will not succeed; whilst, on the other hand, the world has never yet presented an assemblage of mixed hearers which might not be resolved into these four divisions. And we regard it as an extraordinary evidence of the sagacity, if the expression be lawful, of our Lord, of his

superhuman penetration, and of his marvellous facility in condensing volumes into sentences, that he has thus furnished, in few words, a sketch of the whole world in

its every age, and given us, within the compass of a dozen lines, the moral history of our race, as acted on by the preaching of the Gospel.—*Idem*.

## Poetry.

### SONG FOR THE WILDERNESS.

'My meditation of Him shall be sweet: I will be glad in the Lord.'—Ps. civ. 34.

I JOURNEY through a desert drear and wild,  
Yet is my heart by such sweet thoughts beguiled  
Of Him on whom I lean, my strength, my stay,  
I can forget the sorrows of the way.

Thoughts of His love—the root of every grace—  
Which finds in this poor heart a dwelling place.  
The sunshine of my soul, than day more bright,  
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears;  
The tale of love unfolded in those years  
(Of sinless suffering, and patient grace,  
I love again, and yet again, to trace.

Thoughts of His glory,—on the cross I gaze,  
And there behold its sad, yet healing rays;  
Beacon of hope, which lifted up on high,  
Illumes with heav'nly light the tear-dimm'd eye.

Thoughts of His coming—for that joyful day,  
In patient hope, I watch, and wait, and pray;  
The dawn draws nigh, the midnight shadows flee,  
Oh what a sun-rise will that advent be!

Thus while I journey on, my Lord to meet,  
My thoughts, and meditations are so sweet,  
Of Him on whom I lean, my strength, my stay,  
I can forget the sorrows of the way.

## Narratives and Anecdotes.

### THE CHOICE: A PARABLE.

Two young friends were standing on the deck of a noble vessel. Both were inexperienced in maritime affairs. The weather was clear and pleasant. A gentle ripple curled the broad surface of the ocean. Not a cloud appeared in the blue vault above, though a purple haze was visible on the north-western horizon. The two voyagers talked cheerfully of the designs they hoped to put into execution in the land towards which they thought themselves prosperously advancing. As is usual with the young, only joy figured in their buoyant dreams of the fu-

ture: grief and disappointment entered not into their calculations.

But under this flattering exterior, danger lay concealed. The inexperienced young friends could discern no cause of alarm; but the long-tryed eye of the captain perceived it. The darkening haze in the N. W., combined with the state of the atmosphere, was a certain indication of a tempest near at hand. Beneath the gently rippled surface, in the opposite direction, lay a long ridge of sunken rocks, from which the sweeping tornado would allow no possibility of escape. Humane

and considerate, the captain laid before his passengers the real state of the case ; assured them that the ship could not, and would not, weather the coming storm ; and suggested to them to betake themselves to the life-boat, manned by trusty seamen, pledging, at the same time, his honor, and his reputation as a mariner, that by that means their lives would be secure.

Great was the consternation of the young voyagers, and the conflict that racked their minds. If they left the vessel, they must part with all the property by means of which they had hoped to obtain a competency, and perhaps attain to distinction in society ; and if they staid, they were in peril of losing their lives and possessions together. Was there not a possibility that the ship might outride the storm, and that by staying in it they might save life and property too ? On the one hand, there was the certain loss of worldly goods, with the certain rescue of their lives : on the other, there was the greatest risk of both, but (to the unaccustomed eye at least) an apparent possibility of both being saved ; although the captain repeated his solemn assurance of its impracticability. Severe was the struggle in their breasts ; and it resulted in their coming to two opposite decisions. The one passenger, confident in his own judgment, and suspecting the motives of the honest captain, determined to run the risk of abiding in the vessel. He would rather hazard his life, than voluntarily abandon his worldly possessions, and he was ready to sneer at what he termed the cowardice of his companion, who well knowing the sterling character of the captain, and wisely judging that it was incumbent on him to relinquish his property, rather than lose his life, complied with his benevolent adviser's entreaties, and betook himself to the boat. As he descended the ship's side, he addressed this parting remonstrance to his fellow-passenger ; " We are totally inexperienced, and is it not better to rely on the judgment of the wise captain, who is too well acquainted with the nature of these seas to be mistaken, and too benevolent to advise us but for our good, than against his kind persuasions to venture on our own opinion ? " The reply was, " Let who will give up his station and comfort in the world because of silly fears for the future :

I will not. You may think it better to trust to that flimsy life-boat and the captain's word, than to this noble merchantman ; but I am of a different opinion." So they parted.

But a short time elapsed before the folly of this confident young man's temerity became manifest. The smiling appearance of the ocean and the sky speedily vanished. Sharp gusts of wind began to be felt ; heavy clouds gradually overspread the sky ; the anticipated tempest bore forward in all its fury. The warnings of the kind and skilful captain proved to be all true ; and while the little life-boat with its precious cargo of human beings skimmed over the heaving billows to a haven of security, he that had placed more value on his riches than his life, lost both in one dread moment, and with a piercing shriek of remorse acknowledged the folly of his unreasonable incredulity. The vessel broke from beneath his feet, driven by the furious hurricane on the hidden rocks, amidst those foaming mountain waves, that had, however, no power to engulf or impoverish either that mighty Captain, or those who complied with his directions.

Thus does the world's gallant bark oft seem to be sailing forward to the haven of prosperity. But under the world's most promising appearances there ever lurk appalling dangers. The tempests of passion, and uncontrolled desire, and the hidden rocks of insidious temptation, endanger not the mortal life, but the immortal soul. Well is it for those who utterly mistrust their own judgment, and listen to the counsels of the word of God. Christ declares, indeed, that without forsaking all that we have, we cannot be his disciples : and, besides, Christ's gospel, compared with human schemes of righteousness and salvation, is regarded by the majority as being of no greater consideration than the tiny skiff by the side of the towering ship. But " the foolishness of God is wiser than men ; and the weakness of God is stronger than men." 1 Cor. i. 25. To walk by faith is to walk securely. The noblest exercise of reason is, not to form schemes of happiness for ourselves, but to comprehend and to follow that which God has revealed in the gospel of his dear Son. The self-confident worldling will perish in the wreck of his delusive hopes : while he

who confides his all to Jesus, and obeys his injunctions, will outride the storms of earth and time, and rise from beneath these cloudy skies to the regions of eternal serenity and peace. Choose, then, a place with the despised few in the life-boat of mercy, rather than the highest distinction among the mirthful crowd, who laugh out their moment of unthinking self-gratification in the saloons of the ill-fated vessel of the world. These will soon, if grace prevent not, be submerged in the unfathomed depths of hopeless misery: those will be borne safely over all tempestuous billows to "the land that is very far off; where their eyes shall see the King in his beauty:" a land, where "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

J. P. M.

### A GOOD HABIT.

THE late William More, of Trinity College, Dublin, was spoken to by a friend on the subject of self-examination. In the course of the conversation, he remarked, "Since I knew anything of real religion, I have been in the constant habit, if possible, of bringing every word of the day under review, and comparing it with the word of God, trying its motive and its end."

Who will say that this was not an excellent habit? It is true, it is one requiring great watchfulness and care; but that watchfulness and care will be abundantly repaid by the result attained. When we sit down in heaven, we shall not think that we have taken too much pains to prepare ourselves for that place.

Mr. More did not regret the course he had pursued when he came to die. During his last illness he said, "It is my wish that God may not remove this illness until he has accomplished the end he has in view, whether it be for life or death." When he was told by his physician that he was near his end, he said, "It is good news. I have been afraid to hope, lest I should desire something contrary to the will of God. O Lord, come and take me to thyself. Whom have I, O Lord Jesus, in heaven but thee, and there is none upon earth that I desire besides thee."

Early in the night in which he was taken to his rest, he said to his attendant, "The last conflict is beginning; not a conflict with death, for the sting of death is gone, but a conflict with giving up my mother."

"God is a very present help," said one, "he will strengthen you."

"Thank you," said he, "that is a seasonable word."

Soon afterwards he became faint, and supposed the moment of his departure had come. He said to his mother, "Dear mother, good bye. My prayer for you is, that God may be better to you than ten sons."

Shortly after, when somewhat revived, he asked, "Shall I probably live through the night?"

"Probably not: but what are your wishes respecting it?"

"I feel so much in his hands that I don't mind which way it is."

Oh what a happy state of mind to be in, —to have no wish with respect to living or dying. None but those who keep their hearts, as he kept his, attain that sublime composure on the borders of eternity—none but those who bring each thought and act of each day under review, comparing it by the law of God, trying it by its motive and its end.

Reader, how much have you done towards the formation of this most important habit? Before you lie down to your slumbers, do you recall the events of day, render thanksgiving so far as your actions have been in accordance with God's will, and implore pardon for your sins, and earnestly ask for grace to set a double guard, that you may not repeat the same sins on the morrow?

Or, do you content yourself with a general confession, and a general prayer for the pardon of your sins, without stopping to consider them in detail? Mere general confessions are never prompted by true penitence, and without true penitence there is no pardon. Oh, is it not time for you to consider your ways—to consider them in earnest—and to act as you will wish you had done when the hour of death is near—even at the door?—*New York Observer.*

### THE PROMPT CLERK.

I ONCE knew a young man (said an eminent preacher the other day, in a sermon to young men) that was commencing life as a clerk. One day his employer said to him, "Now to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. It was the first time he had been intrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and, resolving to begin very early in the morning, he instructed the laborers to be there at half-past four o'clock. So they set to work, and the thing was done; and about ten or eleven o'clock, his master

comes in, and seeing him sitting in the counting-house, looks very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to get out that cargo this morning."

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed,

confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared—he was as necessary to the firm as any of the partners. He was a religious man, and went through a life of great benevolence, and at his death was able to leave his children an ample fortune. He was not smoke to the eyes, nor vinegar to the teeth, but just the contrary.—*Youth's Instructor*.

## Notices of Books.

### HIPPOLYTUS AND HIS AGE; OR, THE DOCTRINE AND PRACTICE OF THE CHURCH OF ROME UNDER COMMODUS AND ALEXANDER SEVERUS: AND ANCIENT AND MODERN CHRISTIANITY AND DIVINITY COMPARED.

BY CHRISTIAN CHARLES JOSIAS BUNSEN, D.C.L.

A work in four volumes is not adapted for complete review in our limited space. In the present instance it would be impossible even to give an intelligible analysis of the whole contents within the compass of a few pages. The book embraces so many subjects of high importance, is full of information so novel and appropriate to the wants of the present age, and is written in such a candid and thoughtful spirit, that it deserves to be welcomed and read throughout by all who regard the past of Christ's church on earth with interest, and her future with anxiety and hope.

Let us briefly state the origin of the work in Chevalier Bunsen's words:—"A French scholar and statesman of high merit, M. Villemain, sent a Greek to Mount Athos to look out for new treasures in the domain of Greek literature. The fruits of this mission were deposited, in 1842, in the great national library, already possessed of so many treasures. Among them was a manuscript of no great antiquity, written in the fourteenth century, not on parchment, but on cotton paper; and it was registered as a book 'On all Heresies,' without any indication of its author or age. The modern date of the manuscript, its anonymousness, and probably, above all, this awful title, deterred the scrutinizing eyes of the learned of all nations who glanced over it. It fell to the lot of a distinguished Greek scholar and writer on literature, a

functionary of that great institution, M. Emmanuel Miller, to bring forward the hidden treasure. He was first struck by some precious fragments of Pindar, and of an unknown lyric poet, quoted by the anonymous writer: he transcribed and communicated them, in 1846, to his literary friends in Germany, who, highly appreciating their value, restored the text, and urged him to publish the whole work.

"It appears that during this time M. Miller had looked deeper into the book itself: for in 1850 he offered it to the University Press at Oxford as a work of undoubted authenticity, and as a lost treatise of Origen 'Against all the Heresies.' The learned men presiding over that noble institution determined to print, and have just published it, thus giving the sanction of their authority, if not to the authorship, at least to the genuineness of the work."

In regard to the authorship, Chevalier Bunsen dissents from the opinion which ascribes it to Origen. We cannot quote his complete argument on this point, but must content ourselves with the following summary: "The book cannot have been written by Origen, nor even by Caius the presbyter; and nobody ever attributed to either of them a book with a like title. On the other hand, such a book is ascribed by the highest authorities to Hippolytus, bishop of Portus, presbyter of the Church of Rome, who lived and wrote about 220, as the



'Paschal Cycle' and his statue [preserved in the Vatican Library] expressly state."

Bunsen says further: "We have an authentic and specific description of the contents of the work of Hippolytus 'Against all Heresies;' and this description tallies so exactly with the book before us, that it cannot have been given of any other. I mean the account which the patriarch Photius has noted down of the contents of this work in the journal of his reading, known as 'Photii Bibliotheca.'"

Regarding Bunsen's arguments, which are supported by many incidental proofs which we cannot mention, as perfectly satisfactory, we may confidently assume Hippolytus to be the author of the book. As its title denotes, it enters into an examination of all the ancient heresies which infested the church of Christ, beginning with the earliest Judaizing Gnostics (the Naasæni or Ophites, worshippers of the Serpent, and their followers). For even a list of the thirty-two heresies enumerated, we have no room; nor can we give any abstract of the interesting account of Hippolytus, as bishop and as martyr, which the author has supplied. We will only add concerning him that he wrote many works besides the one which has now been in part restored. References to some of these exist in his work "On all the Heresies," and a list of several of them is engraved upon the cathedra in which he is seated in the statue already mentioned. A few of these writings, and numerous fragments of others, are extant, and Bunsen has, with great labor and critical skill, sought out and identified them. From a careful study of all these, he endeavors to set forth a view of the doctrine and practice of orthodox Christianity in the reigns of Commodus and Alexander Severus. In order the more fully to accomplish this, he has investigated with great care the claims of the "Apostolical Constitutions," &c. and by collating all the known collections and fragments of these, in Greek, Coptic, Syriac, and Ethiopic, in the light derivable from the works of Hippolytus, he has endeavored to separate the precious from the vile, and has reproduced extensive portions, as they appear to have existed in, or shortly after, the days of that ancient bishop. It is allowed by all, whose opinions we have seen, that this task, in common

with the entire work, has been accomplished in a thorough and satisfactory manner, worthy of the character and fame of the chosen friend of Thomas Arnold, and of the author of "Egypt's Place in the History of the World," "The Church of the Future," &c.

Our special object in calling attention to this valuable work, is to set before our readers the statements of the author on baptism, and its mode and subjects, in the early age of which he writes. On this question the dicta and practice of the primitive Fathers have been discussed again and again; and now that a new voice is heard speaking from the early antiquity of the Church, both Baptists and Pædobaptists may naturally be curious to ascertain the nature of its testimony on the matter so long in debate between them.

Chevalier Bunsen is a Pædobaptist, and in the work before us he maintains that pædobaptism should be retained in the church:—indeed he cannot but do so; for he is a State-churchman, and without pædobaptism State-churches cannot exist. He is moreover so ignorant of the Baptists and of their sentiments as to aver, that "under the yoke of an utterly one-sided rigid Calvinism, they are inclined to attach to their own form a superstitious power, by which the efficacy of a continually renewed faith is thrown into the background." The prejudice against "a sect every where spoken against" which this remark indicates must exonerate the author of "Hippolytus and his Age" from all suspicion of entertaining any undue bias in favor of the opinions that sect maintains in regard to baptism, as well as every other religious question.

Let us now hear what he says of the baptism of the Church in the days of Hippolytus.

"The Apostolical Church made the School the connecting link between herself and the world. The object of this education was admission into the free society and brotherhood of the Christian community. The Church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the community of Saints, but by his own free act and deed, his own solemn vow made in the presence of the Church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his

confession of the Father, the Son, and the Holy Ghost. It understood baptism, therefore, in the exact sense of the First Epistle of St. Peter (iii. 21), not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the Church, in which the Catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbor, not to the world and for Self; a vow of faith in his becoming a child of God through the communion with his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the Church; its infringement entailed repentance or excommunication. All Church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation?

"As a general rule, the ancient Church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. Pædobaptism, in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early Church; not only down to the end of the second, but indeed to the middle of the third century. We shall show, in a subsequent page, how, towards the close of the second century, this practice originated in the baptism of children of a more advanced age.

"Hence we find in the Christian school of that period, four great acts, three of which were common both to the new converts and to Christian children: previous examination of the Jewish or heathen candidates who presented themselves; instruction and examination immediately before immersion and taking of the vow; and lastly, that ceremony itself."

Thus far, what more explicit testi-

mony could be given to the strict correspondence between the sentiments and practice of the Baptists and those of the church in the age under review?

But even at this early period the truth was, alas, disfigured by superstitious ceremonies; as will be evident from the following account of the Baptismal vow, and the immediate preparation for it. Bunsen says:—"If the candidates passed this ordeal, [the examination,] they were first bathed, and pronounced personally clean; they fasted on the Friday, and met together solemnly on the Saturday. Thereupon they were commanded to pray. They knelt down, and received the Bishop's blessing, who exorcised every unclean spirit, bidding him go out from them, and from that time forth never again to enter into the soul, which was to be dedicated to the Lord.

"After the conclusion of this solemn ceremony of exorcism from all evil and impurity, and liberation from the ancient curse and enmity with God, the Bishop breathed upon each of them, as the Lord had done upon His disciples, and then sealed them (as the Text-Book expresses it) on the foreheads, ears, and lips, doubtless with the sign of the cross. The whole night was passed in prayer and exhortation; each neophyte being allowed only to eat of the bread which he had brought with him as the thank-offering for the following Sunday, his contribution towards the general meal. At the dawn of Sunday, the baptismal font was filled, accompanied by a blessing, which corresponds exactly with the prayers used in consecrating the elements intended for the Lord's Supper. The Deacons assisted the men, and the Deaconesses the women, to take off all their ornaments, and put on the baptismal dress. They were then presented to one of the Presbyters, who called solemnly on each of them to renounce Satan, and all his service, and all his works. In the Church of Jerusalem, doubtless in conformity with an ancient custom, the Catechumen turned himself towards the West, as the symbol of spiritual darkness, out of which he was to be brought into eternal light.

"After this solemn renunciation he was anointed by the Presbyter with the oil of exorcism, an expression of the Alexandrian Church, the meaning of which is explained by the words used by the Elder upon this occasion:

'Let every evil spirit depart from thee.' It is expressly stated in other ordinances that he was anointed from head to foot, a completion, as it were of the preparatory bath by which the body was purified; and this is indisputably the original signification. The Deacon and Deaconess accompanied the neophytes into the water, and made each of them in turn repeat after them a confession of faith in the Father, Son, and Holy Ghost, or respond to it by the words 'I believe.' This Creed was much more simple in the Churches of the second and third centuries, than the formula which we use under the name of the Apostles' Creed, and evidently originated in the baptismal formula of St. Matthew's Gospel. . . .

"That Confession was three times repeated, being uttered before each of the three immersions, and generally addressed to the neophyte in the shape of a question, to be answered in the affirmative with the words 'I believe.' After that followed the true baptismal unction with the precious oil, the so-called Chrisma." &c.

A Reviewer of "Hippolytus and his Age" has remarked that "while Baptists rejoice in this testimony to the antiquity of their views, they are far from realizing the picture of ancient baptism as practised in Hippolytus's time." Very true: but the Baptists are not ambitious to identify all their proceedings with those current at Rome and Alexandria in the days of Hippolytus. They lay claim to a higher antiquity than his for the ordinances observed among them, and read Hippolytus by the light of the New Testament, just as Bunsen has read the early ecclesiastical writings by the light of Hippolytus. They prefer dwelling within the tabernacle, which the Lord pitched and not man, to even the most proximate vestibule which the ingenuity of man has attached to it. And while, with Bunsen himself, they view in all these formal examinations, confessions, exorcisms, and unctions, an attempt on the part of the Church to elaborate and clearly exhibit the purport of the simple apostolical baptism, they see in the result of these modifications and the issue of these elaborations, which every reader may easily trace for himself, the baneful effects of altering in any degree or manner the ordinances as they were delivered by their Founder and His inspired Apostles.

The following remarks by Chevalier Bunsen are worthy of particular attention. "Baptism is indeed called new-birth, 'regeneration.' But in what sense? Was it a sort of magical conversion of the curse into a blessing, effected now, in the case of the infant, by the act of sprinkling? Was it a forgiving of sins not intended to be brought back to the recollection of the parents or sponsors who were present, but to be applied to the infant itself?

"The ancient Church knew no more than do the Gospels and the Apostles of such superstition, which contains less spirituality than many of the lustrations of the old world, and not much more than the *taurobolia* and *criobolia*, mysteries of the last stages of heathenism, purporting to purify the neophyte by the blood of victims. On the contrary, she bears authentic testimony, in all her ordinances, against this corruption and misunderstanding. As in other cases, the origin was innocent, and I think that we are at this moment better able than either the defenders or opponents of infant-baptism have hitherto been, to explain how it originated. A passage in our Alexandrian Church-Book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an Apostolical tradition, and it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period, Cyprian being the first Father who, impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle.

"Origen, in three passages of which the sense is in the main the same, says that the Levitical injunction of the sacrificial purification for the first-born infant seems to him a proof that impurity and sinfulness attach to man from his birth, and that for this reason the Church, according to Apostolical tradition, performs the act of baptism even upon children. He uses the same expression for children which Jesus used when the disciples endeavored to prevent them from being brought unto Him: 'Suffer the little children (parvuli) to come unto me;' a word which Irenæus uses in the passage quoted in our First Part, (Hæc. ii. 22.) implying a difference between babes (infantes) and boys (pueri), obviously intending, therefore, to express what

those words in the Gospel clearly mean, little growing children from about six to ten years old. This, then, is also the true interpretation of this and of the other two passages in Origen, where the same word occurs. But a comparison with what appears from our Text-Book to have been considered Apostolical tradition before the time of Origen, shows that no other interpretation is admissible. The Text-Book speaks of those who go down with the other Catechumens into the baptismal bath, but are not yet in a state to make the proper responses; in that case the parents are bound to do it for them. This is undoubtedly the Apostolical practice to which Origen refers, for it was to the Church at Alexandria that he particularly belonged. In this ordinance the whole arrangement seems to be an exceptional one; and so it is in Origen, for he says, the 'little ones also.' When the Church instituted paedobaptism (in the sense of children from six to ten years of age), she doubtless had before her eyes our Lord's affectionate words, referred to likewise by Origen on the occasion; and the divines of the sixteenth century soon found themselves obliged to revert to them. Tertullian rejects, in the following terms, such an interpretation of that expression, after having refuted the objections urged by some persons against the postponement of baptism, on the strength of the story of the baptism of the eunuch by Philip, and that of St. Paul (De Bapt. c. 18.):—'For it is desirable to postpone baptism according to the position and disposition of each individual, as well as in reference to his age, but especially so in the case of children (parvuli). Where is the necessity for placing the sponsors in jeopardy, who may be prevented by death from performing their promises, or may be deceived by the breaking out of an evil disposition? It is true that our Lord said, 'Hinder them not from coming unto me;' but they may do so when they have arrived at the age of puberty, they may do so when they have begun to learn, and when they have learned to whom they are going. Why should they at that innocent age hasten to have their sins forgiven them? Ought we to act with less circumspection than in worldly matters, and allow those who are not intrusted with earthly property to be

intrusted with heavenly? . . . Whoever attaches to baptism the importance it deserves, will be afraid rather of being too hasty than too procrastinating. True faith is sure of salvation.' This is the way in which Tertullian treats the subject of baptism of growing children. What would he have said to the application of Christ's words to the case of infants?

"The difference, then, between the ante-Nicene and the later Church was essentially this: the later Church, with the exception of converts, only baptized new-born infants, and she did so on principle; the ancient church, as a general rule, baptized adults, and only after they had gone through the course of instruction, and, as the exception only, Christian children who had not arrived at years of maturity, but never infants. Tertullian's opposition is to the baptism of young, growing children; he does not say one word about new-born infants. Neither does Origen, when his expressions are accurately weighed. Cyprian, and some other African bishops, his contemporaries, at the close of the third century, were the first who viewed baptism in the light of a washing away of the universal sinfulness of human nature, and connected this idea with that ordinance of the Old Testament, circumcision. If the sin to be washed away were not as much that actually committed as original hereditary sin, a new-born child might certainly as well be baptized as one growing up; or rather, it would be the most natural and safest thing to do so. Indeed, Cyprian thought the second day safer than the eighth, which some of his brethren proposed, as being analogous to the law respecting circumcision. Go but one step farther; establish a principle of aggression instead of defence, and baptism will be exclusively the water of regeneration, not for sins consciously committed before conversion, but for hereditary disposition to sin only, leaving penances and priestly absolutions to procure forgiveness for the sins after baptism and secure 'baptismal regeneration.'

"There are two very different reasons why the Church has been dragged into this wrong path." . . . .

This is a long extract; but we could not curtail it, without diminishing its value. Let our readers ponder it well. We might quote much to the same pur-

port; but our space forbids. We must however give the following *résumé* of his argument and demonstration.

"The ancient baptism comprised, on Gospel grounds, four spiritual elements—instruction, examination, the vow, the initiation. To each of these elements was attached a sacred symbol, an externally working act of the Church, who, by means of her Bishops and Elders, ordained in the place of God. To instruction, the blessing corresponded; to examination, the imposition of hands; to confession, immersion in water; to the vow for life and for death, the unction as Priest and King. Thus did the beggar enter into the communion of the faithful; thus the emperor, when he ventured to do so. Constantine considered of it until his death-bed.

"It is impossible but, that this ceremony should have produced a great general impression, which was not diminished if the Initiated were the child of Christian parents. The act was his own, as much as it was in the case of a convert from heathenism. The very gradual advancement even of the age of baptism in the case of children of Christian families, must have been injurious to its character as a solemnity. We have already seen how, even before the close of our period, the baptism of new-born infants grew out of that of children advancing towards the age of boyhood. We have seen how, from the baptism of the Spirit, which Christ instituted, people relapsed into ceremonial law, and fell back upon the shadow of a Jewish custom, which had ceased to be binding with the extinction of the nation, and now was made a sanction for the religion of the new Covenant of Humanity.

"In consequence of this alteration and complete subversion of its main features, brought about principally by the Africans of the third century, and completed by Augustin, these natural elements have been, in the course of nearly fifteen centuries, most tragically decomposed, and nothing is now remaining anywhere but ruins. In the East people adhered to immersion, although this symbol of Man voluntarily and consciously making a vow of the sacrifice of self, lost all meaning in the immersion of a new-born child. The Eastern Church, moreover, practised the unction immediately after the immersion, although that unction

implies, even more than immersion, Man's full consciousness, and is to be the seal of a free pledge, of a responsible act. Yet the Eastern Church requires, nevertheless, the general recognition of both, as necessary to salvation, and denies there is any efficacy in the Western form of baptism.

"The Western Church evidently commenced her career, under the guidance of Rome, with more freedom of thought. She abolished, together with adult baptism, its symbol, immersion, and introduced sprinkling in its stead. She retained, again, unction, the chrisma, by way of confirmation, and separated the two acts; so that at all events, a beginning of consciousness and instruction may be assumed to be implied as a justification of the subsequent ceremony. Yet with this she rigidly maintained in her teaching, as the effect of the act of baptism, all the consequences which the Gospel and the ancient Church so undeniably and authentically connect with the previous instruction, and the voluntary conscious vow. The doctrine of Augustin was completed and stereotyped by Thomas Aquinas . . . .

"But what did the Reformation itself? The Reformers retained the doctrine of Augustin, together with paedobaptism." . . . .

We cannot quote Bunsen's criticisms upon the Protestant Church in Germany, the Reformed Church, and the English Church; all of which, making, in his own language, "no scruple in swallowing the camel of paedobaptism," have with more or less consistency demanded Confirmation. As we have before intimated, he contends for the continuance of paedobaptism, but he suggests various methods of subsequent catechetical instruction, &c. with a view to make it meet the original design of the Founder of our religion. This may suit a statesman's views, and the Romanist and High-Churchman may agree in thinking that "the Church" has power thus to alter and modify the plain injunctions of Christ; but what will those who in religion bow to the authority of the Bible alone, say to the wisdom, which freely admitting Paedobaptism to be a human invention, yet maintains that it must still be left to supersede believer's Baptism, which is acknowledged to be a divine institution? Let them look to the

ground upon which they stand; and if they find that Chevalier Bunsen is correct in his historical premises, we believe that they themselves will be able to draw from these a much more rational and scriptural practical conclusion than he has seen fit to do.

What cruel havoc Chevalier Bunsen's disclosures make both with the arguments which justify the baptism

of infants from the "Abrahamic Covenant," and with the theory that Baptism is a mere badge of nominal discipleship, we scarcely need remark. Our space is filled: and though there is very much in these volumes which would afford most interesting matter for further quotation and review, we can add no more.

C. B. L.

## Baptist Missionary Society.

### THE FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

PART III. FROM JUNE 1793 TO OCTOBER 1796.

Of the voyage Mr. Thomas wrote:—"For my part I expected a very uncomfortable and lonely passage, having agreed to mess with the servants. We agreed for two cabins only, and two persons to mess at the Captain's table; but he that gave Joseph favor in the sight of Pharaoh, had graciously provided for us and our little ones, far beyond our expectation. We found the captain a very well-bred Englishman. He neither would suffer me nor Mrs. Carey's sister to absent ourselves from his table, and received and entertained us all along as though we had been people of consequence; so that he has often shown kindnesses that we could no otherwise account for, than by the good hand of God being upon us. . . .

"We have preached twice on each Lord's-day and have a tolerable choir of singers: some that came to hear us at first have entirely left us, and others have heard us constantly; but to our great sorrow we do not see the blessing of God on our labors; some profane customs on the Sabbath, and in common conversation have been left off; but the one thing needful is lacking; and now we remember the words which the Lord spake to Ezekiel 'Not to many people of a strange speech and of a hard language. . . . surely had I sent thee to them, they would have hearkened unto thee.' We have reason, nevertheless, to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves, both on Sabbath-days and in family-worship, which we enjoy regularly twice a day. We

have finished a translation of the book of Genesis on the passage; and brother Carey helped me out in passages which I could have made nothing of without him. So let the goldsmith help the carpenter, and the carpenter the goldsmith, that the work of God be done."

It is interesting to read in this letter that the captain promised to recommend the missionaries to the Danish governor at Serampore; "which," Mr. Thomas adds, "will be no small favor or convenience, if the Company should consider us as trespassers on their ground."

We cannot tarry to record other particulars relative to the voyage. The foregoing extracts will give some idea of the way in which the months passed by. Mr. Thomas did all he could to instruct Mr. Carey in Bengali, and at the end of the voyage the latter wrote, "The more I know of him the more I love him: we maintain the greatest affection for each other; he has completed his translation of the book of Genesis on our passage, at which he labored indefatigably, so as I think to have hurt his health; but through mercy is now recovered." About the same time he also wrote:—" [Mr. Thomas] is a very holy man; but his faithfulness often degenerates into personality: though not to me, for we live in the greatest love." This observation is not unimportant in an estimate of Mr. Thomas's character.

The missionaries left the ship on the 10th of November. Mr. Carey's account of the landing contains interesting evidence of the zeal and success

with which Mr. Thomas immediately resumed his labors among the Bengalis. "We came," says he, "in a *gáuti* from the ship, and at slack water we lay to at a bazar, or market. Mr. Thomas soon began to discourse with the Hindus and presently the people all left their merchandise and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner; a plantain leaf served instead of dishes and plates, and instead of knives and forks we used our fingers as the natives do. When we left them they entreated that we would build us a house, and come and live among them."

On arriving in Calcutta, Mr. Thomas rejoined his wife and daughter, who had arrived safely in the *Earl of Oxford* and had received many kind attentions from "Mrs. G. Udney." Rám Basu was also there waiting for him; but, alas, he had gone back and had been bowing down to idols. This was a heavy affliction to Mr. Thomas; but both he and his colleague saw much reason to pity the backslider, and to hope that his sin was rather the result of ignorance and of the distressing circumstances in which he had been placed, with no Christian friend near him, than of any real apostasy from the truth. Mr. Carey employed him as his teacher in the Bengali language, and soon conceived as strong a regard for him as Mr. Thomas had previously done. Of Párbati and Mohan Chand very favourable accounts were heard, but they were residing at places far remote from Calcutta.

Arriving in Calcutta on the 11th of November, 1793, the entire company, consisting, with Mrs. Thomas and her little girl, of ten individuals, took up their abode there for about three weeks, while they disposed of their "venture," or the goods in which the sum of £150, devoted to the support of the two families during the first year, had been invested. As Mr. Thomas had lived in India before, he was left to make all the arrangements for the united households. But when previously in Calcutta he was alone and his wants were provided for by others; he was moreover constitutionally thoughtless of expenditure and improvident for the future. The goods they had for sale yielded tolerably favorable returns, but the whole

amount was, as we scarcely need to remark, ill-proportioned to the support of so many persons, and required to be husbanded with consummate economy, and even penurious care. The result may easily be guessed. Very shortly so much of the money was expended, that the missionaries saw that they must soon be quite destitute unless they could retrieve their circumstances. At the same time Mr. Thomas, was again harrassed with the debts he had incurred. One of his creditors had sent his bond to India, and the dread of arrest once more fell upon him. His situation became most perplexing. Some of his friends suggested that he should extricate himself from his difficulties by practising as a surgeon in Calcutta; but Mr. Carey was anxious to remove to some village where they might reduce their expenses by a mode of life approximating as nearly as possible to that of the natives, and at the same time come into close intercourse with the people for whose spiritual benefit they had come forth, and Mr. Thomas decided to accompany him. They therefore removed to Bandell, near Hughly, about the end of November. Here they had thoughts of buying a house; but they were unable to command the requisite funds. They then deliberated on removing up the river to Nuddea, Cutwa, Gour, or Malda; and they paid a visit to Nuddea, where they spent Sunday, December 22nd. Several of the most learned pandits and Bráhmans much wished them to settle there; and as Nuddea is a principal seat of Bráhmanical learning, they were inclined to do so, especially as it is the bulwark of Hinduism, which if once carried, they thought all the rest of the country must be laid open to them. But the kind Captain of the *Kron Princessa Maria*, had promised to apply to some of the Company's officers for waste lands for them to settle upon, and they resolved to wait till they had tidings of his success. Carey writes: "In the mean time several of Mr. Thomas's friends intreated him to settle at Calcutta, and follow his profession; and some of the most opulent natives offered him their business, and at the same time expressed a desire that we would settle there, and instruct them, especially as there are 200,000 natives or more in this town, besides the suburbs, which are as populous as the environs of London. He

was afraid of his creditors, who, if he did no business, would be quite out of patience; yet, determined to go with me if I went up the country." In a few days a situation in the Botanical Gardens was heard of, and Carey applied for it. Though too late to obtain it, he was encouraged to hope that something similar might soon open to him. "Thus, concurring with other circumstances above mentioned, induced Mr. Thomas to determine upon Calcutta for his residence," and Mr. Carey removed there with him in the beginning of January, 1794. But they now lived separately: Mr. Thomas rented a house in the city, and Mr. Carey took up his abode at Mániktollah, in a garden house which a wealthy native offered him as a retreat until he could decide upon his future course.

During all these movements the missionaries did not lose sight of their noble calling. In Calcutta and its suburbs, in Bandell and the villages near, and at Nuddca, opportunities to preach the gospel had been improved. Nor did Mr. Carey see cause to suspect the integrity and godliness of his companion. He did indeed greatly suspect his prudence, and recorded his opinion that he was "only fit to live at sea," where, with his daily business before him, daily provision would be made for him. But it is right to remark here that many of Mr. Carey's reflections on Mr. Thomas's extravagance, written at this time, must be attributed to his own ignorance of India, and to his adherence to the theory, which he afterwards abandoned, that a missionary should live like the natives of the country in which he labors. Judging from his experience at Mudnabatty, we think that he also would have failed to make a monthly income of about Rs. 125 provide a house and furniture and meet the wants of an English family of five adults, with as many children, in Calcutta.\* Besides, Sanscrit and Bengali pandits were employed by the missionaries from the time of their arrival.

About the middle of January, Carey

\* See PERIODICAL ACCOUNTS, vol. i. 407. The reader may also refer to vol. ii. 146, where Mr. Marshman writing of the mission family at Serampore, including nineteen persons,—nine adults and ten children,—in the year 1800, says, "When the greatest frugality was exercised, we found £600 per annum insufficient."

received intelligence of some waste-land which might be obtained at Dehatta, eastward of Calcutta, and he determined to remove to it without delay. His share of the money had been left in Mr. Thomas's hands, and he now requested that it might be paid him. We grieve to record, that his companion had already expended the whole of it. This is a most painful fact, and we shall not attempt to palliate it, further than by referring to the perplexities of Mr. Thomas's situation at the time, and to his habitual want of carefulness. It was a heavy blow to his patient and prudent associate, who was thus left without money in a strange land. Still he did not believe that Mr. Thomas had wronged him deliberately, but ascribed his conduct to his inadvertently running into things which were incompatible with a just regard to the claims of others. We rejoice to know that Mr. Thomas speedily confessed his faults to his brother; and we have reason to believe that his mental sorrow on account of them was of no ordinary character. It is delightful to see that in August of the same year Mr. Carey could allude to this event with a declaration that he was convinced that the wrong done him was "only occasioned by temporal circumstances;" and could add, "From that time to this, the utmost harmony and affection has prevailed between us."

We refer the reader who wishes to know how wondrously God aided Mr. Carey in this day of his distress, to his memoirs. It is our object now to describe the career of his less known companion.

A gracious providence very speedily extricated Mr. Thomas from the perilous circumstances in which he was involving himself in Calcutta. We have already spoken of G. Udney, Esq. of Malda, as one of the gentlemen who contributed to his support during his residence in that place. The misunderstanding which broke up that arrangement had prevented Mr. Thomas from writing to him on his arrival in India; but an event soon occurred at Calcutta which brought about a reconciliation. As Mr. Udney's brother, with his wife, was crossing the Hugly, by night, the boat was overturned and both were drowned. Mrs. Udney, the mother, was bowed down with grief at this calamity, and her health gave way



beneath it. Having heard this, Mr. Thomas wrote a letter of condolence to Mr. Udney, and, forgetting all former differences, stated that on hearing of his mother's illness he had almost set off to Malda to visit her, but that business prevented him. To this letter Mr. Udney replied with a very pressing and affectionate invitation, proposing to accommodate him at his expence, &c. The visit was accordingly made: and we extract the following sentences from Mr. Thomas's account of it. "Our first interview," he writes, "was very affecting: partly from a tender remembrance of former friendship, and partly from the sad occasion of the present meeting, we were each of us overcome. Many tears fell, and some time elapsed before a word was uttered on either side. We went and mingled our tears with those of his dear mother who lay smarting under the afflicting hand of God, in body and mind: carrying about with her the deep marks of heart-breaking grief. The same morning I directed her to get a word from Christ, by preaching from Canticles viii. 13. I fatigued her body with long walks, hoping thereby to render her mind less capable of grief: and the Lord blessed abundantly the means, the medicines, and the meeting.

"I intended no other than to return to Calcutta; but, during my visit at Malda, Mr. Udney proposed that I should superintend one of his manufactories; and I have acceded to his proposal. It appears to me a great opening for usefulness; as it affords large opportunity of communicating knowledge by schools and stated instruction. Here I shall at length have perhaps five hundred of the natives in employ; and from November till June entirely at leisure to pursue my usual labors. Mr. Carey is offered another of the manufactories; but I have received no answer from him yet. If he accepts it, as I think he will, we shall be within twenty miles of each other. I consider this employment for us and our people as every way becoming and suitable; and I hope it will afford the Society pleasure and satisfaction."

It is most pleasing thus to see that as Mr. Thomas was the means of involving Mr. Carey in very painful difficulties, so he was, in about a month afterwards, the instrument of securing him the offer of a situation which provided him with the means of comfort-

able subsistence, was well adapted for missionary labor, and afforded him every facility to prepare himself for that career of remarkable usefulness which he afterwards ran at Serampore and Calcutta. The invitation to Malda, reached Mr. Carey on the 1st of March, about twenty-three days after he reached Dehatia, and he immediately accepted it; but could not commence his journey until the 23rd of May. He rejoined Mr. Thomas, at Malda, on the 16th of June, 1794.

Much concern was felt by many of the friends of the Society in England on hearing that their missionaries had thus engaged themselves in the duties of a secular employment. In their circumstances, however, it cannot be doubted that they acted rightly; and the goodness of God was wonderfully manifested in thus providing for them. Had they not obtained the means of support by engaging themselves in Mr. Udney's service, it is hard to say how they could have subsisted. This will appear by the following extract from a letter written by Mr. Fuller to the Rev. A. Marlean. He says, "In the autumn of 1794, we sent out goods, as we supposed, to the amount of £145; but, by a strange oversight, the cask containing them lay at a warehouse in London till April, 1796. We then discovered that it was not gone, and sent it the next month. Now, if our brethren had not been provided for another way, such an oversight might have been very serious in its consequence." The only remittance previously sent to the missionaries was the sum of £50, so that, from the date of their arrival in India, in November, 1793, to the autumn of 1796, only the sum of £200 of the Society's money was available for their support. They could not possibly have subsisted upon this. As it was, being provided for by their engagement with Mr. Udney, both wrote home in July and August, 1794, releasing the Society from all further charge on their account, but expressing their determination to maintain as close a connexion with them, as if still dependant upon them for support.

The indigo-factory of which Mr. Thomas took charge, was situated at Moypaldiggy, some fifty miles to the north of Malda. Mr. Carey settled at Mudnabatty, about seventeen or eighteen miles to the south-west of his colleague's station. The two families were

thus able to have frequent communion with each other, and their fellowship was both profitable and delightful. In the illness and bereavement which Mr. Carey sustained in September, 1794, Mr. Thomas's medical attentions and affectionate sympathy were especially valuable, and the reader of Dr. Carey's memoirs will meet with numerous records in his journal of the spiritual refreshment which he then and afterwards derived from conversation with him. At an early period in their residence at the manufactories, they came to an agreement "to spend the Tuesday morning of every week in joint, though separate, prayer to God for a blessing on the mission." Thus did these good men strengthen each other's hands.

In October, Mr. Thomas accompanied Mr. Carey on an excursion up the river, partly designed for the benefit of Mr. Carey's health, and partly in quest of an eligible spot for an indigo-factory, as Mr. Udney was desirous of placing Mr. Carey in a more healthy situation than Mudnabatty proved to be, Thomas and Carey moreover hoped to secure a new site for missionary operations. They intended to proceed to "the mountains which part Bengal from Bootan or Thibet;" but the season for travelling by water was too far advanced, and they returned to Moypáldiggy after an absence of ten days. On this journey they found favorable opportunities of proclaiming the glad tidings of salvation through Jesus Christ.

For some time after entering upon their new occupations the brethren had much to do in the erection of buildings, and in other matters of worldly business, so that they could not labor among the natives as much as they desired. About the middle of 1795, Mr. Thomas's family was visited by severe illness. But the missionaries were not negligent of their work. Mr. Carey was laborious in his endeavors to obtain a mastery of the colloquial and written Bengali, and Mr. Thomas found frequent opportunities for preaching with great freedom and acceptance to large companies of people. The translation of the Scriptures also went on, in which work Mr. Thomas undertook the gospel by Luke and the Acts of the Apostles. Of this work he wrote to Mr. Pearce: "This great but not noisy part of our labors, I have set my whole heart upon. Much

of the Holy Scriptures is already intelligible to the inhabitants of this country. Oh, that the light may not go out." For the work of translating the Scriptures, Mr. Carey possessed extraordinary ability, which his companion very quickly discovered, and the translation was soon altogether resigned to him. Mr. Thomas was also engaged in studying the Sanscrit language. His pandit, Padma Lochan, a native of Nuddea, who taught him Sanscrit before his return to England in 1792, was not unaffected by his appeals, but was "quite silent, when asked, What think you of Christ?" In the letter to Mr. Pearce before quoted from, his master writes of him: "My pandit asks questions, sheds tears, and requires parts of the scriptures from us."

In the same letter Mr. Thomas refers to the very great dejection of spirits from which he suffered about the close of 1795, and which greatly hindered him. No sooner had he recovered from this, in the beginning of 1796, than he began to labor with the utmost zeal, and had much encouragement to look for success. Thus he tells Mr. Pearce, "I, who but a little while ago feared to stand up and speak to the natives, now long to be thus employed, and say, 'I will speak that I may be refreshed;' and instead of preaching as out of a pump, I speak of the overflowings of my heart; and my congregation increases..... On the Lord's-day we see the natives coming across the fields from all parts to hear the word of God," &c. As a medical man, Mr. Thomas was of unspeakable value to the poor people around him. His ear was always ready to listen to their tales of suffering, and his heart as ready to bleed for them; while his efforts for their bodily good were attended by a large blessing. Let the following sentences from one of his letters testify to the tenderness of his sympathy. He says, "*Do not* send men of *any* compassion here, for you will break their hearts. *Do* send men *full* of compassion here, where many perish with cold, many for lack of bread, and millions 'for lack of knowledge.' This country abounds with misery.... In England the poor receive the benefit of the gospel, in being fed and clothed by those who know not by what they are moved. For when the gospel is generally acknowledged in a land, it puts some to fear, and others to

shame; so that, to relieve their own smart, they provide for the poor:—but here,—oh, miserable sight!—I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighborhood, where numbers pass by, some singing, others talking, but none shewing mercy; as though they were *dying weeds*, not *dying men*. There is such a sweetness and blessedness in relieving the miserable, especially to those who have been accustomed to feel distresses of their own, that I wonder at any man's denying himself this pleasure who is able to give. What a luxury it is (and my eyes are full of sweet tears while I write it) to see poor helpless creatures who come to your door; despair half fills the countenances, and their bodies seem half dead—relieve them—and oh, behold their dead bodies, spring into motion: down to the earth they fall in a moment, overjoyed with your small donation—again they look at you with tears of joy, and then look in their hands again for fear it should all be a dream. I say this is luxury, and the most luxurious pleasure I have tasted here, except only the exceeding riches of the grace of God to us in CHRIST JESUS; who, though he was rich, for our sakes became poor.—O blessed Jesus! Did our space allow, we might quote from his letters other striking examples both of his compassion and success in alleviating misery.

We must now speak of the formation of the first Baptist church in India. It was projected in June 1795; and Mr. Carey was about to visit Moypáldiggy on the 15th of that month, for the purpose of forming it. Circumstances prevented this, and it was on the 1st of November that the church was founded. The members were but four in number. Mr. Thomas records: "Mr. Carey preached a baptismal sermon in the afternoon at Mudnabatty. Mr. Long, [who was baptized by Mr. Thomas during his previous residence in India,] Mrs. Thomas, myself, my daughter, a Mr. Rebellio, Mr. Carey's children, Felix and William, and my Portuguese boy, Andrew, were hearers—about forty natives were spectators—the text, 'Wisdom is justified of her children;' after which I addressed the natives at the water-side. Mr. S. Powell [who accompanied Mrs. Thomas in the *Oxford* from England, and who had since been brought to Christ

by Mr. Thomas's faithful exhortations], was baptized by Mr. Carey, the usual words pronounced both in English and Bengali. I then farther explained the nature of the ordinance to the natives; after which we, viz. brother Carey, myself, Powell, and Long, signified our desire to enter into a church state, and gave each other the right hand of fellowship. We then partook of the Lord's Supper, administered by brother Carey." Surely Bengal has witnessed triumphs of divine grace since that day. Much cause as we have to mourn over the weakness and leanness of the Churches of the Baptist denomination, as well as of all others, we can yet say with gratitude, that the little one has become a thousand! About the same time they were cheered by receiving a letter from Dinágepore signed by five Hindus, who had never seen them, but had heard of the Gospel through Mohan Chand, before the arrival of Mr. Carey in India. A copy of this letter may be interesting to the reader.

It is as follows:—"Three years ago, Mohan Chandra, Bráhma, came to Dinágepore, and we then heard a little about the Gospel of God. At that time he also promised to send us seven or eight chapters of the Bengali translation thereof. After this we sent to his house for the same, but did not obtain it. Now the Bráhma is here again. Many people have heard the unparalleled words; but the promised translation we have not obtained, and he does not wish to stay here longer. On this account we write to you, that you would shew favor to us sinners, and send us a few chapters of the translation, and also that you would order the Bráhma to stay with us a few days longer, that he may make the way of the Gospel plainer to our apprehensions, that we may cast off all our old idolatrous and evil customs.

"We are servants, and if we should leave our services to visit you, we should have nothing to eat. Should the Bráhma stay with you a little time, we will after that send to fetch him for a few days, if you will give us leave; and then we will hear again from his mouth, and will come with him to hear the word from you—the word of faith—the manner of prayer—the joyful news from heaven; and having heard it be blessed. This is our desire—this grant."

• This interesting document was dated

*Kártik* 15th, 1202, corresponding with the end of October, 1795. It must have been as cold water to the thirsty souls of the missionaries. Like other letters of the kind, it does not seem to have been followed by any satisfactory intelligence of conversions, but it served to keep alive hope, and to stimulate effort, until the Lord was pleased to grant his servants more certain assurances of his blessing upon their labors.

A letter written by Mr. Thomas in January 1796, will show his love for his colleague, and illustrate the circumstances of the mission at this time. He says to Mr. Fuller: "You see in Mr. Carey and myself some differences in taste, manners, &c. and there are many differences between us which you do not see. Do not be alarmed, for our very noses are not alike, but our hearts are one: we may differ in faces but not in hearts. One heart, one soul, one Lord, one faith, one baptism. There may be one Lord, one faith, and two baptisms; but this is like a house on fire at one corner. I admire the grace of God, for knitting together different people like brother Carey and myself; for we never differ but we agree to differ, and in things respecting which it is no matter whether we differ or not. We often fall into each other's opinions, [are] always delighted to see each other, and we love each other fervently. 'This information, though you have had it before, I consider far from uninteresting.

"We often lay our heads together, and form large plans, for all we produce such little executions, but we have difficulties you know nothing of. Sore troubles; implacable enemies; jealous eyes over us; and a variety of opinions formed on our conduct and designs. Some think we intend at bottom to turn this part of the world upside down, as missionaries; others think we have quite forsaken the mission, and gone after filthy lucre, in the way of Balaam: some think us wise, others think us foolish; some sober, others mad: and all these contrary opinions have their use, perhaps. On this paragraph I could fill a ream of paper.

"I will tell you of one of our difficulties. The people hereabouts speak a mixed language, part Persian, part Bengálí, and part Hindustani or the Moor language; so that we do not understand them nor they us, half so well as though we were nearer Cal-

cutta; but wherever we meet with Bráhmans, the case is different. The majority of the people here are not Hindus, but Mulammadans."

About this time the British residents in India were required to enter into covenant with the Government, giving two securities each for the due performance of their engagements, and on this condition receiving certificates of permission to remain in the country for a specified period. Had the missionaries not engaged themselves as managers of indigo-factories, it is not improbable that they would now have been driven from India on account of this regulation. As it was, Messrs. Udney and Carey became securities for Mr. Thomas,—Messrs. Udney and Creighton for Mr. Carey,—and Messrs. Thomas and Carey for Mr. Powell, who was assisting the former in the works at Moypáldiggy. Here was another striking manifestation of God's kind providence in making room for his servants, that they might dwell in the land.

Debt was still a heavy burden to Mr. Thomas. In January of this year he says that but for his engagement at Moypáldiggy, he would probably have been imprisoned: adding, in a very characteristic manner, "I praise God I am out of jail; and I should have praised him more, perhaps, if I had been in it." The engagement with Mr. Udney insured a monthly salary, and also a commission upon all the indigo made; and Mr. Thomas thought it probable that the profits of a good year would enable him to pay all his debts, besides leaving much for the printing of the scriptures in Bengálí and other missionary purposes. The year 1795, however, proved a very unsuccessful one; nearly all the indigo being drowned by a flood.

Towards the close of 1796, we find the following estimate of Mr. Thomas by his invaluable colleague. "Mr. Thomas is a man of great closet piety, and has lately preached much amongst the natives. I have great hope of some people there. Mr. Thomas is very compassionate to the poor and in instructing those who are enquiring, he is indefatigable: he has excellent aptness for that work, being perhaps one of the most affectionate and close exhorters to genuine godliness, and a close walk with God, that can be thought of."

With this testimony we must close our present paper. C. B. L.

## Religious Intelligence.

### Foreign Record.

#### RECENT BAPTISMS.

*Culcutta*.—At the Circular Road chapel three believers were baptized on the morning of Sabbath-day, April 3rd. It is pleasing to add that one of them is the grandson of an early Baptist Missionary to India, and that another is the son of a beloved Missionary now in the field.

On the same day two believers were baptized at the Colingah chapel.

*Serampore*.—On Sabbath-day, March 6th, one person was baptized here who was, we are informed, brought to Christ by the faithful efforts of the late Mrs. Lazarus, of Dinapore.

On April 3rd four were immersed, upon a profession of their faith in the Lord Jesus. All four are Hindustanis, and three of them the fruits of the labors of Mr. Heinig of Benares.

*Chittagong*.—Mr. Johannes informs us that he was privileged to baptize four persons here on the 27th of March, of whom two are East-Indians, and two the children of native Christians.

*Rangoon*.—Our valued correspondent writes:—"Since my last communication, twelve men have been baptized, two Burmans and ten Karens. The first was an interesting case of a man who has long listened to the gospel and wished to make a profession of religion; but he could not understand why no Missionary came to live with the disciples in Rangoon. When Mr. Vinton made his annual visit to the assistants in 1852, he heard of his arrival, and came down to Rangoon, two days' journey, to enquire when a Missionary was to be sent to reside among the converts? Mr. Vinton told him that he had already made up his mind to move his family round, and live and die with them. He was overjoyed at the announcement, and said that he should come down with his household and be baptized immediately after his arrival. Mr. V. came round in the following May; but, what a change! The English had possession of Rangoon; but all communication was cut off with the jungles; and this poor man had to wait till the dry season before he could come in for baptism. His wife, not being able to come into town, has requested Mr. Vinton to come up

to her place and baptize her there. The old man literally goes on his way rejoicing; his countenance beams with joy.

"Another instance is that of a Goung Kyounk, who held office under the Burmese government, and has been re-appointed under the English. He had been for years a worshipper of the great Karen prophet, Mau Lou. Whenever he called upon us, he brought his rosary, and continued counting over his beads while talking. While his district was being overrun with robber bands, he in his distress came in to ask advice about fighting. We told him that, if necessary to their own defence, they were obliged to fight their enemies, that they must not go into battle trusting to their rosaries or the prophet, but they must put their trust in the *living God*, who made heaven and earth. He promised us that he would do so, and gave me his rosary as a pledge. He and his people fought five battles, and never lost a man, but each time came off victorious. He therefore came to the conclusion that it would do to trust such a God as *this*, and commenced worshipping him alone. His wife and several others will come forward soon. We have cheering indications that the Lord is still at work in several parts of the jungle."

### ORISSA.

#### NOTES OF A MISSIONARY TOUR.

BY THE REV. W. MILLER.

(Concluded from page 121.)

From Phatagar, we proceeded eight miles eastward through a jungly and swampy country, and encamped in a pretty and spacious grove near to twelve or fourteen villages, the principal of which is Bonamalipur. Arrived in time to attend a large market which is held here twice a week, and had little difficulty in collecting a large and tolerably attentive audience.

Went the next day to Balipatna market, four and half miles distant. Commenced by singing a few verses from a poetical tract, which arrested the attention of the people and gathered around us some three hundred persons. Many of them were intelligent and respectable men, who calmly listened to our statements, asked various

important questions, and argued with considerable ability in defence of their own system. A few of our hearers had heard the Gospel and received books in former visits, and were not ignorant of the glorious truth that "Christ Jesus came into the world to save sinners." Having preached as long as our strength would allow, we sat down and invited those around to propose any questions they wished; many availed themselves of the opportunity and made enquiries, which opened the way for again impressing on their minds, the utter impossibility of being in any way benefited by worshipping and trusting in gods, idols, Bráhmans and gurus, and that the Lord Jesus was the only Saviour. Here, as in every market we visited, many enquired after the "old Sahib," Mr. Lacey, and why he had not come this year.

Before our removal we proclaimed the Gospel and gave away tracts in five of the surrounding villages, one of which was Mundahanapatna, where Bhagabán Dás, the weaver who was baptized a few months ago, resides. We were delighted to find our dear brother with his wife and children well, and living in a good and commodious house, with a garden and some land attached to it. On looking round, it was pleasing to see how clean and neat every room and article of furniture appeared. Entering the work-shop the New Testament lay near the loom, and the eldest boy was sitting by the father's side learning to read and write. The adjoining room where he and his friends used to assemble for "*Sat Sang*" and to read the Shástras, is now appropriated to the worship of God and the perusal of his word.

We were gratified to learn that his wife was the subject of serious impressions, and that two of his neighbors often visited him for religious conversation, and were carefully reading Christian books. The fact of Bhagabán Dás being still in his own village and house, and having remained steadfast and faithful, excites our wonder and gratitude to God for the grace vouchsafed to him. Every possible means has been employed since his baptism to constrain him to renounce Christianity or leave the village. Promises of restoration to caste and assistance in various ways, with all manner of persuasion, were first tried. These not succeeding, the merchant who made him monthly

advances for cloth turned him off. He was denounced as an outcaste—laughed at, insulted, and cursed by the whole village—he was prohibited from entering any house—drawing water from the well in which he had a half share—having a new well dug, or his house thatched by persons of the place—sending his children to the village school—being shaved by the barber—and from having his clothes washed by the Dhobá. He does not appear much intimidated or discouraged, but with confidence in God pursues his heavenly pilgrimage.

Nunpura, a large populous village, whose streets and roads are laid out in English style, and where the largest and most influential Zemindár in Orissa resides, was our next stage.

The day after our arrival a market was held near our tent, in which we preached and distributed tracts. A number of Bráhmans did what they could to defeat our object. In vain were they entreated to state their objections and argue in a calm, unprejudiced manner in defence of their own system. Seeing that they were bent only on ridicule, and drawing aside our hearers, their motives and object were exposed, which had the effect of somewhat silencing them. One old Bráhman paid great attention, and on our retiring, walked with us to the tent and stated how excellent the Christian religion appeared to him, now that he had had an opportunity of hearing for himself, and how different to the idea he had formed of it through the representation of its enemies. He desired to be furnished with books to take to his home, and after a long conversation went away expressing his determination to give heed to what he had heard.

The next day we preached in two different streets of the village. The congregation of the first visited, was decidedly the largest and most attentive; that of the latter being composed principally of persons connected with the *káchhárí*, who are generally, proud, insolent and vicious characters.

From Nunpura went forward to Gopi, which is one short stage from the Black Pagoda. Encamped in an old Mahratta Fort, in the shade of an ancient and magnificent Banyan tree. Visited, proclaimed the gospel, and distributed tracts in Gopi and three other large villages. At the village of

Berhampore met with a pilgrim-hunter who apparently dreading the consequences of his wickedness and unable to satisfy his conscience by worshipping Jagannáth, was on his way to a celebrated goddess at the village of Kakutipur, five kos distant. He, as a matter of course, was very eloquent in defence of Jagannáth, and among other things, stated that those who forsook Jagannáth and worshipped Christ became insane; and to prove this said, that in his village, Chandanapur, there was a Bráhmaṇ named Balarám, who never read the śástras—worshipped idols—ate maháprasád—worked on the Lord's-day nor associated with his neighbors on festive occasions; but was ever talking, reading or meditating about Jesus Christ: hence he must be insane. Knowing well the man referred to, we were delighted to hear so disinterested and unqualified testimony to his sincerity and Christian conduct. On the day of our departure, a market was held beneath the tree where we were encamped, in which we spent two hours in preaching, teaching and distributing books. A Fakir who had resided at Benares, had read the Hindu śástras, and could quote many slokas, was one of our hearers. He appeared most solicitous not only to display his Hindu lore, but also his knowledge of Christianity, and to prove that the Lord Jesus was only a prophet, and inferior to Muhammad. Perceiving that his knowledge of Christ had been derived solely from the foolish and absurd legends of the Qurán and other Muhammadan books, we silenced him by shewing that until he had carefully read the Old and New Testaments, he could know nothing of the character and claims of the blessed Redeemer, nor with any propriety argue against him. A man begged for a copy of the Psalms, to replace one which he had read with great pleasure and interest, but which he had recently lost. A Bráhmaṇ also one of our hearers, quoted most correctly several verses from the poetical tract, entitled, "The Epitome of the True Religion," as a reason for being furnished with the tract; his own having been destroyed by the rain coming through the roof of his house.

From Gopi journeyed south to Mahápur, and thence to Puri along the sea shore. Remained in Puri two days, proclaimed the Gospel, and distributed tracts and Gospels each day in the

Bara Dand. Our congregations were large.

Chándanapur, a village six miles distant in the direction of Pipli, was our next stage, there we were anxious to spend a Sabbath in order to meet and have a religious service with three Bráhmaṇs, who have for some time been interesting and hopeful enquirers. Soon after our arrival, our friends paid us a visit and spent several hours in conversation. Enquiring respecting their spiritual state, it was most delightful to hear how they spoke of the Lord Jesus as their only refuge and foundation of hope, His love and mercy, their obligations to Him. Since our former visit, they had committed several fresh hymns to memory which they sung to very appropriate tunes. They had also read to the 24th chapter of Matthew's Gospel, and the whole of Exodus, and as usual had a number of questions to ask. The 24th chapter of Matthew had proved difficult, and they were particularly anxious to know the meaning of verses 15 to 21 inclusive, and also verses 40 and 41. The extent and correctness of Balarám's Christian knowledge is very remarkable; nor is his boldness and zeal in denouncing idolatry and making known the Gospel less so: besides his efforts in his own village, he almost every evening walks with his book under his arm to some adjoining village, and there preaches.

During our stay a new enquirer was introduced to us, a Bráhmaṇ named Mahá Putrá, a man possessed of landed property, which, after deducting its expenses, brings him in 300 rupees a year. He is also the Sarbarákár, or collector of rents of the village where he resides, though his refusing to go into the Puri temple and worship Jagannáth is likely to lead to his removal from this office, the Puri Rájá, to whom the village belongs, having threatened to do so, providing he does not comply with his wishes. This man has entirely renounced Hinduism, and is engaged day and night in reading Christian books. Having invited us to his village, we went on the Sabbath morning. After preaching opposite his house and conversing with him, he took us to a well raised commodious house, with a garden attached to it at the end of the village, which he had built and had used as an *Akhrá* or dancing and singing house, but which he was now going to repair and alter for a place of worship.

# THE CALCUTTA MISSIONARY HERALD.

## MUTTRA.

(To the Editor of the Calcutta Missionary Herald.)

DEAR BROTHER,—According to promise I send you an account of our proceedings for January and February. There is some reason to believe that God's word is at last beginning to influence this ancient seat of heathenism. You will read of a little ripple on this becalmed Dead Sea. Life, life, we hope is at hand. The Spirit is brooding on this chaos. Light will spring out of darkness. "Awake, awake, put on strength, O arm of the Lord; awake as in ancient days, in the generation of old."

We commenced working on the plan I described in the Herald for March, in December last, but on account of many interruptions were not able to go on with it steadily till the 4th of January. Before detailing preaching operations, I may say, that Mr. Lewis, our Mission School-master, arrived on Christmas-day, and soon after commenced two English Schools, one for natives, the other, to assist in his own support, for European children. Both these schools are taught in a small bungalow in the Cantonment for the present; as the more respectable natives of Muttra, who alone can afford to pay for the education of their children, live in that direction. The number of scholars of both descriptions is slowly but steadily increasing. Mr. Lewis is prosecuting his labors with much zeal, and we have no doubt he will be able to please the parents, and profit the boys committed to his charge. In the city vernacular school we have had to row against the strong tide of the old pandit's influence, as he has commenced an opposition school in the same street with us. By permitting the boys to learn without payment, we have at last worked in the thin end of the wedge, and hope gradually to drive it home with resistless power. Our teacher is a native Christian of moderate abilities, who must himself study hard to become influential here. Mr. Lewis

has undertaken to drill him into his duties. He will teach both Hindi and Urdu. I am also happy to inform you, that our Mission is now out of debt, and that in a few days we hope to receive a large sum from a dear brother, not of our denomination, which will give an increased impetus to our operations. We desire to thank God for this, and take courage. We view this donation as a special answer to prayer, and it confirms us in a recently formed resolution, never again to ask man for pecuniary help to our Mission. We shall lay our wants occasionally before the public, but make our prayers for help to the Lord of Missions.

### EXTRACTS FROM JOURNAL.

January 1st to 16th.—We specially need the out-pouring of God's Spirit on us and on our labors. As we advance to the heart of the city (by five shops at a time), every day the opposition grows warmer. The people are becoming alarmed at our bold and regular attacks, and doubtless Satan will soon stir up his hosts. One day last week we were attacked by two effeminate dandies, who in refined language showed how they hated the truth. Yesterday a man assented to much we said, and for some days a *Chaprasi* has been a good hearer. On the same day a *Gosain* said he was perfect; but soon after uttered abuse, on which his inconsistency was pointed out. On another occasion a man said that God was just like us: which excited the wrath of the Moslems. Boys eagerly apply for tracts. On account of a Government order that all ranks of the public service shall learn to read, and that no new policemen are to be engaged, but such as can read the Hindi, the desire for books is at present very great throughout the community. To satisfy this craving with the word of life and good tracts, we have suspended for two months our resolution not to give away any books. After this, scriptures will be sold at a



low sum, as in other Missions. Tracts I shall continue to give away *freely*.

*17th—31st.*—With few interruptions we have continued our plan of preaching morning and afternoon every day. The discussion, opposition and noise, increase as we advance. Once an old shoe was thrown at us by some *A'mid* seated on a terrace above us. On another occasion a man spoke in our defence. When beneath the mosque in the centre of the city, a mad man, or one who feigned to be such, came with the wildest antics near us, and completely diverted the attention of our hearers for a time. The truth is beginning to tell. We often see discomfited opponents of one day, quiet hearers in the crowd another.

*February 1th.*—We have now passed the mosque, and find opposition increasing fast. As many pandits have been worsted in argument, they have lately stood on the outside of the crowd, and instructed some ignorant and bold men and boys what to say. These have then advanced to overthrow us. The pandits thus avoided the disgrace of defeat in person. The shop-keepers always respectfully give me a seat, but listen with indifference themselves; thinking and saying that our discussions are but quarrels between rival sects, to which they are accustomed. To-day our hearts have been rejoiced by two events, *the throwing of the first brick*, and the appearance of the first enquirer at my house.

This morning, I was not well enough to visit the bazar, but Bernard gave an interesting account of proceedings. A Bráhmañ opposed the brethren when stating that salvation was not to be obtained by reading the Bhágavat. After this a long discussion on caste occurred, in which the Bráhmañ was silenced by arguments derived from the Bajra Suchi. Bernard had just confuted his opponent by saying: "If Brahm is in all, as you affirm, then all are Bráhmañs," when a brick, aimed at Bernard's head, struck the Bráhmañ on the temple and brought blood. The congregation then broke up in confusion.

The enquirer is a goldsmith, who for some two years has been thinking of our religion. He has learnt much from a Native Christian living some eleven miles from Muttra in his frequent visits to his abode. He is willing to support himself by his trade, and to come here for instruction, when his business will

permit him so to do. He appears to be sincere.

On the 2nd of this month also, a Panjábí appeared deeply impressed with the truth, asked many questions before the crowd and promised to bring his son to our brethren for instruction. He has not, however, yet appeared.

*Feb. 11th.*—We have now reached the river-side at Swámi Ghát, and to-morrow turn towards the very strong hold of idolatry, which we shall soon reach; opposition grows fiercer and more persevering. To-night one of our old opponents who had often been worsted, held a long acrimonious discussion with us. His sentiments are probably much the same as those of a large class in this town. He sneered at us, as sinners, attempting to purify other sinners—he exulted that though for eight or ten years we had been preaching here, still Hinduism and Muhammadanism continued unchanged—he vented vile abuse on Silas, in answer to some words he misunderstood as insulting—he made out we were all blind, like the men in the fable of the elephant—but that the opinions of every sect were right to a certain extent, &c. &c. Every time we preach, we have now several opponents. In fact Satan and his hosts seem fairly alarmed. I hear people have said, "The Sáhib has taken up the betel (vowed) to conquer this city to Christ, and he will not leave off till he has effected his object. Behold, they sleep not all night; for the first thing in the morning, and the last at night, we see them always preaching." This latter part is exaggeration—but the first is our earnest prayer and hope. The other day the new chaplain and Captain B. kindly stood by us and listened to the discussions for a time.

The following are some of the arguments which have been lately employed against us, "Christ either was guilty of suicide, if he killed himself; for you say his death was voluntary; or else he died as a malefactor, because he had done something worthy of death." The man who urged this objection, fled as soon as he had made it.

Again, "You pretend that those who believe in Christ shall never die," (referring to the words of our Lord). This was urged by a native doctor who had known Bernard in Gwalior, and urged him not to stay here preaching, but return to Gwalior, where he would obtain 60 Rs. a month as Doctor.

The common Vedántist argument is often employed to prove that God is the author of all the sin and holiness in the world. We are often asked what miracles Jesus Christ did in comparison with those of Krishna? and are told to work miracles ourselves to prove the truth of our doctrine. One man wished me to walk in the air a foot above the ground. A common objection is that Jesus Christ is unknown, whilst Rám and Krishna are well known. Some stoutly affirm that they will be saved by good works, others say, by shouting Rádha and Krishna—a prostitute and libertine, as I tell them. Some deny that Krishna ever died; when Mohan my native preacher is appealed to, who testifies that he has seen the very place where the Bhil shot him in Guzerat, it being a place of pilgrimage. Others have denied that Rám died; when the Rámáyan is appealed to, to prove that he drowned himself in the Surju river; and Mohan, to prove that the very spot on the river is shown at Oude where he died. They have been considerably taken aback when told that Rám and Krishna are not mentioned in the Veds. In general the people display a very considerable ignorance of their own religious books, which gives us an advantage over them. It also shows the necessity of such a Mission as ours being supplied with a copy of Wilson's translation of the Vishnu Purána, and other translations, such as those of portions of the Veds, with the original text. It is astonishing to see how defenceless we are left by the Society and Christian friends in this respect. We would not trust in such weapons; but who does not see the necessity of having them at hand for occasional use? Several have lately said, "You revile our gods;" to which we reply, "No, we only repeat the assertions of your sacred books concerning them."

*Monday 14th.*—We have advanced to the centre of the new street, and find the opposition become still more keen and determined as we advance. The *Chaubís* (descendants of those who knew the four Veds by heart, and the spiritual rulers of Muttra) begin to show themselves and dispute. On Saturday evening, one affirmed that the Lord Jesus Christ was absolutely unknown in the world, but that Rám and Krishna were known every where. We appealed to facts; but how could an ignorant, drunken Bráhmaṇ comprehend or be-

lieve that which school-boys in Calcutta are well aware of. India is the world to them. All books are false, but their own. European travellers are deceitful witnesses. *Chaubís* never argue, as a rule, except when under the influence of *Bhang* (hemp), and then they vociferate so as to drown my feeble voice. Sabbath morning last a fine old Chauhan Rajput (see Tod) was our first hearer. This morning a man attacked us respecting the resurrection of Christ, and said he knew of a saint, Lál Dás, in Mewát near Alwar, who rose again after six months. Mohan then related several instances of similar false miracles, the deception in which had been detected. Two of these were published in the *ORIENTAL BAPTIST* for April. We silenced our objector by showing him that if we granted his miracles to be true, still it was nothing to the point, for these saints displayed them to obtain money, but Christ to prove that he was the Saviour of the world. The people are often told that the news of salvation by Jesus Christ our Lord may appear as strange and incredible to them as the account of frozen rivers to the king of Siam, and as accounts of rail-roads, electric-telegraphs, balloons, &c., appear to them at present. On this occasion a young Musalmán who had been educated in the Benares College, began to urge many of the objections of European infidels to our scriptures, in a mixed language, half English half Urdu. How painful to see infidelity as the direct result in many cases of Government teaching from Calcutta to Delhi. Agra is full of such pitiable creatures.

*Evening.*—Ridicule, ridicule on the religion of the Lord of all, the gracious Saviour. Never shall I forget the mode in which a man asked the way to be saved in a scoffing tone. One of our old and most bitter opponents, who had often been defeated, urged him on, and as I looked solemnly at the insulter, this prompter swung his head from side to side with exultation at the hope of witnessing a serious scene of reproof. The cunning, sinister, malicious, and triumphant expression of that man's face is imprinted on my mind. Ah! how they mock at the truth, by which alone they can be saved! how with maniac laugh they triumph and dance on the precipice of damnation! I am more and more convinced of the necessity for great seriousness in the work of the Lord. It is a solemn thing to be the

bearer of such a message of mercy to infatuated beings, wilfully blind and deaf.

15th.—With difficulty obtained a congregation in the morning. A poor insane man, who for years, whenever he has seen us, has shouted to us Firingis to fly back over the sea, for our kingdom was at an end, *reasoned* with us as well as he could. Alas! they have all a moral madness, and we told them so. Evening, opposition very violent. Bernard not present, but Mohan was at last enabled to conquer. We make a principle never to be beaten in argument; and often do we look up to the God of all wisdom, in the bázár, to give us a mouth of wisdom, that none of our adversaries can gainsay or resist. One of our hearers told the Bráhmans, that it was a shame that they could not defend their own religion, when three men were opposed to the whole city, and yet invariably overcame. To God be the praise. May they be convinced and converted as well as *silenced*. By great seriousness, the attempt was made to put down the excessive levity which was purposely displayed. In the evening audience, when the city is thronged, my weak voice is of little avail. How I envy brother Smith his stentorian lungs.

16th.—A Vaishnav having reproached our brother Bernard for leaving his caste, was asked whether his father was a Vaishnav. "No; a Bráhmañ." "Then you have forsaken your father's religion" which was corroborated by the by-standers. We heard this evening what we have before heard, that they believe that this new energy infused into our preaching is in consequence of very *stringent orders* from Government head-quarters. It is so difficult to convince these people, that we are not in the pay of the Government. The natives however who have access to our highest civilian hero, plainly perceive that he does not interfere with the religion of the natives; and the sepoys defend their officers, as on this very occasion. The *Chaubi* who spoke of the subject said, "First convert your own sepoys, and then it will be easy work with us." A sepoy standing near, became very enraged at this, and said, "Our officers never tamper with our religion." So far so good. "My kingdom is not of this world," says our beloved Master.

17th.—*Morning*. Satan strove hard

to prevent us from obtaining a congregation. As we were standing under his chief temple here, a palace-like building, the *Chaubis* stirred up the *Mektars* to raise additional clouds of dust, in their regular morning's work of sweeping the streets. Shop-keepers shook with energy and gusto their floor-cloths in our face, or so that the wind might bear the cloud of dust over us. The Bráhmans meanwhile seated themselves on the other side of the street under Lachmi Chand's house, to deride, and prevent the people from hearing. They at last defeated themselves. One of them had long been singing aloud the praises of Krishna, in opposition to Mohan, who was reading the Gospel to an empty street, unless we reckon these Bráhmans as hearers. I beckoned him to me at last. He came, and with him in a body the whole of the *Chaubis* to support him. We allowed the defender of Hinduism to exhaust himself in a furious declamation. That finished, we attempted to answer him, but he was dragged away by his brethren, and the crowd *which they had collected* remained to hear us. *Evening*, an astonishingly quiet and large audience, though at the steps of the temple built by Pá-rakh-ji, foster father of Lachmi Chand, the well known banker of Muttra, and the richest man in the N. W. of India. This is an answer to prayer, and also the result of this morning's success. God is better to us than our fears.

18th.—In the evening, a man attempted several times to interrupt Mohan; but was prevented. At last, annoyed at not obtaining a hearing, he burst out into the most violent abuse of us for preaching mercy and yet killing animals. He scouted all the reasons we gave and, however often defeated, came back again to the charge in almost the same words. During this controversy the brethren became too warm; but at last God gave Bernard the victory. Several times stones were thrown, which hit us, especially Mr. Lewis, rather smartly. This was the first time I had ever been so honored. On leaving, they hooted us, and a stone struck my hat.

For some days after this the people heard pretty well, and the demand for books increased. We were cheered by hearing that the shop-keepers in the space we had just passed over wished us to stop and preach again before their shops. On the 22nd, brother Smith,

arrived from Chitaura, to arrange for a quarterly meeting of the Mission of our denomination in and about Agra. His visit has been a great source of comfort to us all, natives and Europeans. He also greatly assisted us in our work. The very evening of his arrival our preaching place was opposite the *sanctum sanctorum* of Muttra, Bisráam Ghát, the very throne of Satan. As might have been expected, the noise and confusion were considerable, from the interruption of the *Chaubis*. Bernard having finished his address, we moved to the other side of the road, so as not to interrupt the customers of the shop behind us. Brother Smith, then preached for some time, when from his being a stranger, with tall figure and loud voice, he received a very good hearing. At last they endeavored to excite laughter against him, or to introduce discussion. This latter was alternately carried on by three of us, whilst Mohan began preaching at the edge of our crowd, and soon found himself in a nest of hornets. The moon was riding high before we retired, brother Smith having wound up by another address. On the 21st, brother Smith still being with us, Bernard had a metaphysician to deal with. While reading afterwards the account of the resurrection of Lazarus to satisfy a querist, that our Lord could raise the dead, I noticed that the attention of almost all was diverted to the extraordinary feats of a large monkey! such children have we to deal with. Monkeys, bull-fights, tumblers, wedding

processions (very frequent just now and very splendid at night, in all the bravery of lights, silver lace, &c.), the antics of mad-men, and above all the advent of any European, who may pull up to listen to us,—any or all of these draw off their attention from the all-important theme of salvation from hell.

25th Morning.—A hearer said that Christ our Lord was base born, a *Varn Sankar*; because not born in wedlock. I explained the matter according to the Scriptures; but this did not satisfy him, till Bernard asked him respecting the birth of Ved Vyasa, the offspring of fornication. Crest-fallen, the poor fellow fled, amidst the jeers of our congregation. Another sneered at the Saviour as *crucified*—the offence of the cross, you perceive. We proved that the doctrine without shedding of blood there is no remission, was familiar to Hindus, especially to worshippers of Káli, and that God acts on this principle in the death of Christ; a Guzerati Bráhman listened attentively whilst we explained at his own request the plan of salvation. On the evening of the 26th a Jodhpur Gosain, repeated much Sanscrit and specially spoke of the Kalki avatar coming on a white horse. After Mohan had explained our Saviour's first advent, I read, without comment, Rev. xix. 11—16 to him. And thus the work is going on; an attempt to accomplish an apparent impossibility; to overthrow the religion of thirty centuries in this strong-hold of Satan, and make his slaves the redeemed of the Lord. Brethren, pray for us. T. P.

## BIRBHUM.

FROM THE REV. J. WILLIAMSON.

Wednesday, Nov. 17th, 1852.—Set out with two of our native preachers, Sonátan and Haráadhan, for the Rás mela held at Jimmákandi, distant fifteen kos; having two garries carrying our tent, books, &c. and, occasionally, ourselves. Preached at the villages of Dholákankara, Allundi, Junádpur, Saitah, and Akilpur. At Junádpur and Akilpur we had many attentive hearers, some of whom heartily assented to what was said.

18th.—Spoke the word of God to good congregations, in the morning at Kotápur, Bohora and Náráyan Ghatts,

and in the afternoon at Maulessor and Kámárlhatti. At the last-named village, we found some of the disciples of Balarám (Balarám Bhoja) who worship a very fat man of the Hári caste, thinking him to be an incarnation of Balarám.

19th.—Visited Madaipur, Batáspur, and Bando in the morning, and Maola, Nastika, Kondala, Bhabgatti and Akna in the afternoon. Some of these villages being small, we had only a few hearers; at others that were larger, good congregations. The people of Batáspur seemed glad to see us. At

Kandol we had a good deal of rather fruitless disputation about the incarnation of Christ, with some Bábus of the Vedánt sect.

20th.—Addressed a few people at Utchpur and Ulkuri, and large congregations at Satphulsa hát, who heard us gladly; though not so much so, as they used to do some time ago. The Bráhmans have been tampering with them in the mean time, I suppose.

21st.—Lord's-day. In the morning went to Jhanká Lopara, Rám Matta, and Amerá, and in the afternoon to Bhagabánpur and Dwarká hát. Had many people to hear us at Jhanká and Dwarká; at the other places smaller congregations. At Lopara, a village inhabited mostly by Bráhmans, some of whom were rich, we were refused even a hearing; but at Dwarká hát, the people seemed eager both to hear and to obtain our books. There was much noise, from which we could not remove altogether, without losing our hearers.

22nd.—In the morning went to Abadang, Logaw, and Gonateá, and in the afternoon to Gonateá hat. Except the first mentioned place, where the people seem tired of the Gospel, we had no want of hearers. A good deal of, I trust, not altogether unprofitable disputation at the hát, where many books were distributed, to those only who, we thought, would be likely to make a good use of them.

23rd.—Left Gonateá where we had been stopping two days, as we had been before at Kolapur, in order to have an opportunity of visiting the populous places around. On our way, spoke at the villages of Saura, Ramnagar, Panuti, Senai, Talbona, Bhagulia, Sáhíbpur and Fáttepur, at which places we were generally welcomed.

24th.—To-day visited Bara Salika, Bahádurpur, Nima, Salika, Sattára, and Panch Thopi. At the last named place, though a very large village, we could hardly obtain hearers; on account, I apprehend, of its having been visited that day by a Darogah, of whom all seemed to be in great fear.

25th.—This day the Gospel was made known in the villages of Borwá, Rammatti, Sattára, and Panch Thopi market. In the first and last places we were surrounded by crowds of people apparently less disposed to hear than to obtain books, which were pretty liberally distributed, though not

in sufficient numbers to satisfy their cravings.

26th.—Left Sattára after a short stay of one day only, for the purpose of visiting Borwá and Sat Thopi again. This day we divided, that we might have time to visit the following villages, either on, or not being distant from the road, viz. Sabalpur, Nundi, Bancshwár, Anukho, Koíá, Khuskandi, Nirupára, Monugah, Lahar, Bharera, Urdba Matti, Bhandara, and Kandi, at all of which places considerable numbers of hearers were obtained, among whom we gave away tracts and Gospels.

27th. to 3rd Dec.—Remained in the fair. Taking our stations at two of the greatest thoroughfares, we endeavored by the help of God's Spirit, to make known the Gospel of our Lord Jesus Christ to generally large congregations of hearers of various characters, generally, though not uniformly, quiet and serious. Sometimes trying, though with bad success, to dispute the point with us; and often acknowledging the truth of the Gospel. They received many tracts and portions of Scriptures.

Dec. 3rd.—Preached in the morning in the fair, and in the latter part of the day at Bandumatti, Mandunia, Joporu, Kuli and Haris Mátti; in all which places the people collected in considerable numbers to hear us. At Kulli, a large white-bearded Musalmán was so bigoted, that he would listen to nothing but the Qurán, refusing to hold any conversation with us on the Gospel.

4th.—We spent the first half of the day at Rámchándpur, Athgheriyá, Kumia, and Sideslweri, and the latter half at Shabanpur, Kandra, and Goisapur. In some of these places we met with considerable opposition, but in others with much encouragement.

5th.—Lord's-day. In the morning we divided, some going in one direction and others in another, the villages being distant, and differently situated. Their names were Holdi, Komordi, Khorjuna and Beldanga. The Gospel was attentively listened to, and acknowledged to be true by several.

6th.—Kaileshwar, Sikor, Bodha and Kural were the only villages visited this day, with varied reception.

7th.—Removed from Haris Matti, taking the villages of Kustakari, Samna Moipa, Buruti, Gangoriyá, Saitah on our way. The word of God generally listened to and approved of.

8th.—Laltora, Lautora, Bejuru, Pisoru, and Kunoru. Some on the road and others at considerable distance from it. In some of these places, we had good number of hearers, in others few. Reception of the Gospel of a various kind. In the first named village a Bráhmán pandit would neither hear us himself nor allow others who seemed disposed to hear; saying that Bráhmáns like fire naturally tended upwards. He was told, but without any apparent effect, that the pride of his caste had awfully deceived him.

This journey occupied us about three weeks, in the course of which about ninety villages, one fair, and five markets were visited; at which several thousands heard the Gospel, some for the first time, and others, after having heard it once or oftener before. In our discourses we insisted chiefly on the great sin and danger of idolatry; man's inability to save himself or others; together with Jesus Christ, the only Saviour of sinners.

On the 22nd of Dec. we again left home on our third missionary-tour this season, directing our course to the south-west, our former journeys hav-

ing been the south and east. In this trip one large annual fair, several markets and about eighty-six villages were visited, occupying us about a month. About 563 tracts, and about 200 portions of Scriptures were distributed among those who heard, and who seemed to understand our discourses. In our former journey given more in detail, 722 tracts and 281 Scriptures were gratuitously disposed of. In our last journey many places were visited that had never been visited by any Missionaries before, although several could recognise us, having seen us before at some of their annual fairs. Many appear to understand the purport of our preaching, and to be in a good measure convinced of the vanity of idolatry, together with the truth and excellency of the Christian religion; but they do not appear equally convinced of the sin and danger of their remaining as they are, and of the necessity of their embracing the truth as it is in Jesus; the Holy Spirit being wanted to convince them of sin, of righteousness, and of judgment, for which fervent persevering prayer is greatly needed.

## A MISSIONARY TOUR THROUGH THE DACCA AND MYMENSING DISTRICTS.

BY THE REV. R. BION.

(Continued from page 96.)

November 26th. Left Islámpur and reached Deplá and Shámpur after 10 o'clock. At the latter place we walked to the village, and at last succeeded in collecting about twenty-five Musalmáns. They listened with the greatest indifference and contempt. I soon left them, much grieved in heart.

Another village we visited was Jaldápur. We went to a Bráhmán's house, where some others came and received us in a very friendly manner. One of them recollected having seen me at Jamálpur two years ago, and knew a good deal about our religion. He said: "All will accept it by and by; but there is still some delay; our shástras predict it; so do not urge on me; the time is not yet come." We conversed a little more with them, left them some books and proceeded.

27th. This morning we visited a village, called Gampápura. There we preached to about twenty-four people,

who listened with great indifference, yet they took some of our Gospels.

From thence we walked across some fields to another village, opposite to Jamálpur, named Chandra, and sat in the house of a Bráhmán. About thirty people were collected, but our stay was of little use. Some well looking Bráhmáns seemed attentive, but an old stubborn Bráhmán disputed and disputed, till at last being tired, he told us plainly, to go away: he would never look into our books. I told him, that he, being so old, ought to listen more seriously to our discourse, but he became more impatient and said: "Well, I shall go to hell: I shall find room there; I do not care for a better place." Distressed at his hard-heartedness we left him and went back to our boats.

At noon we reached Hájpur. There we stopped for this day. We went and posted ourselves in the middle of a village. Soon we had about

twenty-five Musalmáns with their families, all of whom listened very well.

In the evening we went to the *hát* held in this place. There we had about two hundred people, who paid pretty good attention.

28th, *Sabbath day*. About 9 o'clock we reached *Sersabári*, or, as the people called it, *Shámganj*. Here we remained for the day. After 10 o'clock we went a distance of two miles to the *bázár*, and preached there to about one hundred and fifty people, consisting chiefly of wealthy Hindus. They listened on the whole well, and said that they had never seen a Missionary. Walking home I rested a little under a tree, when about twenty people again came to gaze at me; two Bráhmans being among them. I and Rám Jiban conversed with them, and they all paid good attention. In the evening there was a market in another *bázár* near to the former. The whole evening we were engaged in preaching to the people there, and had almost all the market people as hearers.

29th. We were till 10 o'clock in one of the *bázárs*; people seeing us, came from all directions to hear us. We had about two hundred, who listened very attentively. Afterwards one put us some questions, which were answered, and then he begged for books, in order to learn more about Jesus Christ.

We left *Sersabári* at 11 o'clock, and entered the *Jumná* river, where access to the villages is but rarely gained.

At 3 o'clock we reached *Jagannáthganj*. We went in the *bázár* and preached the word to a great many people. They had never heard it before, and begged us to stay a little while longer, that they might hear more about Jesus Christ.

30th. Till 10 o'clock we were again in the *bázár* and preached to about fifty people. All listened with great attention. There is a European gentleman, a merchant here, under whom hundreds of poor people find employment; and their *Sirdárs* did not behave roughly, as they usually do in such places, but were very polite and anxious to hear. After that we left, as our boat was not safe; and during the past night, there was a very high North wind blowing, and no proper place to put the boats to. The wind grew higher and higher, so that we were driven on shore near *Subanculi*.

At noon we walked three miles inland to a village called *Badeil*. There we sat under a tree, where was a large stone, which the people worshipped, and offered it milk. Eight or ten people listened to us for awhile, and said that they *never* heard any thing of the Gospel, nor ever seen a Missionary. They were very ignorant and bigoted *Káli* worshippers, but after many entreaties we prevailed on them to take a few Gospels. We then walked back to our boats. The wind having a little subsided, we left at 4 o'clock, and put to at *Subanculi*.

We preached to about forty people in the *bázár*, who listened remarkably well, and took some books with gladness. One of them, who listened with great anxiety, asked Rám Jiban: "If any of us should hereafter believe in the Gospel, where shall we find you?"

December 1st. We left this morning and arrived some miles above *Serárganj* at 9½ o'clock.

After 10 o'clock we went on shore intending at once to go to the *bázár*, but after we had walked four miles, we were told that there were four more miles to be walked before we could reach it. Hearing this we returned, and after a little rest went to another *bázár* near our boats, called *Charchummi*. There we had about one hundred people who listened very well.

After 4 o'clock we went into a village, and found about thirty people, some of whom paid very serious attention. They said, "We never heard of this religion, but as far as we can judge, it must be the true one, your words are very *páká*." They took some of our books. We determined to remain another day in this place, as the Gospel, though it has often been preached at *Serárganj*, does not seem to have reached its nearest neighborhood. Besides this, no boat can be put to at a distance of some miles from proper *Serárganj*.

[From the 1st to the 13th of December, when Mr. Bion arrived in *Dacca*, he continued to preach and distribute copies of the Scriptures to the inhabitants of numerous places, among which are mentioned, *Simuliyá*, *Serárganj*, *Hupaniya*, *Manikganj*, &c. &c. May the divine blessing attend the seed thus sown. Our space does not admit of further particulars respecting this journey.—EDITOR.]

# THE ORIENTAL BAPTIST.

JUNE, 1853.

## Theology.

### "FRUITS IN OLD AGE."

VERY lately we reprinted a fragment from the correspondence of the late Rev. Andrew Fuller, in which a few beautiful remarks upon Christian fruitfulness were contained. Since then, we have met with another passage in one of his letters, very similar in its subject, but written several years earlier.

In a letter, dated February 28th 1803, he writes:—

"I have been preaching to-day from Psalm xcii. 14. 'They shall still bring forth fruit in old age,' &c. I begin to feel and think of old age, and of the fruits appropriate to it. I thought I found a cluster of them in Romans v. 3, 4: viz. PATIENCE, EXPERIENCE, and HOPE.

"I. Old age is the time for *tribulation*.... the time when children are grown up; some of whom are miserable, others, it may be, wicked.... the time when the spirits flag; flesh and heart fails, and every load seems heavier than formerly.... the time when we reap the fruits of early faults and miscarriages..... the time, therefore when '*the clouds return after the rain*.' Life at best is but as a day in March, when the clouds return after sunshine: but now it is like a day in November, in which troubles on troubles come, with but little intermission!..... These tribulations, if unsanctified, work *peevishness*, a common vice of old age; but, if sanctified, PATIENCE. While youth is quick in its resentments, and, when chastised of God, like a bullock unaccustomed to the yoke, how delightful is it to see the temperateness and quiet submission of an aged Christian.

"II. Old age is the time when EXPERIENCE becomes mature. Observation and reflection are now ripened into de-

cision. This, if unsanctified, produces *obstinacy*, the common vice of old age; but, if sanctified, 'the meekness of wisdom.' Firmness is tempered with gentleness, zeal with moderation: while youthful ardor will give way to nobody, age will give up every thing for peace, but truth and a good conscience. An aged Christian has had large experience of his ignorance and mistakes; and so is less confident in himself:—of his weakness and depravity; and so is humbled before God and his brethren. His heart, like a soil mellowed by the vicissitudes of the season, becomes favorable to fruitfulness; and of the ripest and best fruits too.

"III. Old age is the time in which heaven draws near, and HOPE goes forth to meet it. The mind of man, as he advances in years, like a flower on the approach of evening, concentrates to a point. If unsanctified, that point is *the love of money*; which therefore, is the common vice of old age; but, if sanctified, is HOPE of a blessed immortality. How charming to hear a venerable patriarch exclaim, 'I have waited for thy salvation, O Lord!'—and an aged apostle, 'I am now ready to be offered up,' &c. HOPE, like this, 'maketh not ashamed,' terminates not in disappointment; for God having shed abroad his love in the heart, it is an earnest of a happy end.

"Thus the fruits of age counteract both its *infirmities* and its *vices*. The outer man decays, but the inner man is renewed day by day;—

"'Nature decays, but grace must thrive.'

"*Peevishness, obstinacy* and *covetousness* eat up the aged sinner; but PATIENCE, EXPERIENCE, and HOPE characterize the Christian.



"Excuse this way of filling up my paper. May such an old age, if we are spared, be yours and mine! The Lord be with you all!

"Ever yours,  
"A. FULLER."

**SUBSTANCE OF A SERMON  
PREACHED IN THE LAL BAZAR  
CHAPEL, CALCUTTA,  
OCTOBER, 31st, 1830.**

(*Concluded from page 133.*)

II. PÆDOBAPTISTS assume that very great spiritual blessings were secured to the seed of Abraham by circumcision; and that the same spiritual blessings are secured to the infants of professing Christians by baptism.

Some persons, if we are to judge from their manner of speaking, appear to think, that salvation was the consequence of circumcision; hence they infer that salvation follows baptism; others, who do not go this length, still talk of their children being taken into covenant with God; and they speak of circumcision as being the seal of the covenant under the law, and of baptism as being the seal of the covenant under the Gospel. Will our friends, who are so fond of this phrase, "the seal of the covenant," kindly show us in what part of the Scripture it is to be found! We Baptists cannot find it, and until we can see it in the Bible, we must give our Pædobaptist friends the honor of inventing this expression.

But it is of great importance to ascertain what those spiritual blessings are, which were formerly conveyed by circumcision, and which are now supposed to be conveyed by baptism. In order to ascertain this point, we must inspect the covenant of circumcision. Here, then, we have it, Gen. xvii. 4—14 "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after

thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant."

This then is the covenant of circumcision; and it is not a covenant made with Abraham's spiritual seed, as some may think; but with his descendants according to the flesh, as is clear; for it includes every male of his descendants. In this covenant, there are three engagements on the part of God. First, God engages to increase Abraham's posterity, "I will make thee exceeding fruitful; and I will make nations of thee, and kings shall come out of thee." Secondly, God engages to be a God to Abraham, and to his seed; "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed." Thirdly, God engages to give to the seed of Abraham, the land of Canaan for a possession: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." In return, it was required of Abraham, that every man child of his seed, and every male in the house of any of his seed, should be circumcised.

With respect to the first and third of these engagements, our Pædobaptist friends have little to say; but they lay hold on the second of these en-

gements, and give it a meaning which the great God himself never designed. They consider that when God engages to be a God to Abraham and his seed, He makes a promise of salvation to the seed of Abraham; hence, they infer, that God will save their seed, if brought into covenant with him by baptism. We allow, that the promise to be a God unto Abraham and his seed, is a promise of spiritual blessings to Abraham and his posterity; but we boldly and unequivocally affirm, that it is not a promise of salvation to them. This point we can prove, both from facts and from Scripture. This promise was made to Abraham, more than three thousand years ago; we have had therefore, abundant opportunity of knowing how it has been performed. We ask then, Have all the seed of Abraham been saved? Have they all been pious men, or have not the majority of them, in all ages, been very wicked men? What was the character of the Israelites in the wilderness? What their character during the Old Testament history? What their character in our Lord's time? and what to the present day? Was there any period, any short period even, during which the majority were good men? No such period was ever known; but facts prove that they have always been a stiff-necked and rebellious people. What then became of the supposed promise of salvation to the seed of Abraham? If such a promise was ever made, it is clear that it has never been fulfilled. We must then admit, either that God never made a promise of salvation to the seed of Abraham, or that the promise has never been fulfilled. As among us, so among the posterity of Abraham, believers were saved, and unbelievers perished. But we can also prove from Scripture, that the covenant of circumcision, in which God engaged to be a God to Abraham and his seed, did not contain a promise of salvation. Our text, you see is a passage, quite to the point. Here it is asked, "What advantage then hath the Jew, or what profit is there of circumcision?" The apostle himself answers the question; he says: "Much every way; but chiefly, because that unto them were committed the oracles of God." The Jews had then just the same advantage over the heathen nations around them, as we have over the heathen around us; the Jews had the

Scriptures, and the other nations had not; so we have the Scriptures, and the heathen nations have them not. This possession of the Scriptures was the chief advantage, which accompanied circumcision. But the possession of the Scriptures is not salvation; this we all know. We may have the Scriptures in our houses, and in our hands, and yet not obtain salvation. And now, were we to ask, 'What advantage then has infant-baptism?' we could not say: "Much every way; chiefly because, that unto its advocates are committed the oracles of God." No! this would not be true; for Baptists are as much the depositories of the oracles of God as the Pædobaptists are. And we think, it would be difficult to show, that the children of Pædobaptists, baptized though they are said to be, possess any advantage over the unbaptized children of Baptists.

How then, we may well ask, can the Pædobaptists contend, that God in the covenant of circumcision, promised salvation to the seed of Abraham? They argue as though the *new* covenant which God afterwards promised to make with the children of Israel, was the Abrahamic covenant. This *new* covenant as mentioned by Jeremiah xxxi. 31, and quoted by Paul, Heb. viii. 8, does contain promises just in point; but this covenant does not come into force, even in the days of Jeremiah; and Paul, when he quotes it, gives it a future sense. Thus he says: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah," &c. One condition of this new covenant is thus expressed: "I will put my laws into their mind, and write them in their hearts." There is then a *new* covenant and an *old* one; but Pædobaptists, while they talk of the Abrahamic covenant, which is undeniably the *old* one, claim for their offspring all the blessings of the *new* covenant. Is it not a gross perversion of Scripture, thus to confound the two covenants? Can that be a good cause, which needs such a method of support?

But further, it is assumed by Pædobaptists, that their infants obtain the same spiritual blessings from baptism, as the seed of Abraham obtained from circumcision, and these blessings are supposed to include salvation. Some

do indeed roundly assert, and think, that baptism is regeneration, and the child is spoken of as being regenerated by baptism. This is the language, and doctrine of the Prayer Book; hence, the anxiety of persons who entertain these erroneous notions, to have their children baptized. There are other persons, who pay more regard to the Bible; yet, even they venture to hope, that conversion will follow baptism. But we have already shown, that circumcision did not convey those spiritual blessings, which many attribute to it, and it follows, of course, that baptism, its alleged substitute, does not convey those blessings. It is then a mistake to suppose, that a child is any thing the better for being baptized. The argument from facts is against the conveyance of spiritual blessings by baptism, as much as against the conveyance of spiritual blessings by circumcision. If facts prove, as they do, that the majority of those who were circumcised were bad men; so they prove, that the majority of those who are baptized in infancy are bad men. Nay, we might assert, without much fear of contradiction, that the worst men, who have appeared among those called Christians, have been persons who have been baptized in their infancy. Were not Gibbon, Hume, Voltaire, and others baptized in their infancy? Yet where shall we find worse men than they and others of their character were? And are there not millions of bad men living, who were baptized in their infancy? Where then, my friends, are the blessings that follow infant-baptism? That many who were baptized in infancy, have since been converted and become shining characters, we readily and gladly own; but their baptism had no more to do with their conversion, than had the clothes which they wore, and the cradles in which they slept, during infancy. Is it not also undeniably true, that many, who were never baptized in infancy, are afterwards converted? Are not the children of Baptists converted, and that in numbers as great, in proportion, as those of Pædobaptists? And are not the children of heathens converted? Where then is the boasted efficacy of infant-baptism?

But allowing, for argument's sake, that circumcision did convey spiritual blessings, such as insure salvation;

still the chain of argument from circumcision to baptism, is very incomplete. It does not follow, that because God made a covenant with Abraham conveying the blessings of salvation to his posterity, that God has made a similar covenant with every father that bears the name of Christian. Infant-baptism supposes this; but it is a most unfounded assumption. And again, though it is clear, that natural descent gave a right to circumcision, it is also clear that it gives no right to baptism. This claim, you know, was tried with John the Baptist; but he would not allow it. "Think not," said he, "to say within yourselves, We have Abraham to our father." Pædobaptists are fond of telling us, that our children, seeing they are unbaptized, are left to the uncovenanted mercies of God. But what covenanted mercies do their children enjoy, of which ours are not partakers? Where is the covenant that bestows any peculiar blessing upon their children? The gospel covenant is: "He that believeth, and is baptized, shall be saved;" and this covenant, we think, is quite as favorable to our children as to theirs.

Some will say perhaps: "Why this opposition to infant-baptism?" We reply, Because it is a dangerous error; and its direct tendency is to ruin the soul. Infant-baptism teaches, that the Scriptures are not a sufficient guide for our Christian practice; but allows men to observe tradition. This is Popery.

Infant-baptism teaches, that men are made Christians by baptism.—

"And joyful sponsors bear the new-made Christian home,"

says Crabbe. Thus infant-baptism sets aside the necessity of faith and holiness. "Baptism, wherein I was made a child of God, and an inheritor of the kingdom of heaven."

Infant-baptism teaches that a man may be saved by the faith of another; whereas the Bible teaches that every one must be saved by his own faith, must believe for himself.

Be it so, that the Baptists are in a minority, and are a sect every where spoken against, it does not follow, that they are in the wrong. If truth be with the majority, why did Moses say: "Thou shalt not follow a multitude to do evil?" And why, in that case, did our Saviour speak of the majority as

walking in the broad road, and of only a few as walking in the narrow way?

We consider it our duty to stand up for the truth, and to contend earnestly for the faith once delivered to the saints; and we entreat all our fellow Christians to consider our arguments, and to bring them to the test of Scripture.

W. R.

### POWER OF IMMORTALITY.

WERE a man designed only, like a fly, to buzz about here for a time, sucking in the air, and licking the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he? And such, without religion, we should be. But it supplieth us with business of a most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our souls, and the actions of our lives to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining a correspondence with the high and holy love; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.—*DR. ISAAC BARROW.*

### VARIETIES OF PREACHING.

I PERCEIVE four strong men on their journey toward Lazarus' grave, for the pur-

pose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," replied he, "he is still quiet, and I cannot salt him to *will*—and besides this, his smell is very offensive."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel." He directs his scorpion and fiery ministry at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all!"

Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth says "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ and speedily returns, accompanied by the Saviour. And when the Lord came, he stands in the door of the sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God. And let us turn our faces toward the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!"—*CHRISTMAS EVANS.*

## Poetry.

### THE PILGRIM'S WANTS.

I WANT that adorning divine,  
Thou only, my God! canst bestow:  
I want in those beautiful garments to shine,  
Which distinguished Thy household below!  
Col iii. 12—17.

I want, O! I want to attain,  
Some likeness, my Saviour! to Thee!  
That longed-for resemblance once more to regain.  
Thy comeliness, put upon me!

1 John iii. 2, 3.

I want to be marked for Thine own,  
Thy seal on my forehead to wear ;  
To receive that " new name " on the mystic white stone,  
Which none but Thyself, can declare.

Rev. ii. 17.

I want every moment to feel,  
That Thy Spirit does dwell in my heart—  
That His power is present, to cleanse and to heal,  
And newness of life to impart.

Rom. viii. 11—16.

I want so in Thee to abide,  
As to bring forth some fruit to Thy praise !  
The branch which Thou pruneest, though feeble and dried,  
May languish, but never decays.

John xv. 2—5.

I want Thine own hand to unbind  
Each tie to terrestrial things—  
Too tenderly cherished, too closely entwined,  
Where my heart too tenaciously clings.

1 John ii. 15.

I want by my aspect serene,  
My actions and words to declare,  
That my treasure is placed in a country unseen,—  
That my heart and affections are there.

Matt. vi. 19—21.

I want, as a traveller, to haste  
Straight onward, nor pause on my way—  
Nor forethought, nor anxious contrivance to waste,  
On the tent only pitched for a day.

Heb. xiii. 5, 6.

I want,—and this sums up my prayer,—  
To glorify Thee till I die ;  
Then calmly to yield up my soul to Thy care—  
And breathe out, in faith, my last sigh !

Phil. iii. 8, 9.

## Narratives and Anecdotes.

### MY FRIEND.

FRIENDSHIP on earth is as transitory as life—which is compared to the changing shadow and the passing flower. It is formed to-day : it is ended to-morrow. Death, like a relentless foe, dissolves the union, and parts friend from friend, by removing one to the land of forgetfulness, and leaving the other to thread the wilderness of life solitary and alone. If Christians, however, friends will meet again and renew their past intimacies and friendships. The same hand that sundered will reunite. Death will revisit the bereaved one, not now as a destroying

angel, making desolate ; but as a kind benefactor, making glad ; and will transplant him to the soil of his beloved, where " the parting word " is never heard, and where friendship is perpetual and lasting as eternity.

I had a friend once, as dear to me as Christian virtues could make him : but he is gone—gone, so that " he shall not return to me." But do I wish him back ? No :—

" What here we call our life, is such,  
So little to be lov'd, and thou so much,  
That I should ill requite thee to constrain,  
'Thy unbound spirit into bonds again."

My friend, whom I shall call J——, was the son of pious parents. He lost his father at a very early age, but his mother lived till within a short period of his own death. Of her he used to say, that she was a holy woman, and did all she could to train him up in the way he should go; but, unhappily, mistaking duty, she treated him with so much outward rigor, that he came to regard her with terror, rather than the amiable devotion of filial love. Parents in exercising the parental rule, should avoid as much as possible the extremes of conduct; and when the rod must be used, it should be used as a rod of mercy, and not of vengeance, if it is intended to be useful.

At the age of nineteen he came out to this country, without any intimation to his mother, and wandered here from place to place until I met him in 1835. He was then atheistical in his sentiments, and perfectly regardless of the present and the future. He had trifled with convictions and the inward workings of his conscience, and the Spirit being grieved, had ceased to strive with him, and had given him up to the hardness of his heart. Oh! how awful to be left by the Spirit. "If any man have not the Spirit of Christ, he is none of his," (Rom. viii. 9.) and cannot be fitted for His kingdom. The Psalmist felt this when he uttered the solemn and affecting prayer,—“Cast me not away from thy presence; and take not thy Holy Spirit from me.” (Psalm li. 2.)

In the case of J——, however, the Spirit, as it proved, had withdrawn himself only for a season, to return to him in great mercy. Nearly two years from the time I first knew him, he became the subject of divine grace. A complete change passed over him, and, like the man possessed by Legion of old, he was seen sitting at the feet of Jesus, clothed and in his right mind. He received the Gospel with the simple faith and confidence of a child, and could say with one in Scripture,—“Lord, I believe, help thou mine unbelief.” I saw him baptized, and rejoiced with him on that interesting occasion. And now commenced our intimacy, and that mutual interchange of thought and feeling, which is induced by the union of minds and the sense of being one in Christ: and which furnished me with many opportunities of estimating his character and re-

worth. We were not, however, to be always together. After seven years of constant intercourse, I was, in the providence of God, removed to a distant place. We parted with deep emotion, and met no more again, except once under very trying circumstances.

In the middle of last year he ceased to write to me, which, as it was an occurrence of an extraordinary kind, filled my mind with alarming fears. A letter—not from him, but a mutual friend,—at last came, and, while it removed my uncertainty and suspense, it confirmed my worst fears. Poor J——, was indeed very ill:—so ill that his case was deemed hopeless. All that friendly attention and medical skill could do for him was done; but in vain. The hand of death was upon him. He had expressed a strong desire to see me once more, and I prepared to gratify him. My arrangements were soon completed; and I began my journey towards the scene of suffering and approaching dissolution. I arrived in a few days, and was instantly at the bed-side of my friend. He appeared to be in a state of torpor, and, for three days had manifested no signs of consciousness. I whispered into his ear my name; then aloud announced my presence; at the same time gently shaking him. He awoke, regarded me with a smile, and, affectionately embracing me, said,—“I am glad you are come. I wished much to see you, and my wish is realized: and now I can say—‘Lord now lettest thou thy servant depart in peace.’” I asked him concerning his hope. He said,—“My hope is centred in Christ. Without him I feel I cannot be saved; but my faith has been severely tried. I am beset by doubts and fears, and find the valley of the shadow of death full of clouds and darkness. God has withdrawn the bright shining of his countenance from me; but, I trust, not for ever. Oh! when shall I behold the face of my beloved and rejoice in his smiles?” I compared his experience to that of Bunyan’s Christian, when crossing the river, and addressed to him the words of Hopeful—“These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you: but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.”

And having referred him to the many hopes, promises, and declarations of the Gospel; and more especially to that precious promise.—“When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee,” (Isa. xliii. 2;) and those encouraging declarations, “Yea, I have loved thee with an *everlasting* love,” (Jer. xxxi. 3,) and—“Having loved his own which were in the world, he loved them unto the *end*,” (John xiii. 1;) I prayed with and for him, that the God of all consolation would visit his servant, would restore to him the joy of his salvation, and uphold him with his free Spirit. (Psalm li. 12.)

Soon after this interview, he relapsed into unconsciousness. He was sinking fast. Life was ebbing away and drawing to a close. I watched him with intense anxiety and listened to hear him speak, but for hours he spoke not. At length his countenance became animated and he joyously exclaimed—“Glory! glory! I have seen a vision of glory, and enjoyed a sweet foretaste of heaven.” I enquired what he had seen, and he told me the following:

“I dreamed that, with vast labor, I had ascended a mountain of immense altitude and dimensions. On attaining the summit, a most enchanting scene opened to my view. A country of wide extent adorned with green pastures and still waters, and beautiful trees and flowers, and which enjoyed a light far above the brightness of the sun; yet as soft and congenial to mine eyes as the descending moon-beams, spread itself before me; and a city of wondrous form and structure stood in the midst, radiant with glory and peopled with inhabitants of celestial beauty and comeliness. I saw and wondered: and the effect of such a scene upon my mind, was heightened by the music of ten thousand voices filling the air with ‘melody divine,’ such as no human ear has heard, or the power of human language can describe. While I stood musing upon what I saw and heard, a dark being of grim visage and gigantic stature suddenly appeared, and, seizing, hurried me with aerial velocity into a vale below. With fear and trembling, I ventured to ask him where he was taking me. In a voice of thunder he replied, ‘To perdition.’ I saw a horrible pit open to receive me: and just as I expected to be hurled into its

‘fiery maw,’ my captor released me and vanished. I looked around to know the cause, and saw approaching a bright form, like unto the Son of man. He came, and taking me by the hand, said, ‘Son, be of good cheer. I have redeemed thee. I have loved thee with an *everlasting* love; and where I am, there shalt thou be. Fear not: when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.’ I sunk down and worshipped, and awaked, you know how joyous; and,

‘Now that I read my title clear  
To mansions in the skies;  
I bid farewell to every fear,  
And wipe my weeping eyes.’”

At another time he said, “True and faithful is my Redeemer. I long to be with him. I feel I love him more, and rejoice that I shall have an eternity to spend in loving and adoring him.” And again, “Oh what a debtor I am to the Saviour, first for calling me to himself, then for upholding me by his grace to the present day, and now in the near prospect of death, for cheering me with his presence, which is as a pledge to me of life and immortality.”

It was now obvious that the final struggle was at hand; that the vital spark was about to quit its frail tenement of earth. He knew it; but was not dismayed. Hope had subdued his fears. It had flowed into his soul as a flood, and filled it with joy and peace, and holy expectation.

On the third day after my arrival, I was hastily summoned to his bed-side. He said, “My dear ———, I am going home. The angel messenger is come. I charge you to meet me before the throne. I have no fears about myself, and die with the sure and certain hope of a joyful resurrection, and can say with the apostle Paul, with whom I shall shortly be, [his eyes brightening and his face assuming a triumphant air,] ‘O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth me the victory through my Lord Jesus Christ.’” I was affected and he said, “Weep not, my friend. Our separation will be but for a season. We shall meet again, and meet never to part. O that will be joyful!” His respiration now became difficult, and grew harder and harder, until he literally struggled for breath: and at last faintly uttering, “Lord

Jesus, receive my spirit," he breathed out his soul into the hands of his Redeemer. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works

do follow them." (Rev. xiv. 13.) May I live as he lived, that I may die as he died, and reap with him an equal reward to be enjoyed in his society before the throne of God and the Lamb.  
A.

## Notices of Books.

### GURUTATWA: AN ACCOUNT OF THE MANTRAS IN POPULAR . USE IN BENGAL, &c.\*

BY GOBINDA CHANDRA GIRI.

WEALTH, power, and honor have ever been the primary objects of human desire and pursuit. To realize these objects, the warrior depopulated kingdoms, sacked cities, and blood has flowed in torrents. Politicians, under the guise of patriots, have employed schemes and stratagems to enslave the masses, to secure to themselves a monopoly of wealth and power. The priest also has represented himself as the only medium of communication between man and his Maker, the sole dispenser of the divine favor, and the infallible guide of erring man in the path that leads to eternal beatitude. To support his lofty pretensions, he points to written oracles, wherein he is described as possessed of tremendous power, and as being the special favorite of heaven: and the most fearful denunciations are pronounced against him who dares to question his authority, or to utter a word derogatory to his honor. Such is Brāhminism, which has, for ages enslaved a large portion of the human family more completely than any other religious system. Hindústān has been invaded by the great hordes of central Asia, by the enthusiastic and martial Musalmān, and by the scientific and indomitable Saxon; but Brahminism, in its influence over the people, has remained unchanged, and towering like the mountain ranges of its own Jambudwīp. We therefore hail with pleasure any information that tends to discover the elements of that cement which has held together, during so many ages, the ponderous system of Hindtism, and the secret of the mysterious hold it has upon the minds of the people.

The tract before us was written in Bengālī by a convert to Christianity,

and its object is to expose the accommodating and perfidious character of the Brāhmans, in violating their own shāstras, in order to hold the people in subjection and to swell their revenues. This they do by whispering certain mystic words, termed *mantras*, in the ears of the *prohibited classes*. We wish the writer had given a more extensive account of the mantras, of their supposed awful power, and of their practical application in the whole circle of Hinduism.

The subject is one of great practical importance; for as the sun is to the earth, arms to the warrior, the motive power to the steam-engine, so is the mantra to the Brāhman.

The majority of English readers are very imperfectly acquainted with the mysteries of *mantras*. We shall therefore in this paper embody all the information we have been able to glean on the subject. At the same time we must confess that our information is limited, because but little attention has been paid to the subject by writers on Hinduism, and in our enquiries among the natives, we have been answered by an ominous shake of the head; the subject being considered too sacred for familiar conversation with an impure beef-eater.

1. The term *mantra* in a general sense denotes prayer. This is evident from the fact that the Hindu philosophers have divided the Vedas into two parts; namely, Mantras and Brāhmanas; that is, prayers and rituals. The word in its more limited application may be translated *secret prayer*, because certain mystical words are whispered in the ear of a disciple by the spiritual teacher, which words the disciple is never to repeat aloud, nor divulge to any one.

We shall now bring before our readers some of these mystic words. Of

\* গুরুত্ব, ঐগোবিন্দচন্দ্র গিরি কর্তৃক।



all the mantras, the most sacred, the most celebrated, and influential, is the *Gâyatri*. This is a short prayer to the sun, recognized as the supreme, and is found in the tenth Hymn of the fourth section of the third Ashtaka of the *Saṁhita* of the *Rig Veda*.

তৎ সবিতুর্জয়েৎ৭ ভগ্নাং দেবস্য যৌবহি  
হিরোষোমঃ প্রচোদয়াৎ।

"We meditate on that excellent light of the divino sun, may he illuminate our minds."

The Hindu śāstras give different accounts of the origin of the *Gâyatri*. In the laws of Menu, the following is given: "From the three Vedās, also, the Lord of creatures successively milked out the three measures of that ineffable text, beginning with the word *tad*, and entitled *Sāvitrī* or *Gâyatri*." In the *Vishnu Purāna*, we have the following sentence, "From his eastern mouth *Brahmā* created the *Gâyatri* metre." The *Bhāgavata* gives another version: "The mystic words, and monosyllable proceeded from his heart, the *Gâyatri* from his skin."

Every young *Brāhman* is initiated to the priesthood, and consecrated, by the *Gâyatri* being muttered in his ear. Every *Brāhman* must repeat it at early dawn, until he sees the sun; and at evening twilight, until the stars distinctly appear. "By the sole repetition of the *Gâyatri*, a priest may indubitably attain beatitude, let him perform, or not perform, any other religious act."—Laws of Menu II. 87. Should a priest forget the mantra proper to any religious ceremony, the *Gâyatri* supplies the want of them all. In the *Vishnu Purāna*, there is a curious instance of the power of the *Gâyatri*. In the interval between the setting and the rising of the sun, certain fiends are permitted to come into existence, who attempt to devour the sun before its rising, then holy *Brāhmans* scatter water consecrated by the *Gâyatri*, and by this *holy water*, the foul fiends are consumed; and he who neglects this prayer, is guilty of the murder of the sun.

The monosyllable *Om*, is invested by the Hindu śāstras with peculiar sanctity. The following description of it is given in the Laws of Menu. "*Brahmā* milked out, as it were, from the three Vedās, the letter A, the letter U, and the letter M, which form by their coalition the trilateral monosyllable, together with the three mysterious

words, *Bhur*, *Bhuvah*, *Swer*, or earth, sky and heaven." "The trilateral monosyllable is an emblem of the Supreme." The daily prayers of the *Brāhmans* begin with the formula, *Om Bhur*, *Om Bhuvah*, *Om Swer*. A *Brāhman* beginning and ending a lecture on the *Veda*, must always pronounce to himself the syllable *Om*; for unless the syllable *Om* precede, his learning will pass away from him, and unless it follow, nothing will be long retained.

2. In the Hindu system there are numerous ceremonies, connected with births, marriages, funerals, building of houses, the invocation of a god or goddess to dwell for a time in an image, &c.

In all these ceremonies, certain mantras are used, without which the whole performance would be unprofitable. When a householder has provided himself with an image, the next thing is to invite a holy *Brāhman*, who, for a consideration, repeats the mantra; and the god or goddess invoked has no more power to resist, than a child has to arrest the sun in its progress. These mantras are most carefully concealed by the *Brāhmans*; we have however met with two. One of these is from the *Tantra*, and is used by the *Brahmachāris*, in their orgies: \* this mantra is composed of the letter H, and the letter S. Its qualities are thus described. "This mantra is present in all beings that breathe, from *Shiv* to a worm, and exists in a state of expiration and inspiration: he who knows it, needs no other knowledge; he who repeats it need practise no other act of adoration." The second mantra is from the *Rig Veda*, and is to be recited on building a house. There is a curious legend connected with the origin of this prayer. *Vasishtha*, coming at night to the house of *Varuna*, with the design of stealing grain to appease his hunger after a fast of three days, was assailed by the house-dog: he uttered this incantation to send the dog to sleep. We give a portion of this prayer: "Guardian of this abode, be acquainted with us, be to us a wholesome dwelling, afford us what we ask of thee, and grant happiness to our bipeds and quadrupeds. Guardian of this house, increase both us and our wealth."

\* The rites of the *Brahmachāris* are most abominable. But the above mantra consecrates the whole.

In some Hindu books, the goddess Káli and her consort Shiv are represented as delighting in blood; and formerly human sacrifices were offered to them. In a certain book called Chintámani, there is a dialogue between Shiv and his wife, respecting magical rites, in which are contained a number of mantras, for procuring the death of an enemy: we subjoin a few of these spells.

“ Om !

“ Adoration to thee, supreme power,  
Káli rátri, black night,  
To whom the bloody flesh of man is dear,  
Whose very form, is fate and death.  
Seize, seize, on the life, in such a one,  
Drink blood ! drink blood !  
Devour flesh ! devour flesh !  
Make lifeless ! make lifeless !  
Hoom Phut.”

“ Om !

“ Adoration to thee, supreme goddess,  
Thou dweller in cemeteries ;  
Oh, thou, by all the demons served, .  
Come hither, come hither,  
Devourer of the buffalo, come !  
Hrim ! Kroum ! Hroum ! Hrim ! Swaha.”\*

We almost shudder at the terrible malignity that first prompted these incantations, and more still in the contemplation of the *timid* Hindu, who in the midnight hour retires to some cemetery, burning with revenge, repeats the above mantras with the intention of bringing destruction in all its forms upon a real or supposed enemy. How opposed to the spirit of Christianity !

There are also mantras for charming away snake-bites, the small-pox, and the cholera. Repeated failures do not in the least diminish the faith of the poor deluded people in the efficacy of these spells.

It is singular that mantras of this class are not limited to the Bráhmans, but are in the possession of some of the lowest castes.

4. The Hindus are firm believers in demoniacal possessions. However they do not recognize evil spirits, in our sense of the word demon. Their evil spirits are departed men, who delight in revenging past wrongs either upon the real perpetrators, upon those who in any way are connected with them, or upon any one else that will best answer their purpose.

Mental alienation in all its forms,—the melancholy, the mild, raving and

foaming,—dumbness, epilepsy, hysteria, and all cases of children being still-born, are ascribed by the Hindus to the malignity of demons. In cases of the above description, recourse is had to some one celebrated for his knowledge of the demon mantra, and however revengeful the demon may be, it is believed that he can no more resist the influence of the mantra, than a feather can resist the force of the whirlwind. Some Bráhmans pretend that they have the power of making the ejected demon to speak. This trick is performed in a room made completely dark, and is effected by a species of ventriloquism; the Bráhman changes his natural voice to one of most unearthly character, and we can affirm from knowledge, that the illusion is strong enough to convince a timid Hindu.

5. Having supplied what we consider to be omissions on the part of our author, we shall now introduce our readers to the peculiar mantras which are the subject of the book before us.

Connected with every Hindu family, there is a Bráhman, who is denominated *guru*, or spiritual preceptor. This individual is regarded as a god, whose injunctions must be obeyed, and of whose displeasure there is a painful dread. When any member of the family has attained to years of maturity, the *guru*, for the first time, whispers the mantra in his ear, and by this process he is constituted a disciple. The mantra must be never revealed nor uttered aloud, and must be repeated so many times in the course of the day. Those who have seen Hindus bathing, must have observed them muttering and stealthily glancing round about, lest they should be overheard.

Most of the mantras are unmeaning monosyllables. We asked a learned Bráhman what benefit could follow the repetition of a word without any meaning. He replied, that a grain of corn in the hand, is unproductive; but when planted, and watered, it would grow and produce more; in the same manner the mantras, when whispered in the ear and meditated upon, would purify both body and mind, and would lead to a knowledge of the Supreme.

The Hindus attach the greatest importance to the mantras, and they constitute the bond of union between the gurus and the disciples, and are an ample source of revenue. The gurus make periodical visits to the houses of the dis-

\* The untranslated words give to the mantra its supposed mysterious power.

ciples, where they are well feasted, and must always be sent away richer men than they came. It is a question of great practical importance, whether or not the Sudras, or rather the present mixed castes, have a right, according to the Hindu laws, to be initiated by the mantras. We can assert from experience, that we have found the subject one of intense interest to the common people. Some Bráhmans have become outrageous when we have questioned the legitimacy of the practice, others have freely admitted its illegality, adding that it is a convenient mode of making money. To determine the question let us consult the law.

Laws of Menu, X. 4. "The three twice-born classes are the sacerdotal, the military, and the commercial; but the fourth, or servile, is once born, that is, has no second birth from the *Gáyatri*, and wears no thread."

IX. 334. "Servile attendance on Bráhmans learned in the Veda, is of itself the highest duty of a Sudra, and leads him to future beatitude."

In chapter X. the duties of a Bráhman in time of distress are explained.

109. "Among the acts generally disapproved, namely, accepting presents from low men, assisting them to sacrifice, and explaining the scripture to them, the receipt of presents is the meanest in this world, and the most blamed in a Bráhman after his present life;"

110. "Because assisting to sacrifice and explaining the scripture are two acts always performed for those, whose minds have been improved by the sacred initiation."

From the above quotation it is quite evident that the Sudras are cut off entirely from the five great sacrifices which make up the sum of religious duties; hence the practice of modern Bráhmans in performing religious duties on account of Sudras, either at their houses or elsewhere, is a direct violation of the laws of Menu. A Sudra has no priest, no altar, no sacrifice, no religious worship, his whole and only duty is to serve Bráhmans. The military and the commercial classes are no longer in existence, it therefore follows that if Bráhmans were to act according to Menu, their sacerdotal duties would be entirely limited to themselves. But a Bráhman, like other mortals, must have the means of subsistence, he will therefore perform *pújá*, not only for

any impure caste, but for the most immoral character in society. When the Government contemplates any measure which has for its object the suppression of indirect murder or any act of cruelty, the Bráhmans and the great Bábús of Calcutta, clamor about breach of faith, depriving the Hindus of their religious rights, &c. If we stood in the position of Government, we would ask these Sudra Bábús to prove their religious rights, and we would give to the Bráhmans a hint on the propriety of passing an Act to enforce the laws of Menu, which prohibit the performance of any religious rite on behalf of Sudras. Such an act would confer a lasting benefit on the masses of the people, and would at once close the Brahmanical shop.

Before we close this article, it is necessary to anticipate an objection that may be made; namely, that the modern practice of Bráhmans is supported by the *Puráns*. In reply to this objection, we remark that the *Puráns* cannot claim any antiquity; the oldest cannot be dated back further than the eighth or ninth century. Again the *Puráns* are not recognized as general standards of Hindu faith and practice, but rather as the guides of particular sects, such as the Vaishnavs, Saivas, &c. It is the characteristic of the *Puráns* that they advocate the worship of some particular god. In reference to the duties of Sudras, the Vishnu *Purána* gives the following directions: "He (the Sudra) is also to make gifts? and he may offer the sacrifices in which food is presented, as well as obsequial offerings." The *Váyu Purana* directs the performance of the five great sacrifices by Sudras, only omitting the mantras. The Vishnu *Purána* is understood to denote the same thing. According to the *Puráns*, the Sudra is allowed to offer sacrifices, but he is altogether excluded from participation in the mantras, and a sacrifice without mantras is worthless; thus proving the truth of our proposition.

We have not been able to discover either in the laws of Menu or the Vishnu *Purána*, any trace of the existence of the relationship that exists between the modern guru and his disciple. In both the above compositions we find gurus mentioned, to whom great reverence is commanded; but the relation between the teacher and pupil terminated at the close of the pupilage,

whilst the modern guru exercises authority over his disciple till he dies. The ancient guru was a real teacher, because he taught the Vedas to the three pure castes, but the modern guru teaches nothing but one simple unmeaning mantra.

The Hindu is not a personal agent in matters of religion, the guru acts vicariously for him. The guru system is the most complete and effectual mode of surveillance that ever existed: every family has its guru, and every member of that family is caught in the meshes of that guru; and this network

is spread over all Bengal. Though some of the Hindu shāstras declare that the Brāhman who gives the mantra to a Sudra is reduced to the same level, and that by the hearing of the mantra, the Sudra is hurled to eternal destruction, yet even this is not sufficient to check the rapacity of Brāhmans, who make money their shāstras, their god, their all.

We seriously commend this subject to the Tract Society, in full assurance that a plain Bengali tract would be highly popular among all, except *gurus*.  
T. M.

### Christian Activity.

THE Institution at the opening of whose Lecture Room the following address was delivered, has been in existence for many years. Its origin is involved in some obscurity, but we believe the earliest notice of it is contained in a letter written by the late Rev. J. Lawson, in January, 1816, and printed in the Circular Letters of the Serampore Mission for that month. Mr. Lawson says of the Baptist Church in the Lal Bazar, "I hope our young people are gradually advancing in divine things. Oh may they be our joy here, and crown of rejoicing in glory! We have set them to work in the formation of a Society for visiting and relieving the poor, and which is to be called THE JUVENILE CHARITABLE INSTITUTION. The rules I will send you in due time, when a little more matured. The young people seem to enter upon this new thing with delight; and I think it will be the means of uniting them together, and of calling forth their gifts; as reading the sacred Scriptures, expounding, and prayer are to be attended to upon every visit." We have failed to find any subsequent notice of the Society earlier than December, 1821, when in a letter from Mr. Penney of the BENEVOLENT INSTITUTION, it is stated, "Many of the children attend the meetings of the JUVENILE SOCIETY which are held twice a week, and hear addresses from Abraham Peters, Pascal, and others formerly belonging to the Institution." Mr. A. Peters, the first Secretary, was a very zealous member of the Lal Bazar Baptist Church. At this time the services of the JUVENILE SOCIETY were held in a stable attached to the Benevolent Institution, in which the horses of Mr. Penney were kept. This unobtrusive though useful institution was extensively patronized by the Christian public, as is apparent from its earliest report, which bears the date of 1821. The present Lecture Hall of the Society, a commodious and comfortable building, presents a striking contrast to its ancient humbler meeting-room, standing on the opposite side of the road. The Society is perfectly catholic in its constitution, which is nearly akin to that of our recently established City Mission. We are glad to learn that the Committee of the Juvenile Society are exerting themselves to extend its sphere of usefulness, and we cordially wish them much success.

### DISCOURSE DELIVERED AT THE OPENING OF THE NEW LECTURE ROOM OF THE CHRISTIAN JUVENILE SOCIETY.\*

And they shall not teach every man his neighbour, and every man his brother, saying Know the Lord; for all shall know me, from the least to the greatest. — Hebrews viii. 11.

THE opening service of a house dedicated to the worship of God, cannot fail to be both cheering and interesting. In such a service is most vividly presented to our minds, the pleasing

fact that the cause of righteousness is progressing in the world, or, what is the same thing, that the "leavening" of the "three measures of meal," and the growth of the "tree" sprung from the "grain of mustard seed," are steadily and certainly advancing.

\* On the 19th of November, 1852.

My apology in coming forward to address you, my respected friends, on the present occasion is, that the Committee of this Society have assigned to me the task—at once so trying and responsible—of doing so, as one of the oldest of their colleagues, and I intreat your candor and indulgence to bear with me while I attempt, and that imperfectly, to acquit myself of the same.

It is, I suppose, generally believed, that the subject referred to in the text is the Millennium, or the future reign of Christ on earth with his redeemed people for a thousand years. I have read somewhere that some believe that this reign will last for a myriad of years, instead of for a thousand; on the supposition that, if Satan who is emphatically called the God of this world, should reign in the hearts of the children of disobedience for six thousand years,—the limit, as they also believe, of the period during which Satan will rule over his deluded victims,—it is not unreasonable to conclude that the reign of the blessed Saviour should extend over a far greater period of time. But it is not my design to enter upon a discussion whether, in the Millennium, Christ will reign personally on earth, or by his Spirit; or to ascertain whether these thousand years will be the seventh thousand from the creation, or the sabbatical millenary. It is sufficient to observe that the kingdom of Christ in the Millennium, will be one of universal righteousness, love, peace and purity; that during its prevalence, all idolatry, infidelity, cruelty, and other evils, will be wholly restrained by the Spirit of God, and that all these numerous blessings will be the happy effects of the “knowledge of the Lord.” Doubtless *saving* knowledge will be complete at this glorious period, that is, the scheme of salvation through the blood of Christ will be properly understood; and in respect to all doctrinal theology, either relating to the character of the Redeemer, or the ordinances of his church, there will be no differences of opinions. We shall not see, as at present, “through a glass darkly,” but “face to face,” and shall not “know in part,” but “even as we are known.” Nor will there be any divisions in the church of Christ, and the fear of God will no more be taught by the precepts of men. The truth of these assertions

depends upon a proper understanding of Paul's language, “when that which is perfect is come, then that which is in part shall be done away.” If in using these words, the apostle adverted to the millennial age, we are right: if he referred to a period subsequent to that age, or when death itself shall be destroyed, then we must make a large deduction from these reflections. But at any rate, either at the one period or the other, our knowledge or understanding of God, as respects the *essence* of his mysterious being, and even of his glorious attributes, both natural and moral, can and shall never be complete; for “who can by searching find out God; who can know the Almighty to perfection?” Our faculties will no doubt be vastly improved, and we shall consequently understand the wondrous works of God much better by far, than we do at present; but can there be any doubt, that we shall never thoroughly comprehend the *essences* of things? And if our capacities will not reach God's works, how will they reach God himself? Oh, we shall have then, as we have now, much, too much to wonder at and adore! In fact our knowledge of God will be rather one of the *heart* than of the *head*. This is clearly hinted at in the context, (v. 10.) “I will put my laws into their mind, and write them in their hearts.” It is readily admitted that by the term *mind*, we are to understand the intellect; but the province of the intellect will be merely to comprehend the “laws” of God, while the *heart* will be thoroughly exercised in love to Him by its affectionate and feelings.

We will now briefly notice the *inference* legitimately to be drawn from the text: If the time is at hand when “they shall not teach every man his neighbor and his brother,” then the present must be the time when they are so to teach. Indeed, the apostle, or rather the prophet Jeremiah, from whom the apostle quotes, seems plainly to intimate that the fullness of the knowledge of God in the Millennium will be brought about by the *plan*, so to speak, of *every man* teaching his neighbor and his brother. It is also clear that the allusion is to all Christians, both lay and clerical, teaching in the mode indicated. We know the Great Head of the church has appointed his regular ministers to preach the gospel to every creature, and we

acknowledge the Christian ministry as a very efficient means under God, for effecting the spiritual enlightenment and conversion of men. As in all departments of human knowledge, there are men properly trained and qualified to impart such knowledge, so must there be men in the church properly trained and qualified to impart the knowledge of God to those who are perishing for the lack of it. This is a common sense view of the matter, uninfluenced by bigotry on the one hand, or latitudinarianism on the other. Still we cannot overlook the stubborn fact that it is the duty of every Christian to call upon his neighbor or upon his brother, saying, "Know the Lord." Yet, are there not millions who would confine the duty of preaching to regularly ordained ministers? and are there not millions again who question the authority of such ministers, unless they can prove their succession from the apostles? Now, what is this apostolic succession, upon which such stress is laid? Does it mean that there is a succession of apostles? If it does, then, John the Divine was wrong in having said, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles!" Archbishop Usher and other eminent Protestant divines have well met the Romish cry of "Where is your succession," by pointing to the Waldenses as their predecessors: and the Archbishop was right; for the Waldensian succession is far purer as respects both doctrine and practice, than is the Papal. It was the honored and martyred Waldenses—

"Who kept God's truth so pure of old,  
When all our fathers worshipped stocks  
and stones."

It is insisted that men must be *sent of God* to preach. Nobody denies this. But can our opponents assure themselves, that such a man as the illustrious Carey was *not sent of God*? In whatever specific mode they would wish men to be sent, they cannot dispute God's sending men to preach the everlasting gospel by his *providence*. Is it not passing strange, then, that the advocates of the apostolic succession scheme, should believe in the special providence of the fall of a sparrow, and yet disacknowledge the providence of Carey's mission, with the blessed and happy results of that mission before their eyes? But

if it be the duty of every man to teach his neighbor or his brother to know the Lord, then had Carey his distinct license for originating his mission, and—to compare small things with great—so have the Committee of the Calcutta Christian Juvenile Society for carrying on their operations for the spiritual welfare of the nominally Christian youth of this city. The Committee believe, moreover, that they have a sufficient warrant in Scripture for the employment of lay agents in furtherance of their object in the fact, that the primitive Christians, as so many *laymen*, when dispersed in consequence of the persecution of Saul of Tarsus, went about preaching throughout the regions of Judea and Samaria. They are further spurred on to prosecute their labors because they hear the "Bride" say to sinners, "Come," and they understand the bride to mean the church of Christ, composed of both laymen and ministers. Under this view of the case, can any one object to the Juvenile Society or kindred associations in their attempts "to do good and to communicate?" Can it possibly be wrong for men involved in one common calamity, to warn each other of it, and to assist each other in escaping it? Take a simple illustration. There is now that awful disease raging in this metropolis which periodically sweeps away such vast numbers;—must the duty of administering the proper remedies be entirely left in the hands of medical men? Does not common sense impel unprofessional people to supply those with the requisite medicines who are attacked by the disease? Yet men will renounce common sense in the more important affairs of religion, and be content to see their fellow-mortals eternally perish, just on account of some theoretical objections.

The Committee of this Society have had the courage for more than thirty years to break through this formidable prejudice, by exhorting thoughtless and irreligious young men to know the Lord, and to "come" and "take of the waters of life freely." An enumeration of the various means employed by the Society to this end, will be found in its annual reports. But perhaps it might be asked, What good has this Society effected? In answer, we make a statement of unvarnished facts, by saying that not a few have been brought to the saving knowledge of

Christian truth through its instrumentality. Two or more of its earlier fruits are to this day laboring as missionaries, one of whom also had sometime ago the pastoral oversight of the Baptist churches at Agra and Cawnpore, respectively. One each of the present deacons of the three dissenting churches at Calcutta are likewise the fruits of this Society; and there are other men who have been admitted into the fellowship of these churches, and who, it is hoped, have adorned, and are still adorning their profession by a consistent course of sincere piety. In respect to one of these fruits of the Society to whom allusion has been made as both a missionary and pastor, our late respected friend and coadjutor the Rev. James Penney, bore, many years ago, the following handsome testimony. "We have been in deep distress at Dinapore," wrote Mr. Penney to the Committee, "with your friend G., who has lost his brother by the jungly fever, and who himself has but narrowly escaped! These very afflictive occurrences have brought to my acquaintance one of the best Christians I have seen in India. His gentleness, his sound sense, and deep-rooted piety, have filled me with the highest respect for him, and pleasing anticipations that he is intended for some great work on earth, and, I trust, an exalted seat in heaven. . . . If the Juvenile Society," added Mr. Penney, "is useful in bringing such men as G. into the church and into the ministry, long may it flourish and prove a blessing to India." The late Rev. John Lawson, first pastor of the church meeting at the Circular Road Chapel, made the following observations on his dying bed. On having been informed that some of the candidates for admission into the church under his pastoral care who were originally the fruits of the Juvenile Society, had expressed their willingness to defer making a public profession of their attachment to the Redeemer till he (Mr. Lawson) was well enough to assist them through it, he said, "Tell my young friends not to wait for me; it is not the will of the Lord that I should recover from this illness: and tell them, moreover, that from the fair evidence which they have afforded of their own piety, I am convinced that the Juvenile Society, of which they are the happy fruits, must be owned

and blessed of God." The above is the testimony of a dying saint on the confines of a blessed eternity.

There is one prominent feature of this Society to which I beg permission briefly to advert, namely, its *broad Catholicity*. This is stated in rule 2nd, which runs as follows—"That the CALCUTTA CHRISTIAN JUVENILE SOCIETY be established on those Catholic principles in which all Protestant denominations are agreed." To those principles the Society has ever adhered, by preaching the fundamental truth of salvation through the blood of Christ; and as its Committees have been always composed of Christians of all denominations, it has been "an Evangelical Alliance" in this land for upwards of thirty years. On my acquainting that eminent minister and missionary, Dr. Duff, about twenty years ago, with this catholic phase of the Society, he burst forth into expressions of the warmest admiration, and remarked that the Society was worthy of the countenance and support of every true Christian.

But it has been objected that since there are so many Churches and religious societies in this city, there is no necessity for the continuance of an institution such as this. If this objection be considered valid, then by a parity of reason, all Young Men's Societies, (and there are many such, both in England and America,) must be discontinued and condemned as superfluous. Did we pay proper heed to the words of our Saviour—"the harvest is *plenteous*, but the laborers are *few*; pray ye therefore the Lord of the harvest that he may send *more* laborers into his harvest"—we should tremble to oppose or discourage any, even the feeblest efforts put forth to do good. Are the means employed in this great city to diffuse the blessings of the Gospel at all proportioned to its vast population, and are there not "diversities of operations;" why then object to this Society?

But I beg you will excuse this digression from the main topic of the text—if you, indeed, consider the foregoing remarks in the light of a digression. They have been ventured from a conviction that they were not wholly uncalled for, on an occasion such as the present.

I will now close by beseeching my young friends in this assembly, who

are yet unacquainted with the true character of the Lord Jesus Christ, to come unto him in order to acquire a proper knowledge of his mission, of his atonement, of the efficacy of his blood to wash away all sin, and of his various offices as our Saviour. You are commanded in the Scripture to "remember your Creator in the days of your youth." God says, moreover, unto you, "My son, give me thine heart." This is what he wants, and nothing less will He ever accept. Your knowledge of God must be a heart-knowledge, to render it at all beneficial to your salvation. A mere intellectual acquaintance with the nature and design of Christianity, however desirable, cannot be of any material avail. It may enlighten the mind, but the *heart* will still be left unaffected and unrenewed. Are you in the hot pursuit of the hollow pleasures and vain delights of this life?—then be assured your eternal ruin is inevitable and certain. You are in the most imminent danger! Hear what God says to you, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Oh, how dreadful the thought,—to be brought before the great and *angry* Judge as criminals, in order to your

condemnation and banishment from his presence to the doleful regions of misery, sorrow and despair! But why will you die? There is everlasting life offered to you in the Gospel. True, these overtures are *free*, but they are also *conditional*, you must *repent* and believe, and then you will obtain the remission of your sins. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

Yes, my young friends, you must take heed unto the Bible, which is verily the word of God. And we beseech you to "suffer the word of exhortation," which will in future be spoken to you in much love and simplicity from this place. This house is erected for your spiritual benefit. It will be regularly opened on Friday evenings to welcome you, and any of your acquaintance whom you may wish to bring with you. The books of the Society are also at your service; religious tracts will likewise be given to you. Receive them, read them, that you may gain the knowledge of salvation. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

M. W.

### Baptist Missionary Society.

#### THE FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

##### PART IV. FROM OCTOBER 1796 TO OCTOBER 1800.

On the 10th of October, 1796, Mr. John Fountain, the third Baptist Missionary to India, arrived at Mr. Carey's house at Mudnabatty. In him we have another witness to whom we may appeal for testimony concerning the subject of our brief memoir. The day after he reached Mr. Carey's residence, a letter containing unusually cheering tidings was received from Mr. Thomas. It announced the apparent conversion of some of his hearers, and requested that Mr. Carey would come over to see and talk with them. Accordingly on Saturday, the 15th of October, Carey and Fountain visited Moypaldiggy. The latter has written an in-

teresting account of what he saw there. "We went," he says, "with eager expectation. I was kindly received by brother Thomas, as I had been before by brother Carey. On the Sabbath, at sunrise, worship began. Nearly a hundred people were assembled. After prayer, brother Thomas preached from Ezekiel xxxvi. 27: 'And I will put my Spirit within you.' After which brother Carey preached from Acts iv. 12. Very great attention was paid by all. After breakfast, three persons, concerned about the salvation of their souls, came again, with whom brethren Carey and Thomas spent a considerable time. They appear hopeful characters.



*They daily pray together.* One of them, Yârdi, is a man of good natural abilities, and seems to possess much Christian simplicity.... At 12 o'clock, brother Carey preached in English from James i. 6. At half-past 3 o'clock, the natives assembled, more numerous than in the morning. Brother Thomas preached from Acts xvii. 30: 'But now commandeth all men every where to repent;' and brother Carey from Psalm lxxxix. 15. In the evening, brother Thomas preached in English, from Isaiah lviii. 11: 'And thou shalt be like a watered garden.' They both declared, I had seen more attention and seriousness my first Sabbath, than they had seen all the three years they had spent [together] in India. Brother Carey returned home the following evening, but I staid near three weeks. The congregation increased the two following Sabbaths that I was there." In another letter Mr. Fountain says, "Brother Thomas delights in doing good to the bodies and souls of his fellow-men. His medical skill is a great blessing to this country. People come to him from thirty or forty miles round, so that there are almost always patients at his doors. He does all gratis." After his return to Mudnabatty, Mr. Fountain wrote:—"There is nothing like such an attendance here, as there is at Moypaldiggy, though brother Carey preaches twice every Sabbath, and reads and expounds every morning.... Brother Thomas possesses an earnestness and plainness of address in preaching, that is equalled but by few." To the same effect Carey wrote of himself:—"I want that aptness to converse closely about the things of God, which is so conspicuous in brother Thomas."

The three enquirers mentioned above by Mr. Fountain, were Musalmâns; but, besides these, there were, at the same time, at least two others, one of whom was a blind Brâhman. But the expectations of Mr. Thomas had now been so often disappointed, that he rejoiced over them all with trembling, and wrote: "I should think hopefully of them, if past experience did not check me." Yârdi appears to have been a man of remarkable promise. He talked of the way of life to all he met, and produced a considerable stir at Moypaldiggy, so that "many scores" came to hear Mr. Thomas. Mr. Carey thought very highly of this

man: indeed he wrote of the movement in general, "In what it may issue, the Lord only can foresee; but at present, I discover in it what I should conclude to be a genuine work of grace, in England, till I saw further reason to doubt it." Alas! a few months later, one of these men turned away from the Gospel, and not one of them ever became a decided Christian. The anguish inflicted by such disappointments upon a sensitive mind, like that of Mr. Thomas, can hardly be estimated.

In March, 1797, Messrs. Thomas and Carey set out again for Bootan, the borders of which they now reached in four days. They spent a short time in friendly intercourse with the Soubah of Botchat and others, and returned in safety to their homes. On their journey they "preached Christ in many places where his name was never heard before, and were attended to with great ardor." They earnestly desired to establish a mission among the people of Bootan; and the reader will remember that, a few years later, one was actually commenced by the brethren at Serampore. At the end of the letter in which the account of this trip is given, Mr. Carey says, "Brother Thomas labors with greater and greater vigor in preaching the word."

Much encouragement was afforded to the missionaries in the year 1797, by the conversion of Mr. Fernandez, of Dinagepore. This gentleman, who was born in the island of Macao, had been educated for the Romish priesthood, but had formed opinions favorable to Protestantism. Having heard of Mr. Thomas, he sent to him to borrow some religious books, and received from him *Newton on the Prophecies*, the perusal of which confirmed him in his dislike to Popery. Shortly after Mr. Fountain's arrival, he and Mr. Powell visited Mr. Fernandez, who returned with them to Moypaldiggy, and there heard the Gospel preached, for the first time in his life. He appears to have received the truth in the love of it, at once, and he forthwith provided a place for public preaching to Europeans and natives at Dinagepore, which was opened by Thomas, Carey, and Fountain, on the first Sabbath in November, 1797. It was arranged that one of the three should preach there on the first Sabbath in every month; and much good resulted from these labors. To this

Mr. Powell bore the following testimony a few years later: "I am persuaded the visits of the missionaries, and their preaching at Dinagepore, are attended with a blessing to the place; and most of the English there have been much more circumspect in their conduct than heretofore: so that their favorite diversions of hunting, billiards, and playing at cards, on Sabbath days, have been laid aside, with a resolution never to resume them." He mentions two, as really converted to God; and one of these, W. Cuninghame, Esq. then in the Company's Civil Service, and since resident at Lainshaw, in Scotland, became a bold and able defender of the truth, against the infidel opinions then so current among Europeans in India.

Towards the end of 1797, Mr. Fountain was very dangerously ill with a fever, but he was restored by the efforts of Mr. Thomas. "He sent," Mr. Carey tells us, "sixty-two miles for a little bark for him, which was attended with a blessing."

But we have now to notice the illness of this "beloved physician" himself. We find no mention of it at the time, but we gather from a letter written by Mr. Carey a few years afterwards, that towards the close of this year, Mr. Thomas suffered a slight attack of mental aberration, during which he resigned Mr. Udney's employment, and consequently gave up his station at Moypaldiggy. A passage in a letter from Fuller to Carey shows that this step was taken under a very strange misapprehension of Mr. Udney's intentions in regard to the factory which was under Mr. Thomas's charge.

The reader who recollects that, after obtaining employment with Mr. Udney, both the missionaries had given up their claims to support from the Society in England, will perhaps be at a loss to know how Mr. Thomas and his family could subsist, now that his situation at Moypaldiggy was resigned. We are happily able to supply the requisite information. In 1796 Mr. Udney sustained very severe losses; and it appeared most likely that his factory at Mudnabatty would be given up forthwith;—that at Moypaldiggy also had proved unproductive, through large floods which had "destroyed the whole crop almost every successive year." The support of the mission-

aries was therefore very precarious, and, on their communicating these facts to the Society at home, an arrangement to meet their probable wants was at once made. At a Committee meeting held August 29th, 1797, the following resolution was passed:—"That our brethren having, in a disinterested manner, declined their ordinary income from us, at a time when they thought they could do without it; and various unforeseen circumstances having since occurred, which render it necessary that we should afford them substantial assistance; Resolved, that at this time we will pay them those arrears which for a time they have voluntarily declined—that is, that we will make up what has been sent out in goods at different times\* £100 per annum to each family for four years, viz. from November 7th 1793, to November 7th 1797." This allowance of £100 per annum Mr. Thomas continued to draw from the Society, to the end of his life.

Before we take leave of Moypaldiggy let us record a few additional notices of Mr. Thomas's character and usefulness there. After he had gone away, Mr. Fountain wrote, "Brother Thomas's removal is a great loss to this part of the country. I understand he has been thronged with patients from place to place, wherever he has been. Perhaps there never was a person in this country who has done so much in this way for the poor and needy as he

\* The account of money paid for the missionaries and goods sent out to them was stated by the Secretary, in a letter dated January 18th, 1798, as follows:—

|                                                          |              |          |          |
|----------------------------------------------------------|--------------|----------|----------|
| "To Goods taken out in 1793, ..                          | £ 150        | 0        | 0        |
| "To Shoes, Hose and Drugs, sent out in May, 1794, .....  | 50           | 0        | 0        |
| "To Cutlery, detained by mistake, and sent May, 1796, .. | 145          | 6        | 0        |
| "To Cash paid to Mr. Savage, Mr. Thomas's agent, .....   | 14           | 14       | 0        |
| "To Seed sent in October, 1796, ..                       | 50           | 0        | 0        |
|                                                          | <u>£ 410</u> | <u>0</u> | <u>0</u> |

"The goods [consisting of shoes, stationery, hats, hose, &c.] which are now gone on board the *Earl Howe*, Capt. Burrows, will make this sum £800 or thereabouts. £50 more we shall send in seeds this spring."

Of this £850, £50 was to be paid to Mr. Fountain, and the remaining £800 equally divided between Thomas and Carey as their allowance for the four years. Remittances were made in goods, in order to avoid the loss which would have been incurred through the unfavorable rates of exchange in those days.

has. The blessings of hundreds ready to perish have fallen upon him. His regard for them is so great that I have known him to get no sleep for a whole night when he has had a surgical operation to perform the next day. He has many qualifications which render him the fittest person for a missionary that could anywhere be found." To a similar effect Mr. Carey had previously written, "Brother Thomas has been the instrument of saving numbers of lives. His house is constantly surrounded with the afflicted, and the cures wrought by him would have gained any physician or surgeon in Europe the most extensive reputation." To his missionary faithfulness a native named Arádhian bore grateful testimony, two years after Mr. Thomas's death. He assured Mr. Ward, that at Moypáldiggy Mr. Thomas sometimes sat up with one or two of them till midnight; talking to, and exhorting them. And even now, fifty-five years after his departure, when his house is a ruin, and its firmly cemented bricks are used as materials for Musalmáni tombs, there are yet some very aged people at Moypáldiggy who remember the good Dr. Thomas, and tell how he pitied and aided them in their distress, and was unwearied in his endeavors to instruct them in the religion of the Lord Jesus Christ.

On leaving Moypáldiggy Mr. Thomas revisited Calcutta, and once more appears to have entertained the thought of settling there as a surgeon. A few days sufficed to convince him that this project should be abandoned, and he very soon returned to the neighborhood of Málda. We have no journal of his movements to refer to, but we find notices of his preaching in company with Messrs. Carey and Fountain on the 28th of January and the 18th of February, 1798. He afterwards took a missionary excursion to the Rájmahál hills; and in March and April, he was at Serasing, in their vicinity, at which place his cousin, Mrs. Halsted, the sister of Mr. Powell, resided. But he did not long tarry there. On—on—with weary foot, and often with an aching heart, frequently wretched and dejected in himself,—yet now and again drinking such full draughts from the living waters which flow from the Rock Christ, as made him the most joyful of men. All his journeys were missionary itineraries:—everywhere he preached Christ;

and in many places he preached with power. His frequent deep prostration of spirits at this time kept him from writing as often as he should to the managers of the Society at home. Mr. Fuller's letters to Carey in 1799 and 1800 contain many complaints of this, and we greatly regret it, since, in consequence of this silence, we are left in ignorance of much of his history after his removal from Moypáldiggy. The following is the substance of what we have ascertained respecting him.

In June, 1798, he was near Nuddea, and afterwards took up his abode at Chandernagore, under circumstances which are detailed in a letter to a niece in England. This letter is dated August 12th, and commences with many very striking observations upon death, and the necessity of implicit obedience to all the commands of Jesus. He then says:—"Mrs. Thomas, myself, and Betsy, [his daughter,] have lately lived in a boat, and that a small one, so that only Betsy could stand upright in it. We were a long time on the water, and encountered some storms and dangers: at last, when the rain came in, we fled to this place [Chandernagore,] for shelter; where we have taken a little dry and airy house, till the rains are over. While we were moving into the house, we observed the hand of providence very visibly. We had taken all our trunks, baskets, and stuff of every kind out of the boat; and then, and not till then, a plank, which the water-worm had eaten, gave way, and down she went to the bottom, though several men attempted to prevent it by baling her. Had this happened in deep water and far from shore, you would have heard no more of us till you had ended your pilgrimage." In a letter written twelve days later he gives a melancholy account of the trials he had sustained. He says, "You ask, why I have not written? The truth is, my health has been broken and interrupted, and my spirits so dried up, that I could not write with any comfort to myself, or with any hope of pleasing my friends; and even now I am obliged to use some compulsive methods, for the weather is excessively hot, and I am otherwise much indisposed; but on the other hand, I have such an enormous debt to pay in letters, and such a long journey before me, that I must compel myself to write to you.

• "As to ourselves, we are unsettled;

and, for my own part, I hardly expect any certain dwelling place any more in this world. My time is short, and the inconvenience is small. If I get the lowest habitation in heaven, I shall be to all eternity a monument of the riches of grace and mercy of God in Christ Jesus."

A few sentences from these letters will exhibit his views of the mission at this time. He says, "I wish I could tell you of the success of Christ's cause here: the Gospel is preached, and the word of God, that source of true riches, comes on by a translation: but when will the Lord grant testimony to the word of his grace?" Of Bengal he says, "Here God is every where forgotten; and, if worshipped any where, the true worshippers are few indeed, and those unknown to one another. Here Satan's seat is, and his flag flies all day long! Here *he* is worshipped and adored. There is but one place of greater darkness, and that is hell itself! If it were not for the mission, I would come to Old England to-morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands. Nobody knows what health is, so well as those who have lost it. I had rather sell holy ballads at the chapel doors in England for my bread, than live in India like a Nabob. I own, indeed, that the light of God's countenance can make any place pleasant and delightful. It would turn hell itself into heaven, if the damned could but enjoy it. But destruction from His presence is the darkness of hell." One more extract may be welcome. He says, "No great work has yet been wrought by us as missionaries. Men have been moved and affected various ways by the preaching of the gospel, and we continue in expectation of seeing the Lord's hand revealed to some of them. We enjoy some tokens for good, and encouragement to patience of hope. Various striking providences still attend us, and though the Lord's house is not built, yet a great deal of rubbish is removed, and the way of the Lord, by all these means, is prepared; his paths are making straight, and we expect Him to come.

"I do not know any undertaking which requires so much of the hand of God directing determinately, as the work of a mission. A man had need have something of that assurance

which the Apostles had, when they said to the lame man, 'Arise and walk;' or else the spirit that still works in the children of disobedience will say, 'Jesus I know, and Paul I know, but who art thou?' It is no little matter for a man in this line to keep up his spirits; no little thing for him to keep himself as a vessel, meet for his Master's use. If, however, a man has really got a missionary's faith, though it be only like one poor single grain of mustard seed, that will prove sufficient to carry him through every difficulty, and support him till he has accomplished the will, delivered the message, and fulfilled all the errand of Him that sent him." Letters written to Mr. Fountain about the same time are rich in passages of similar force and beauty.

In January, 1799, Mr. Thomas was encouraged, to hope that his labors had been blessed to the conversion of several hearers at Nuddea, and he even arranged for the baptism of a Bráhma, named Ráj Krishna, there, on the 20th of that month; and Carey hoped to be with him on the occasion. But again his hopes were frustrated, and his heart made sick.

We know very little of Mr. Thomas's movements in the year 1799. A letter written "on the Ganges, August the 8th," presents experience of the same character as that previously noticed. He was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. The heart must be very hard that can remain unmoved by his griefs and joys, his fears and assured hopes, his deep humiliation and his triumphant exaltation. Some time in this year he removed to Birbhum, where he appears to have superintended a sugar manufactory at or near Supur. His health was broken and his sufferings were very severe. He gives us some account of these in a letter written at the end of November to Dr. Ryland. Thus he writes: "I have neither been owned nor blessed in my labors of late, and I wonder not at it: I have been much entangled, greatly cast down, righteously deserted, and, as I thought, forsaken: but now I know it is not so. I have lately been afflicted nigh unto death; but He hath delivered me:—three days and three nights quite delirious, without food, &c.; but out of all the Lord has delivered me: and here I am, a monument

of his forbearance and grace. In this state, I could hardly preach to any body: being brought out of it, I can hardly forbear preaching, in the midst of my business, to every one; being fervent in spirit, diligent in my business, serving the Lord, with his own, and of his own, according to his surprising grace. I wanted all things: I want nothing. I have all and abound: my cup runneth over. I could say more, but forbear; I find my mouth comfortable in the dust. It is grateful to my soul to humble myself before all men, and before God all my days . . . . Lately, for the first time since my recovery, I preached to a new congregation of about a hundred in number, in a new place. I spoke, and was most abundantly refreshed in spirit, though enfeebled in the flesh: whether they would hear or forbear, I declared the difference which the word of God makes between dead idols, false gods, and the living and true God. I spoke of the Son of God from heaven, of heaven itself, of the wrath to come, and of our great Deliverer, till I was amazed to find that all did not believe in him. . . . Oh that the Lord may now be sanctified in all the missionaries here, both new and old, before the eyes of the heathen! I have one inquirer. I hope he will not prove like many others. My labors are sweet, and my soul is satisfied."

The reader may notice a reference to some new missionaries in this extract. These were Messrs. Ward, Grant, Marshman, and Brunson, who, with their families, arrived in October, 1799, and had been providentially led to take up their abode at Serampore. In December, before they were joined by Mr. Carey, Mr. Brunson wrote a letter to Mr. Sutcliff, in which he speaks of Mr. Thomas as follows: "We have had several letters from brother Thomas since we have been here, and expect he will be down in a few weeks. He is at Surul [near Supur] in the district of Birbhun. I believe he superintends a sugar manufactory. He expresses a great deal of love to us, and to the cause of Christ. If he had but prudence equal to his zeal and ability, what a useful missionary he would be! I am grieved at the accounts I have heard: but as I know but little, I will say less." We think it may be regretted that he said thus much; since his words suggest a very

unfavorable impression of Mr. Thomas's character. But Mr. Brunson speedily had better opportunities of becoming acquainted with his much tried brother; for Mrs. Brunson, who was a member of the church at Fairfield, of which Mr. Thomas's father was a deacon, becoming ill, Mr. Thomas was requested to come and afford her his medical aid. He arrived at Serampore on the 20th of December, and immediately advised that both Mr. and Mrs. Brunson should go with him to Supur. They consented, and on the 27th they arrived there. Mr. Brunson tells us the journey was truly pleasant, and we can readily believe it. Mr. Thomas "preached to the natives in the villages and towns through which they passed." Let us extract from Mr. Brunson's journal some particulars relative to his sojourn at Supur:—

"*January 12th. 1800. Lord's day.* Felt much interested in the Bengali worship. I could not forbear weeping when I saw the poor heathen listening with such earnest attention to the sound of salvation . . . .

"*26th. Lord's day.* We delighted to see about two hundred Hindus come to brother Thomas's house to worship. He talked to them some time, and then sung, 'Oh, who besides can recover?'" . . . . In the evening the congregation was still larger. Brother Thomas read, expounded, &c. upwards of two hours. Afterwards, many stopped for conversation. Naba Kishor and three others very seriously said they would be Christ's disciples." On the 23rd of February, Mr. and Mrs. Brunson returned to Serampore in good health, and with a more just apprehension of Mr. Thomas's worth, than they had previously derived from hearsay reports concerning him.

We have an interesting letter from Mr. Thomas to Mr. Fountain, dated, "Supur, February 14th, 1800," which presents additional information as to his labors at this time. He says, "I desire to be very thankful to God for that inclination I have to preach my precious Saviour to the heathen, and for their inclination to hear. I had above seven hundred, I suppose, last Lord's day afternoon, in a new village. And the Lord has given me also a companion in labor of his own making:

\* Rám Basu's hymn, composed in 1788.

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I mean Mr. B., who having heard the word, appears to be truly awakened, and very sorry that he has spent so many years in the world without knowing these things before. He is young, born in this country, had a good education; speaks and writes English well, and French and Bengali. and is very desirous of spending all his days in preaching the gospel, and is likely to be useful. I count this a token for good; a token from heaven; a sweet token of a heavenly approbation of the mission; besides the great preparation that God is making for the thousands and millions that are to come, which preparation all must see that are not quite blind. That I have had so little success, is not so much to be wondered at: but I wonder at others having so little also,—and yet we know not how great. Great and blessed things are often done with little noise in the streets, and little visible success. But let us all go on, and whether any are converted or no, heaven, earth and hell, are all moved at this moment by the attempt. Oh, for a single eye! Oh, for a steadfast, lively, and overcoming faith in the Son of God! Oh, for that faith that can say, my Strength, my God, my Comforter, my Hope, my Righteousness, my All! Oh, for a thorough submission to the righteousness of God! Oh, for silence and stillness in all the tempestuous troubles of life—a stillness owing to the Anchor within the veil! I am afar off from what I wish to be, and what I trust I shall be before my Purifier has done with me. Let us go on, there is more grace to be had yet, and we ought to know

how to come at it ourselves, who are telling others we have found it. Let us cleave to the Lord, making a daily use of Him, fetching out of His fullness that which will make us great blessings among the heathen. Oh, that the same mind that was in Jesus may be in every one of us, concerning all things! I hope it is so; but, oh, for the 'more abundantly' which our heavenly Teacher has told us of!—"I am come that you may have life more abundantly." I used to think the hill people would be more easily converted than these; but there is no difference. I wish to be converted myself every day anew: to be washed clean, and kept so, by Him who is able to keep me from falling; and then will I teach transgressors his ways, and sinners shall be converted unto Him. Verily there is a God, or else I should totally despair of the mission. I should despair, if God was not to be seen in it, in wondrous doings. We see Satan and are frightened; but the Lord reigneth, and is able to rebuke him. Amen."

Mr. Thomas spent part of the month of March, 1800, at Serampore, when he had the happiness to see the printing of the Bengali Scriptures commenced, and to join in the very first efforts made to distribute Bengali tracts. On the 1st of April he returned home.

In August he was again at Serampore; but we have no particulars of his visit, further than that he was accompanied by a native who appeared to be under much concern for salvation. In our next paper we shall give an account of a visit which was attended by more striking results. C. B. L.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Khûri*.—On Sabbath-day, the 15th of May, *four* persons were baptized and added to the church at this place.

*Chitaurâ*.—Mr. Smith informs us:—"On the first Sabbath in May, I had the pleasure of baptizing the Gosâin I brought from the Bluteshwar *melâ* last November. He promises to be a most useful man in connexion with our Mission. His wife and son have joined him, and all the family are, in appearance, both respectable and

*Jessore*.—Mr. Parry writes:—"In the month of April, *ten* disciples put on the Lord Jesus Christ by baptism. Six were baptized at Sâteriyâ, and four at this place. The latter belong to the Jessore girls' school."

*Dinacpore*.—Mr. Smylie writes:—"On the 1st of May, I had the pleasure to baptize *one* person. He was a Musalman formerly. His faith in Christ was expressed with much simplicity. He is an old man and cannot have very long to live."

*Cawnpore*.—Two Europeans were baptized by Mr. Williams at this station, on Sabbath-day, May the 1st.

### BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.

WE have received the Third Annual Report of this Society, and, with much pleasure, call attention to it. The Report shows that great liberality has been manifested by the Christian public in their contributions to the Society's funds. No less than Co.'s Rs. 623-9-6 has been collected within the past year; of which sum about one-eighth has been given by the native brethren. During the greater part of 1852, two native preachers were employed by the Society; and these brethren appear to have labored with great diligence, principally in the eastern suburbs of Calcutta. It is sad to see that no satisfactory instance of conversion through the instrumentality of the Society's agents has yet come to light. Let our prayers go up before God, for his blessing to render every means effectual to the increase of the kingdom of his Son. Much readiness to hear the gospel is every where displayed by the people; and the gospel will not be preached in vain. The two chapels belonging to the Society have been well attended: that at Boitakkhána has been preached in five or six times a week, and that at Báliyághát twice. The second chapel has been twice consumed by fire, and on the latter occasion nothing within it was saved from the flames except the pulpit. The loss amounts to about Co.'s Rs. 80.

In our opinion, by far the most pleasing feature in this little Society is the personal effort for the spread of the gospel made by its Committee. We believe it is regarded as the duty of each member of it to preach the gospel to his benighted countrymen. The Report before us states that this duty has been discharged during the year that has passed. We rejoice in this; and would urge our brethren to abound in such labors more and more. Herein their peculiar strength and efficiency lies. Other Societies can collect funds, and expend them wisely and usefully in the support of preachers, &c. but none who are not themselves native Christians can occupy such vantage ground as they do in making disinterested efforts for the salvation of their countrymen. We wish that the list of this Committee displayed more strength. While the Rules require "a Committee consisting of twelve members," we observe that at present there

are but ten; and, of these, four are Native Preachers supported by the Parent Society. Surely our Native Churches in Calcutta might furnish a more numerous band of unpaid evangelists ready to unite in this Society for the purpose of organising and sustaining energetic and persevering efforts for the salvation of their brethren according to the flesh.

### MERGUI.

MRS. BRAYTON writes, under date of April 1st.—"We have had a delightful time the past season in visiting the Churches and villages in Mergui province. We found in most of the Churches,—ten in number,—a pleasant state of harmony, love, and union existing. *Twenty-seven* were added to their number by baptism. New interests have been awakened in three villages where the people have long been groping their way in heathenish darkness. They have desired a teacher and engaged to support one, if supplied, at each of these villages.

"Since we came to Maulmain, Mr. Brayton, in company with native assistants, has visited some of the newly conquered provinces. In one of the villages he baptized *four* Karens, who had been waiting a long time for baptism; and in Tavoy province *forty-five* have received baptism during the past year. I will copy one anecdote from his journal, which may be suitable for the ORIENTAL BAPTIST. At one of the large villages where the inhabitants had suffered much from the Burmese, Mr. Brayton was told by some, of their delight in being under British rule.

"They said, 'Now we can breathe and sleep; but before the English took possession we could neither breathe nor sleep.' An old man, after having been telling over their oppressions and their deliverance, exclaimed with much warmth, prostrating himself as he said it, 'O HOW I WISH I COULD SEE THE QUEEN OF ENGLAND,—HOW I WOULD WORSHIP HER!' When told that her majesty would not be pleased with such homage, he seemed at first quite incapable of conceiving it possible that she would not be pleased with being worshipped. But, after repeated explanations, he for the first time seemed to get a faint idea of an eternal God, and that ALL worship must be paid to Him, and to Him alone."

THE  
CALCUTTA MISSIONARY HERALD.

MUTTRA.

MISSIONARY WORK IN MARCH, 1853.

THE work of the Lord has been carried on during this month with some interruptions, arising from a journey to Agra and frequent indisposition. During the first week, the Scriptures were gratuitously and systematically distributed throughout the whole town with little opposition. We have thus supplied many who, though very eager to read our books, were too poor to buy them. We have reserved a small stock in hand for sale. We still advance through the town as last month, and have now, in about three months, finished one side of the longest street in the city, that which goes through it from the Dig to the Holi gate. During the early part of the month, the spirit of opposition was as strong as ever, but many were evidently convinced of the truth of our doctrines.

On the 8th, a Hindu who could not overcome Bernard in argument, must needs take him away to face his preacher, or one of those who read and comment on the Puráns. The religious reading was going on near at hand in the midst of the congregation, when it was suggested to the man that if he persisted in taking Bernard into the crowd, his presence would pollute the whole service, and, worse than all, the Pandit himself might be worsted in argument, as so many had been. Influenced by this representation he allowed Bernard to depart. On the same day in the evening, a man told us to go and convert the Papists from their idolatry, before we came there. This is not the first time the practice of the Romanists has hindered us in preaching the truth. Whoever sojourns long in Agra, discovers with his own eyes, or by the testimony of others, that a class of so-called Christians worship images.

9th. A shop-keeper said, "I have heard you often, and am convinced that God and Christ are the same." His son,

seated near at hand, began to abuse his father unmercifully, and the bystanders said, "You had better join them first." It was observed to him that the Christian religion would have taught the son to show more respect to his father.

During the month, the same stale objections to the truth, have been urged, as are common throughout India. Bernard has often, when stoutly opposed, dexterously engaged the services of Musalmáns in the congregation, who furiously charge on the Hindus in a moment, and a rich scene ensues. The Musalmáns curse the Hindu gods, and the poor Hindus do their utmost to pacify the rage of their former masters. We find it useful sometimes to appeal to the Moslems respecting the statements of our Scriptures about Adam, Abraham, Moses, David, Jesus Christ, and the resurrection. Often are we told by the Hindus, that there are only two religions in the world, and that the very name of Christ has only been recently heard of, whilst Rám and Krishna have a world-wide fame. As we have no well read College boys at hand to appeal to, the only unprejudiced witnesses obtainable, are educated Musalmáns, who effectually silence and convince many of our hearers.

On one occasion a famous *Bábá ji*, or an ascetic saint and teacher, came with some of his disciples to confront the preachers; but had to retire abashed after conceding all that he contended for. On this a *chaprást* shouted out that both Qurán and Purán were false, and the belly alone true,—which annoyed all parties.

On the evening of the 11th the brethren were fiercely attacked by some men, who jumped on them, roughly treated and abused them, and, by the aid of the baser sort, throw clouds of dust over them. I was not with them that evening, but whilst the confusion



was at its height a *lâd* of the court, who knew Bernard, came to his rescue and delivered him, by alarming the opponent about the legal consequences of his conduct. On the next day some malicious shop-keepers so placed a vessel of burning chillies in the covered gutter on which the preachers were standing, that the irritating smoke should rise up all around them. Those only who have been attacked in eyes, nose, and throat by such a smoke, can be fully aware of its annoying, irritating effects. The preachers, however, manfully stood their ground. A Bengali Bâbu who spoke English well, one evening expressed to me his high approbation of what he had heard, and received a copy of the Bengali New Testament from Bernard.

About the middle of the month the Rev. W. French, Principal of the Church Mission College in Agra, came here to preach, and see if a branch Mission of their Society could not be established in Muttra. Both he and the new clergyman appear willing to act towards us with the greatest politeness, and they acknowledge our claims as first-comers here. We are willing to hail any preachers of the truth as it is in Jesus, and told our much respected brother Missionary so. The field is white to the harvest, and we want simple-minded hard-working preachers in abundance. It strikes me, however, as very unwise policy to crowd and jostle one another in such an extensive field. As soon as we were aware of the desire of the chaplain to commence operations in Cantonments, two miles from us, we gave up our school there, in his favor.

On the 22nd, a man wished to see a miracle performed in the name of Christ, ere he would believe; when we asked him to write Râm's name on his *lotâ* and make it swim over the Jumna. We endeavor to show our hearers on similar occasions that we lay no claim to the power of working miracles, and that even the numerous miracles of our Lord himself did not convince all his hearers. This day we reached the end of the street. Good Mr. French and his native preachers regularly preach in other localities.

On commencing the work on this side of the street, a tobacconist made all the dust he could, to prevent the preaching, by shaking out his bags, and violently beating his tobacco. Bernard,

never having been accustomed to tobacco, could not stand fire; but Mohan preached on loud and long, after removing a few yards off. Bernard was so affected by the violent coughing brought on, and the emetic properties of tobacco, that he nearly lost his voice for some days.

Large crowds were addressed by us on the evening of the 23rd, which was the time of the Dhulendri festival, or the last day of the Holi carnival. Some people from Pânipat heard well, but we were annoyed by a naked faquir and a drunken disputant. He defended his drunkenness by the practice of Europeans.

During the month Mr. Lewis has gone into a village, to preach, some three times, and distributed medicine to the people. They heard him well. At the close of the month, I sent the two preachers to Dig to enquire after the interesting people we had heard of who had renounced idolatry. The brethren found several people who answered the description, and who received them with great respect. They form part of a secret, but spreading sect called *Râm Snehi*, lovers of Râm, i. e. God. The most public man of the sect was a shop-keeper, with whom they conversed a long time, and before whose shop a crowd collected to hear. They also found out the religious teacher of these people, who informed them of the number of families in Dig and other localities. It seems that they are spreading in Agra, and tell our native preachers that the time is not yet come, when they can speak out as boldly as the preachers can; but that when they are sufficiently strong to support each other if expelled from caste, they will openly overthrow the faith of Râm and Krishna. At present their policy is purely Jesuitical; pretending to remain in the popular faith, but secretly using their utmost efforts to overthrow it. Their language is mysterious, and their attacks on idolatry are indirect.

On a review of this first quarter of the year, I have great reason to bless God for the help afforded us. The people have heard well, though almost every day we are opposed by argument or ridicule. Some little effects are evident. Opposition has become less fierce of late, either because they see us unmoved by it, or because we have been in the Muhammadan quarter of the

town of late; or perhaps these causes combined with a conviction of their inability to defend Hinduism. They have recently acknowledged that none but their cleverest men can contend with us. In some few cases the conviction is arrived at that our statements are true. But is this all the effect we may hope to see? Alas, despite of their being silenced or convinced, they are bound hand and foot with the heavy adamantine chains of caste, priestcraft, mammon, superstition, pre-

judice, sin. How helpless are we, how useless, apparently, and above all how unworthy and unfit for this grand enterprise! Unless Jehovah Jesus takes up his own work, it must prove a miserable failure in our hands. Brother Smith of Chitaurá writes thus: "Yours is a great work, requiring a giant's strength, an angel's disposition, and a spider's perseverance." True, true; and were it not for God's promises, I should often utterly despair.

T. PHILLIPS.

## JESSORE.

FROM THE REV. J. PARRY.

*Feb. 3rd, 1853.*—Through the Lord's mercies we are permitted to go on in our labors of love, hoping to reap in the Lord's own good time. There appears to be an increasing attention given to the preaching of the Gospel, which is very encouraging. This cold season, I have adopted a new plan for disseminating the good seed. It is this. Two of our native preachers proceed to a locality situated about twelve miles from hence, where bi-weekly markets take place, and remain for a week or more, and daily preach to large audiences, who visit the native preachers, besides listening in the market. Many of those who hear the word there, call the following day for the purpose of conversing with the native preachers, asking questions about things which they read in our tracts and Gospels, and are not able to comprehend with clearness. By laboring thus in one place, for many days successively, the heathens situated around the locality within some distance, have opportunities, if they feel disposed to avail themselves of enquiring into the way of salvation. Many hundreds of Hindus and Muhammadans have called on the native preachers during their stay at the market of Boharia, which is the largest in this district, I believe. The native preachers visited the above place, thrice within a month, and found the people on each visit very desirous of receiving religious instruction. When I heard a favorable account from the brethren of their first visit, I thought the people might have been induced to visit the native preachers, owing to the novelty of finding them located in a small tent, near a market,

But on their visiting the place a second and third time they found the people as eager to receive instruction, as they appeared on their first visit. Such a mode of operation as I have described, affords satisfaction to both parties, viz. preachers and hearers. Some merchants who reside in the Barisal district, entreated our brethren to visit them, offering to take them in their own boat, and fetch them back. These merchants observed, that native preachers, preached sometimes at a market close to their residence, but as they did not remain for any number of days, they could not go to them for particular instructions about the Christian religion, nor could they have their doubts, ignorance, and superstitions removed. At Boharia, the Zamin-dár's Naib treated the native preachers with respect, and gave them a place to sojourn. They assured me that from morning to a late hour in the night, they had such a succession of enquirers, that they could hardly find time to take their meals. Their visitors had opportunities of witnessing the mode of Christian worship. Many were much impressed with the prayers offered up by the brethren, and were much delighted with our Christian hymns. Some of the visitors even joined in singing them.

The brethren visited Káthhángá in December last, where they spent a week. It is situated to the north-west of this, and about fourteen miles from hence. At the above-named place, many Hindus and Muhammadans listened with great attention to the preaching of the Gospel at the market, and subsequently many of their audi-

tors and others who had heard of the arrival of the native preachers visited them. Profitable discussions were held, and questions answered, passages which they could not comprehend in our tracts and Gospels, were pointed out by the recipients, and explanations were requested and given. May all the above means adopted for the spread of the truth, be greatly blessed to the people; and may they soon turn from dumb idols, to serve the true God, and His Son Jesus Christ the Saviour of sinners. About fifteen hundred tracts, single Gospels, entire New Testaments, were distributed at Beharia and Káthbhángá with discretion. In mar-

kets and melás, we cannot in every case give away tracts, &c. so carefully as we can in our temporary lodging-place. I intend in future to pursue the above plan of operation for the diffusion of the light of the Gospel, instead of itinerating and hastily flying from one place to another, and passing through a large extent of country. Such procedure may be compared to a slight passing shower of rain, which hardly moistens the ground. But often, some good results may be expected even from hasty itineration. Some drops of rain may fall on a chosen one, and he may come to the Lord Jesus Christ for salvation.

### KHÁRI.

*To the Editor of the Missionary Herald.*

MY DEAR BROTHER,—Some baptisms having recently taken place in connection with the churches under my care, I venture to communicate, for insertion in the HERALD, a few circumstances which may prove interesting and useful to others, as I hope they have been to myself.

On Lord's-day, the 3rd inst., I baptized two men at Colingá. One of these was an old man from one of the villages near Malayápur. The other had lost his eldest child in November last; a second in December; and his wife early in January. These solemn admonitions appear to have produced the salutary effect, for which they probably were intended. I wish, however, to mention that the example of his departed wife, according to his own confession, greatly strengthened the impressions which he received. She had been connected with the church for nearly ten years, and was distinguished by patience, sweetness of disposition, zeal for the instruction of her children, and particularly by regularity in her private devotions, including the reading of the Scriptures. She not only used to read the Bible to her husband, but so strongly urged upon him the importance of reading it for himself, that he was at length prevailed upon to acquire the art of reading. In the conversations I had with him previous to baptism, he discovered a remarkable acquaintance with the Bible generally and the historical parts of the New Testament in particular, for

which he said he was mainly indebted to his late wife.

At Khári a number of persons (about twelve in all) had given in their names as candidates for baptism, for several months past. In February, cholera, in its most virulent form, broke out in the surrounding villages; but Khári continued free from the scourge till the middle of March. It appears, however, that the meetings for worship among our people were even then marked not merely by regular attendance, but also by a spirit of seriousness. When cholera actually broke out, Jacob, the native pastor, made pointed reference to it in his discourses. On being informed of the calamity, I sent medicines down, on two different occasions, together with brief letters to Jacob, pointing out, though only in general terms, the importance of improving so solemn an opportunity for the spiritual advancement of the people. The Lord was pleased to bless both the medicines and the exhortations. Although some of our people have died, including two of the members of the church, yet the number is small, when compared with the mortality among the Hindus; and of those—including Hindus—who made use of the medicines, an unusually large proportion recovered. At the same time a daily prayer-meeting was held, lasting about two hours, which sustained the confidence of the people, and was, I fully believe, richly blessed to their spiritual benefit. The impres-

sion which these circumstances have made upon the minds of the heathen (to whom our native brethren administered medicines, as well as to Christians) is pleasing. Some have, almost in the words of Scripture, said: Now we know that the Lord is among you of a truth; and in several instances our brethren were called in, not merely for the purpose of relieving the body, but also for that of engaging in religious conversation. I do not mean to say that this impression has been very extensive; but even limited as it was, it is gratifying.

Last Lord's-day, the 17th inst. (April) was set apart as a day of thanksgiving. On the preceding afternoon five persons had been accepted for baptism: the meeting at which they were examined by the church, lasted from about 1 p. m. till dark, probably because it was thought that, as in my absence the responsibility devolved upon them, they ought to exercise special care.

The morning services on Lord's-day commenced with a prayer-meeting, at which four brethren successively engaged. This was followed by a sermon from Psalm, l. 15. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." After the sermon, the candidates were again publicly questioned concerning their faith. Then an address was delivered on Luke xv. 10—(the joy of angels) after which

the five candidates—four men and one woman, were baptized.

In the afternoon, after a sermon from Psalm l. 5. the Lord's Supper was administered. Apart from the usual collection, about two Rupees were contributed for the poor. Most of the people observed the day as a day of fasting, until they returned home from this service. It appears to have been a day of great joy, and I hope it may long be remembered as a day when many found it good to draw near unto God.

The arrangements now detailed, were all planned on the spot, and I trust were not mere lifeless forms, but channels of spiritual blessing. At all events, I venture to entreat your readers to remember the church at Khāri in their supplications before the throne of grace.

I remain, &c. Yours very sincerely,  
J. WENGEE.

*Calcutta, April 20th, 1853.*

P. S.—*May 19th.*—I regret to have to add, that the fearful epidemic had not wholly disappeared at the end of April. *Four* more candidates, three women and one man, having been approved of, were baptized on the 15th instant; besides these there are five other candidates of a hopeful character. The pleasing spiritual aspect of the people still continues; and the impression produced upon the heathen appears likely to be blessed to some among them.

## MISSIONARY TOUR TO THE UPPER PARTS OF THE RUPNÁRÁYAN IN NOVEMBER 1852.

BY THE REV. T. MORGAN.

LAST year my operations on the banks of the Rupnárāyan were limited to the salt ground. Higher up, the salt disappears, the water is sweet, silkworms are bred; and the population is therefore more numerous and more respectable. I longed for the return of the cold weather that I might revisit those places.

*November 10th.*—Started from Haurah at 3 p. m. and reached Ulubáryá at 8. Spent three hours in the bazar, and the Salt Office. In the former went from shop to shop, distributing, answering, and arguing. The shop-keepers said, "There are gradations among servants of Government: so there are

among the gods." "How do you know?" "It is written in the Śhāstras." "Who gave them?" "God." "How do you know?" "No one doubts that." "There are false revelations: yours might have been written by men." "Oh, the Pádiri is hard upon us!" In the Salt Office I found two opposite characters. The one a gentlemanly young Bráhmaṇ, who had received a good English education; the other had been filled with learned nonsense in the Sanscrit College, he occupied the post of honor, sitting on a low stool, mollifying his skin with mustard oil, and, in the opinion of his hearers, talking very learnedly. My readers will

not think so: here is a specimen. "God is without any attribute or quality by which we can know him; we must therefore have some visible object to worship." "That is a difficulty peculiar to Hindus: our little children pray to God in the dark." "How is it that we cannot do it then?" "On account of the weakness of your mind." A tremendous stare—"The mind of learned men like us weak! Why?" "Because you have no truth, and your ideas are limited to matter." If the mustard oil had softened his skin, the term *weakness* greatly ruffled his temper, and he requested me to depart. On this I said that I had a book that I would give him, famous for making men wise and good; in fact, the very book that made the English people so clever. "Put it down," was the answer, "I am going to bathe in holy Ganga." "May you come back with a clean skin and sweet temper." As long as he was present, the hearers looked grave, but when he was out of hearing all laughed, and laughed again.

Started with the ebb and came to Ghowakale. Having an hour's daylight before me, I went to the bázár and preached, &c. The tide being strong, and the river full of sand-banks, the boatmen refused to go farther that night.

11th.—Left this morning and came up the Rupnaráyan, as far as Kámárdál. Visited some farmers.

12th.—This morning, while waiting for the tide, went on shore, and had a good opportunity for preaching and distributing.

At 3 p. m. came to Mánpur; this place is thirty-six miles from Haurah in a direct line. The population is numerous, consisting of Bráhmans, Káyasts and Musalmáns. My first customers were these last, who received me kindly. The Gospel and the Psalms of David were received with very great reverence.

Went on distributing and explaining from house to house till dark, followed by about seventy or eighty boys. Wanting books, they followed me to the boat. I favored a few, but sent the rest crying and sulky to bed. Here I felt the need of something to give children to read.

13th.—Went out early with a good load of books. My young friends were waiting for me, and shouting, "The Sahib is coming: books, books! I write on paper: give me a book." Made the

tour of the village; preaching in several places. In one place a young man who had invited me to a seat, said in my ear, "Have you any books *fit for women* to read: because several of our women can read?" The ladies were behind the door, and had sent a little boy to make the request. I sent them a selection from the boat. When I was taking breakfast, a large number of people gathered. Having mounted the boat, I requested them to speak, if they had any questions to ask me. Some said, "We failed to see you last year, and have come for books." Others said, "What good will follow these books? we want some change: at present there is neither religion nor money among us. Our children cannot get married, because it costs about eighty rupees." To their many questions I gave the best answers I could. A young lad came into my boat and said before all the people, "Last year you gave me a book, and I shall no longer worship either gurus or idols." The declaration produced a great commotion, his parents came, and their distress was truly pitiable; the poor mother's tears prevailed, and he went back. He however knows where to find me.

Moved up a little, and came to a solitary and miserable fisherman's hut, and there I found a little boy who could read Bengálí beautifully. When I praised him, his mother and grandfather said: "He is a good boy, Sahib. His father is dead, and he is our hope now." They joined their hands, looked up and said; "He sent the Sahib to us poor, and the holy book, to make our boy wise. He is blessed." About a mile inland I found a village of women and two Bráhmans. I asked them, "What worship is that?" They said, "Shitala." "No; that is Káli." I saw at once that they were dacoits, preparing for an expedition. "Call the men out, I know they are hiding;" so they came, and I gave them a hint. They said, "We are poor, the *bands* are broken, the tide washes the land, and we can get no rice. But the rent must be paid." I read the Bráhmans a severe lecture, and I had all the women on my side. Moved up with the tide, and came to Ghátál in the night.

14th.—Ghátál.—This place has a population of about ten thousand, and a silk-factory, formerly belonging to the Company. The salt merchants are wealthy men, and supply the sur-

rounding district; consequently, men are met here from all parts of the country. After deliberating as to the best mode of proceeding, I determined to leave a book at all the principal shops in the town. This took me some hours. At first the people suspected that I was some Government official, and refused to take the books; when that false impression was removed, they became very friendly.

In the afternoon, crossed over to the other side of the river; found several temples, had a large congregation. After preaching, the work of distribution began, and a scene of indescribable confusion followed. A good stout Bráhma helped to keep the people in order. After the books were all gone, another scene followed. It appeared that in the confusion, a Sudra let his child touch the child of a Brahman. The latter was furious; it required half a dozen people to hold him. I never witnessed such rage, such contempt. I feel certain that if the British Government did not protect the Sudra, that the Bráhma would have killed the poor man on the spot. There I saw a beautiful temple, belonging to this very Bráhma, shut up. On asking the reason why, the priest said, "Your people have taken away the endowment, and where am I to get money?"

15th.—Went out before daylight with the determination of going as far as I could inland. Came at last to the margin of a beautiful tank, very much like the lakes of my own country. There, no messenger of the cross had stood before; and under the shades of a venerable tree stood a man in a strange garb, speaking of strange things to a large group of men and women, who at first stood at some distance, gradually they came nearer: not a word spoken, but all was attention. Never did I feel the moral grandeur of the missionary enterprise as I did at that moment. My soul was at the highest pitch of enthusiasm. On my departure I could hear the people asking one another, "Will he come again? when will he come again?" Parents begged for books for their children; little boys were crying because I had none to give. On my way home saw several temples in ruins, some of them in dangerous condition. No person will pull them down, nor move a brick. The place of the god, is the abode of jackals, and owls swell the chorus of desolation.

After breakfast saw some weavers, four in a family, who earn Rs. 2-8 a month, and consume Rs. 2-2 worth of rice; formerly they earned four and five rupees a month. The importation of English cloth has ruined the native weavers. In the afternoon, preached and distributed in the town. The crowd was large, and followed me to the boat, but being completely exhausted, I was obliged to close.

16th.—Crossed over opposite Ghatál to a large village, and preached in several places. There for the first time I saw some monuments, and found on inquiry that they were memorials of departed friends. They were neat and substantial buildings kept in good repair. They are peculiar to this part of the country. Crossed over to the outside of Ghatál, and met with some charcoal merchants living at a distance of forty miles. Some of them could read. I preached to them and their servants. They buy the charcoal of the Santáls, at the rate of two and a half maunds for one anna, with bags into the bargain.

In the afternoon went over to a large village of the name of Govindapur. There was a very respectable and numerous company, waiting my landing, on the bank of the river, and I was conducted in great state to the centre of the village, where there is a large temple. By special permission, I stood on the platform in front of the building, with the god close behind me, and preached Jesus, and gave them all particulars about the fine load of beautiful books that stood before me; and to these all eyes were directed. In order to make a fair distribution I requested the officiating Bráhma to point out the heads of families present. This did very well for a time; but when the books got low, there was a rush, the poor old Bráhma was most irreverently dragged to the ground. There were now but two books left, some one stole them, some fifty more fell upon him; down he went, and the rest with him, all biting the dust together. The parties who got the books ran off, and the disappointed ones after them. I then left, but many people went with me, some in boats and others on land, for two miles, as far as Nímtollah, begging for books. I thought that I had given my share of books in that village; but, having come so far, I could not send them away empty.

17th.—Nímtollah. This place is about two miles from Ghátál, and to this point the Rupnaráyan is navigable in the dry season. This is a populous place, and was, in the trading time of the Company, wealthy. It has a bazar and two weekly markets. I saw a large brick building, for lodging pilgrims on their way to Jagannáth, endowed by a Bráhmaṇ, where each pilgrim is allowed a certain quantity of food.

Early in the morning made the *detour* of the village, and preached in several places, as well as distributed books.

In the forenoon preached in the market, and had the opportunity of sending the Scriptures to the villages about. Preached again in the afternoon in another part of the village. There was no want of hearers; the news of my coming had spread far and wide, and that I had books. People had come in from all the villages; the demand was great and the books few. It was getting late, I went to the boat, hundreds followed me. I gave a few more, my boat was surrounded; so I ordered the boat to the middle of the river. After some time my servant informed me, that there were men outside the boat. There they were, with only their heads out of the water. They had heard of my coming, saw the books, had a long way to come. After they got the books, they went on shore shouting, "Got the books! got the books!"—holding their hands high above their heads.

18th.—Having heard that there is a large town of the name of Dáspur about four miles inland, I determined to go there; and started before daylight with a good load of books. Having arrived early, the people were not up. When the shops began to open, I tried the shop-keepers. They said, "We cannot read, no one can read here,"—*writing* at the same time. At last I found a large temple, and began to speak with a Bráhmaṇ. As soon as he got over his alarm, he said, "The Sáhib knows Bengáli? What are these books, and what will be the consequence of taking them?" "That is what I want to tell you. Give me a good place." They took me to the green, where there is a high brick platform erected for the musicians. Some lads got hold of my legs, and helped me up. It was a good

position, and so was the company. The people came pouring in. I then told them all about the books; how good they were; and about the good people who collected the money, and who prayed for them, and wished them all happiness. Some one said, the Company sent them. "Do you eat the Company's salt?" "Yes, sir." "What are you?" "A policeman." This gave me an opportunity to explain that neither I nor the books had any relationship with the Government.

"Here are the books: but no one reads in this town!" "Yes, yes, we can; but were afraid to say so; thinking you were the Company's Sáhib." A deputation came from the Zemindár, requesting me to visit him: went and found a good company waiting, and was requested to sit opposite a certain window. This was very strange. Presently on looking towards the window I saw that the ladies were there. This was the secret of my position, and without taking any notice I hinted that a little reading and writing, and a few other things, would not be amiss to the ladies of the country in general. Then the Bábu became at once sensible that my place was hot. Having moved, I continued the discourse loud enough to be heard by the people inside. The Zemindár requested the Bráhmaṇs to answer me, but they were too busy examining and reading books, and said, "What can we say? No missionary has ever been here before."

The river here is a fine clear stream, and the most respectable women come down to bathe. This morning after my return I could hear them talking about the Sáhib. "What does he say?" "Oh he says that our gods are all false, and there is one God, we must worship him." Another said, "The Sáhib declares that women and children ought to worship God themselves, there is no need of a Bráhmaṇ." "What women? Are you going to be a priest?" Roars of laughter. The ladies had the right story, the boys I suppose had carried my sayings home. It would have given me much pleasure to preach to the women then and there, but that would be a violation of Hindu etiquette, contrary to their notions of propriety, and would do more harm than good. I therefore made it a rule to move the boat out of their way.

• (To be Continued.)

# THE ORIENTAL BAPTIST.

JULY, 1853.

## Theology.

### THE BAPTIST MISSIONARY SOCIETY'S LETTER TO THE FIRST NATIVE CONVERTS IN BENGAL.

*To brother Krishna, sister Jaymani, and any others who have since joined them  
in heartily embracing and publicly professing the name of the Lord Jesus.*

#### DEARLY BELOVED IN OUR LORD!

THE joy of our hearts was great when the news of your conversion reached us. In you we see the first-fruits of Hindustán, the travail of our Redeemer's soul, and a rich return for our imperfect labors. You know, beloved, that the love of Christ is of a constraining nature. It was this, and only this, that constrained us to meditate the means of your conversion. It was this that constrained our brethren that are with you to leave their country, and all their worldly prospects, and to encounter perils, hardships, and reproaches. If you stand fast in the Lord, and are saved, this is their and our reward.

We affectionately congratulate you on your having embraced the Gospel, and united with the church of Christ. To unite with the church below, is to be akin to that which is above. "Ye are come to the Mount Zion, the city of the living God, to an innumerable company of angels, to the spirits of the just made perfect, to God the Judge of all, and to Jesus the Mediator of the new covenant." — The nature of Christianity is to unite those that were divided, that we *all may be one*, as the Father is in Christ, and Christ in the Father, that we may be one in both. Satan wishes to divide men from God and one another; but the Gospel breaks down every middle wall of partition, making us of one heart and of one soul. Neither distance of situation, difference of customs, language, or color, shall prevent a union of spirit. We welcome you to the parti-

cipation of all the privileges and blessings of the Gospel. You were once darkness, but are now made light in the Lord: walk as children of light! You have lived in almost all evil; but now put off these things, and put on the new man—speaking every one truth to his neighbor.—Abhor and shun every kind of idolatry; for this, God hateth.—You have lived without hope and without God in the world: but now ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. As a virgin you are married to Christ your Bridegroom. Forget, therefore, your own people and your fathers' house ..... He is your Lord, and worship ye him. But we say the less to you, knowing that our dear brethren who are with you will teach you all things, how ye ought to walk and to please God. We only add,—Lay your account with persecutions for Christ's sake. This was the lot of the Master, and they that would follow Him, must expect to suffer with Him. But if we suffer with Him, we shall also reign with Him. If we deny Him before men, He will deny us before His Father and the holy angels. We must all be tempted: blessed is the man that endureth temptation; when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

Dearly beloved! Let your chaste and holy conversation, your meekness, uprightness, gentleness, goodness, and firm adherence to the truth, continue



to refresh our bowels in the Lord. Pray for and seek after the salvation of your blinded countrymen. Recommend the Gospel to them by patience, and long-suffering, by kindness, and by love unfeigned. Love and obey those who are set over you in the Lord. In short, as members of civil society be peaceable and faithful,—as heads or branches of families be kind and orderly,—and as members of the church of God be holy in all manner of conversation.

*Signed at our Committee Meeting, held at Leicester, August 19th, 1801.*

JOHN SUTCLEFF,  
ROBERT MILLS,  
EGERTON LEIGH,  
BENJ. EVANS,  
T. BLUNDEL,  
BENJN. CAVE,  
J. W. MORRIS,  
RICHD. BRUIN.  
JOHN YATES,  
ANDREW FULLER.

P. S. Pray let us have an answer to this from our beloved Krishna, Jaymani, &c. and let it be "the work of love," just such as their hearts dictate.

\*.\* The foregoing letter, drawn up when tidings of the first baptisms reached England, has, we believe, never before been published. We have copied it from the original in Mr Fuller's handwriting, and we think it will be welcomed as very pleasing evidence of the affection, simplicity, and godly sincerity of the Committee who sent it.

## FOLLOWING THE TRACK OF THE RIGHTEOUS.

A DISCOURSE, FOUNDED ON HEBREWS VI. 12.

THE Christian who understands his privileges and destinies is a man of high and glorious aims. Ambitious aspirants after worldly honor often bring guilt on their souls by their lofty spirit, and reap no reward but disappointment and shame. But the Christian, while, in humility, he accounts himself less than the least, entertains designs and cherishes hopes immeasurably beyond the highest objects of worldly ambition. Their projects are confined to the narrow limits of time: his embrace eternity. They grovel on the earth: he soars to heaven. They pant for human renown: he seeks the honor that comes from God. And if,

among the objects of earthly competition, we see that those of greater importance are compassed only by laborious exertion, we should be prepared to hear that the surpassing glories of the Christian's reward involve a necessity for superior diligence and care.

I. Let us consider the nature and reason of the diligence required of the Christian.

A reflective mind might ask, Is there not some contradiction involved in the terms of this exhortation? We are enjoined to be "followers of them, who through faith and patience inherit the promises." In other words, we are to seek to participate in an inheritance, which forms the subject of promises. Now, it is of the nature of a promise to be gratuitous. Promises are engagements to bestow the gifts of undeserved goodness. If the thing to be bestowed be the reward of work done, or service rendered, then the engagement to bestow it is a contract, very different from a promise, or from that meaning which evidently attaches to the word "promises" in this passage. If then the Christian's inheritance be the subject of promises, it is of grace; and if of grace, then not of works. Why, then, should there be a necessity of patient, diligent exertion in order to possess it?

It is quite true that a promise bears relation to the free gifts of unmerited goodness. But if, on this ground, any suppose a contradiction of terms in these words, it is through an entire misapprehension of the nature of the diligence enjoined. God requires no labor of us preparatory to our salvation. He asks no merit of ours to recommend us to heaven. Those who are in the habit of looking to their own works, and basing on them a hope of participation in the promises of God, are indeed attempting a contradictory thing. They are confounding grace and works. They are hoping from their own imperfect endeavors for those blessings, which it is beyond every thing but the immeasurable capacity of Divine mercy to bestow. But there is yet room for all our diligence in attaining those things, which God's infinite beneficence grants to us. God blesses us freely, altogether from the impulses of his unsolicited kindness. But he will bless us through our own exertions. As in sinning we

have brought every calamity on ourselves; so he will have us, in the path of righteousness, to pursue the way to our own felicity. Boundless treasures of gratuitous goodness are prepared for us; but we must put forth our hands to reach them. Spiritual riches in bounteous profusion are hid in the field of the word; but with the plough and spade of meditation we must turn up the soil to discover them. Abundant supplies of strength and wisdom and joy are laid up for us in Christ, procured not by our pains-taking, but by his blood; but we must seek for them by prayer. A crown of life, the free gift of grace, is in reserve for those who love Jesus; but they must fight their way through this hostile land to the possession of it. The Father's mansion is open to every returning prodigal; but he must tread a toilsome path to it through the valley of humiliation. Our most arduous labors will not give us a claim to the least blessing; all are of grace: yet not the least blessing is to be enjoyed, except by diligence in God's way of bestowing it.

II. Let us meditate on the sweet, inspiring language of this exhortation to diligence.

"Be not slothful:" a task is before you; "apply yourselves with assiduity to its accomplishment. Neither loiter nor delay. Fear no sacrifice; shrink from no toil." Such is the language of the injunction: and we ought to feel our obligation to obey, if it were only pressed on the ground of God's supremacy over us, and his property in us, without any hint of benefit to accrue to ourselves. But what abundant encouragement is in the words following! "Be followers of them who through faith and patience inherit the promises." Here it is intimated that as they inherit the promises, so shall we, if we follow them. "Follow in their track: every step is not only your duty but your interest too. You tread a narrow and steep ascent: but as it has led thousands before you, so it will lead you to the joys at God's right-hand. Abandon indolence and procrastination. With such incalculable advantages before you, see that no duty of your profession is neglected through carelessness, displaced by the business or pleasures of the world, or evaded for fear of mortification or self-denial."

In the encouragement thus generally presented, there are several particulars meriting our attention. Reflect,

1. That of all who have preceded us to the promised rest, there is not one to whom faith, diligence, and patience have not been requisite. We have records of many of our predecessors in the enjoyment of the heavenly inheritance, but not of one who has been borne to heaven in a chariot of indulgence and ease, without exertion or self-denial. Our minds need but glance over the names of Noah and Abraham, Joseph and Moses, David and Daniel, and many others, and in every instance, how many circumstances are called to our remembrance, in which they had need of faith and patience. Prophets and apostles, evangelists and martyrs, in ancient and in modern times, have all had the same course to pursue. None has had the crown without the contest. None has reached the haven without passing through the toils and perils of the deep. But notice,

2. That of all who have diligently, and with faith and patience, sought to inherit the promises, none has failed. Oh, had there been such a one, what a dark and distressing page would his history have made in the Scriptures of truth! But it is not possible such an instance should exist. Many imperfections and shortcomings are recorded, with strict faithfulness, of those who were seeking the promised blessing; and yet, through pardoning grace, they obtained it. But there is no instance of one, whose faith was but "as a grain of mustard seed," and who endured to the end, though faint and halt, who was at last refused the glorious prize. What encouragement is this, then, not to be slothful in following the example, and obeying the commands, of our adorable Redeemer! Further,

3. Into what delightful and honorable society are we introduced by seeking to inherit the promises! True, the way of religion is a narrow way. True, it is more thinly occupied than the broad road to destruction. But it is not all bare and desolate. If they, whose foot-marks appear on this path are fewer, yet is their moral worth transcendent. All true possessors of charity and holiness have left the fragrance of their example on this

narrow way. All real conquerors of the world have set up their trophies along this holy march. All those, who have been endowed with divine wisdom, have erected their experiences as way-marks to point out this hallowed road to a "city which hath foundations, whose builder and maker is God." There is a great difference to be observed in the natural dispositions and spiritual attainments of those who are now treading this path. But the least of them is a purchase of the Saviour's blood. The meanest of them has angels for his ministers. There is not one among them, who has not a title to "everlasting habitations" of glorious happiness; not one but shall be "kept by the power of God through faith unto salvation, ready to be revealed in the last time." How little does it become any to be slothful in entering a path like this! How much less does it beseem those who have entered it, and tasted some of its delights, to be slothful in pursuing it! Lastly,

4. Unto what unspeakable happiness shall we attain by following in the track of this holy company. They "inherit the promises." They possess that kingdom, to which they looked forward while on earth, and for the sake of which they renounced the world as their home, and accounted themselves but "strangers and pilgrims on the earth." Not a foot of the promised land did they here receive; but they had the earnest of it, even the Holy Spirit, in their hearts. They walked "by faith, not by sight." While doing so, they were often the objects of scorn and derision, and often endured opposition and persecution from the world. Many suffered the "trial of cruel mockings." Many "took joyfully the spoiling of their goods." Not a few "loved not their lives unto the death." All passed through the vale of humiliation: all had their feet pierced by the thorns of self-mortification. All shed tears of penitence and self-abhorrence; and all bore the yoke of Christ, and carried the cross. But oh, what glory now sparkles on their brow! What raptures now fill their hearts! Redeemed, and sanctified, and satisfied, they fill their appointed mansions in their Father's house. They know by fruition the preciousness of the promises, on which God enabled them to

trust. Oh, what songs of melodious praise burst from their full hearts, and harmonious harps and voices! What wondrous joys commingle with their untainted worship! At the head of them all is "Immanuel, God with us," that "man Christ Jesus," who "thought it not robbery to be equal with God," but humbled himself to the form of a servant, and "for the joy that was set before him,"—the joy of inheriting the promises,—"endured the cross, despising the shame." All around and before him are a multitude, "of whom the world was not worthy:"—a spiritual Israel, who, in faith of a heavenly Canaan, fed by the manna of the word, refreshed by the crystal streams of the Spirit's consolation, gushing forth from the smitten rock, Christ, have triumphed over all the difficulties and discouragements of their wilderness way. Oft were they weary, oft in conflict, often sad: but they endured to the end. They have now entered into the joy of their Lord, and they find it to be what eye had not seen, what ear had not heard, what it had not entered into the heart of man to conceive. They look back from the heights of glory on us, who are still in the valley of toil, bearing "the heat and burden of the day," and they say, "Look not at the things which are seen, but at the things which are not seen:" "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed" in you: forget those things which are behind; "press toward the mark for the prize of the high calling of God in Christ Jesus:" sustained by faith, fired by hope, and filled with love, "be not slothful, but followers of us, who now through faith and patience are inheriting the promises." Blessed invitation! Holy ambition! May grace enable us all in this most honorable course to reach that unspeakably glorious reward!

J. P. M.

## REFLECTIONS ON RECENT POLITICAL EVENTS.

It may be productive of encouragement to some minds, and of thoughtfulness to many, to notice a fact connected with the progress of the British power in the present day, which

may be intended, in the decrees of the Almighty, to lead to vast results, viz. that the two most recent of the conquests of that power, at the opposite extremities of the British Indian Empire, appear to afford the most hopeful fields for Missionary labor, of all the territories acknowledging British sway. Neither in the Punjab nor in Burmah does the power of the priesthood exercise so baneful and universal an influence, as in Hindustán proper. Bordering, in both cases, on nations professing different creeds, and possessing greater energies, the people inhabiting the two provinces named, have imbibed from them a portion of their spirit; and this appears prepared to exhibit itself in a readiness to listen to the Gospel message, and to search for, and test the truth.

It is remarkable, too, that in both instances, our brethren from across the Atlantic have been our pioneers, and now are our co-laborers. In both countries, the only books which we have available, are believed to be those which they have been preparing during a long series of years. While those countries continued independent and jealous of British encroachment, their being unconnected with the dominant nation, probably afforded them advantages, from which we now reap the benefit. And in both instances; their persevering gentleness, their truthful and earnest benevolence, and their holy lives, have won, for the foreigner speaking the English tongue, the regard and respect of many amongst the people; in some cases, the affection and adherence of not a few.

If it be true, as many expect, that ere the fabric of idolatry begins to totter to its fall, Christian reformers will rise up from amongst the children of the soil—men of powerful and cultivated minds, of vigorous energies, and holy resolve;—men of the stamp of Luther and of Knox; capable of rousing the native mind, and awakening it from its sleep of lethargy;—the races of Burmah and of the Punjab appear more likely, perhaps, than any other, more especially the latter, to furnish such. If the suasive powers and original mind of Nanhak effected wonders, though not free from the bondage of Satan; then, with Christian fervor added to these, what results might not be hoped for!

D. F. M.

## GEMS FROM THE RABBINS.

CONFORM thy will to the will of God, and he will conform his will to thine. Discard thine own will that thou mayest adopt his, and he will bring to nought the desires of others for thy sake.

If the works of a man exceed his wisdom, his wisdom is substantial; but he whose wisdom exceeds his deeds, has wisdom which is unsubstantial.

The day is short; the work is vast; the laborers are indolent; the reward is great; and the Master is urgent.

Whosoever two sit together between whom there is no discourse on the law of God, there is the seat of the scornors: but whosoever there is discourse on the law, there dwells the presence of God.

Whosoever honors the law shall be honored by men, and whosoever profanes the law shall be despised by men.

Better is one hour of consolation in the world to come, than a whole life in the present world.

## THE LORD'S PRAYER.

BY THE REV. JOHN THOMAS.\*

WHOEVER can say the Lord's Prayer aright, will be saved; for none can say to him, "You are of your father, the devil, and his lusts you will do." He is a child of God, and God is his *Father, who is in heaven*. His Father's name, his Father's kingdom, and his Father's will, occupy the first place in his prayers, the first place in his heart, and the first place in his life; seeking first the kingdom of God and his righteousness. His own supplies for soul and body are secondary things: his own name, his own interest, his own will, become easily to be as nothing, so that the name of God be sanctified, the kingdom of God advanced, and the will of God be done. Like unskilful persons in physic, yielding easily their own opinion, giving up easily their own will, and management of themselves, to the superior skill of some eminent physician; or like a person in a law suit, giving up easily his whole case into the counsellor's hand, and submitting to be guided by his judgment, even so does the believer say to his heavenly Father, *Thy will be done!* Such a one also is contented with a little, knowing that he wants

\* This address was delivered by Mr. Thomas at the missionary prayer-meeting at Serampore, on Tuesday morning, November 25th, 1800.

not even that little long; he wants that little for the day only, and is not anxious for the morrow; saying, *Give us this day our daily bread!* The necessities of life are all he wants: he does not ask for the conveniences, and he despises the luxuries of it. He has such a heart-affecting sense of his own sins against God, beholding the magnitude and number of them, that he looks upon an insult, an injury, or an affront, from a fellow-creature, as a very little thing, and is ready to forgive. He forgives from his very heart; and is so clear in this matter, that he can say to the Searcher of hearts, *Forgive us our sins, as we forgive them that trespass against us!* Withal he is so humble, and so sensible of his frailty still, that he prays, *Lead us not into temptation, lest we fall; but deliver us from evil, both within and without.*

But that which I would direct your minds to, and my own, this morning, as an encouragement in prayer, is, The arguments which our Saviour teaches us to use with God, and the reasons why he should hear us and do for us as we ask—*For thine is the kingdom.* This kingdom is of thine own right-hand planting, and thou hast set thy King upon thy holy hill of Zion. Thou hast commanded all the ends of the earth to look to Him, and be saved; to hear Him; to behold the Lamb of God, that taketh away the sin of the world; and to come to Him for righteousness, life, and salvation.

Hear us, and do as we ask; for thine is *the power*, to lead us into this kingdom, and to bring in the heathen. Above all, thine is *the glory*: though we deserve nothing, yet for thine own name's sake thou hast promised to hear us, and to grant our petitions. And further: we ask, for Jesus Christ hath bid us ask. As I told Fakir\* yesterday, "Suppose you were to go to Mr. Carey, and ask him for two gold mohurs; you would go with doubts and fears, lest you should not be able to obtain; and even if you did obtain what you asked, would he not say, '*Mistri*, I owe you nothing?' And would you not expect to be brought to an account hereafter, like the man with the talent? But if I bid you go for two gold mohurs, you go in my name, you have access and boldness, without fear, without doubt, because I bid you go, and you ask in my name, not your own; on my account, and not your own.—So it is in prayer: if we go in our own name, we have fear and distrust; for He owes us nothing: but if we go in the name of Jesus, we go boldly; we have access, we expect supplies; saying and remember-

ing, that Jesus Christ bid us go to his Father, and ask."

Brethren, we are come to ask of God, His Holy Spirit! Let us ask in His name who sent us hither. This is God's own appointment, and He is faithful who hath promised. He is punctual to *his time*—this is the time; for we are in trouble about the mission. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." God is punctual to *place*—and this is the place, where two or three are gathered together in his name. Punctual to *his promise*: "Ye shall receive." Let us draw nigh then.

### FAITH TRIUMPHANT.

As faith is the great principle which bears up the soul in the midst of trials, so by the same power alone can we be brought safely through them. "This is the victory which overcometh the world, even our faith." It is under the influence of a like persuasion of the importance of faith, that Paul, when describing the Christian's armor, advises, "Above all take the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked." No language could more expressively describe the triumphing character of faith. It is on this account that the apostle is led to affirm, that whatever other portions of the Christian armor we may in a degree possess, *above all we must have this portion.* Not that any part was unnecessary, but that this was especially required.

Many indeed, are the descriptions of this Christian grace in the inspired volume. To express its inestimable value, to show its marvellous working, and to exemplify its sublime results, illustrations are borrowed from almost every department, both of nature and art. It is the very element in which spirituality exists in this world, for "we live by faith." It is the eyes, the hands, the feet of the new creature in Christ Jesus. We see, we handle, we walk by faith. In short, in vital religion all is of faith. In Christian husbandry, it is the plough with which we till; in Christian navigation, it is the helm with which we steer; in Christian pilgrimage, it is the staff with which we walk; in Christian warfare, it is "the shield with which we quench all the fiery darts of the wicked."—*New York Observer.*

### LIVE FOR SOMETHING.

THOUSANDS of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as

\* Mr. Thomas's servant, who was at this time an inquirer.

the means of their redemption ; not a line they wrote, not a word they spoke, could be recalled, and so they perished : their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal ? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy.

Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No ; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth, as the stars of heaven.  
DR. CHALMERS.

## Poetry.

### "THE DARK PLACES OF THE EARTH."

THERE is many a land beneath the sun,  
Where the skies are soft and fair,  
And the fragrant breeze may ever be won ;—  
But no love to God is there.

There's many a land where is music-sweet  
Of birds and the rushing stream,  
And where flowers the delighted eye may greet ;—  
But never the gospel's beam.

There's many a land where the luscious fruit  
Well may tempt the longing gaze ;  
Where are bounties rich for man and for brute ;  
But the Giver receives no praise.

There's many a land where the diamond's found,  
Or the mine of shining gold ;  
Where yet the inquiry would strangely sound,  
For the pearl of price untold.

There's many a land amid frozen seas,  
All barren, dreary and chill ;  
Yet the native ne'er, on his bended knees,  
Seeks a Saviour from every ill.

There's many a land where the mirthful play  
Oft breaks on the quiet air,  
And the child as he will may idly stray ;—  
But never is taught a prayer.

Oh, when will the nations all see the light  
That shineth from heaven clear ?  
When will pass away the long sad night  
Of darkness and sin and fear ?

And the Sun of righteousness bright be seen,  
Lighting the wide earth around ;  
And the voice be heard through the heavens serene,  
Proclaiming, "The lost is found !"

*Youth's Dayspring.*

## Narratives and Anecdotes.

### SUDDEN DEATH.

THE following singular anecdote is taken from the *BIBLICAL MAGAZINE* for February, 1803, and its publication

there may be regarded as good evidence of its truth ; since Mr. Morris, the editor, was intimately acquainted

with some of the ministers concerned in the event.

"About forty years ago, the late Mr. Hall of Arnsby, Mr. Evans of Foxton, and Mr. Christian of Sheepshead attended a Ministers' Meeting at Mr. Woodman's, at Sutton-in-the-Elms, Leicestershire. The day was solemn, and the discourses very interesting and appropriate. In the evening these ministers spent their time together in the most agreeable conversation. Amongst other subjects, one of them proposed for discussion that passage in Job ix. 23, 'If the scourge slay suddenly, he will laugh at the trial of the innocent.' Deep seriousness pervaded the conversation, while each minister gave his thoughts upon the text. When it came to Mr. Christian's turn to speak, he dwelt upon the subject with an unusual degree of feeling. He considered it as referring to the *sudden death* of the righteous; and was expatiating very largely on the desirableness of such an event, and the happy surprize with which it would be attended; when, behold, amidst a flood of rapturous tears, he took his flight, while the words were still faltering on his tongue! The brethren did not, at first, perceive that he was dead; but thought the strength of his feelings had forbid him utterance. He sat upright on his chair: and the ministers having no assistants in the house, or near at hand, they sat up with him all night in that position, continuing in the most solemn conversation and devotional exercises. At their next social meeting, which was held at Arnsby, Mr. Woodman preached on the occasion from 2 Kings ii. 11. 'And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.'"

### THE GREAT END OF LIVING.

In reading an obituary notice of Mrs. Margaret Maltby, we were forcibly struck with a remark of her father. After she was married, and was about to leave his house, he said, "Now Margaret, I want you to remember this one thing—*All you can get out of life is usefulness.*"

This is a living truth worthy of being engraved on every heart. Its practical influence must be highly salutary. It will

keep constantly before the mind the great end of living. It is not the great design of God in placing us in this world, to give us an opportunity of gratifying our animal appetites. Such pleasures never satisfy, and always end in pain. It is not the design of God that we should live for the sake of amassing wealth. This passion can never be gratified. It rises in its demands by every new acquisition. It never has enough. The indulgence of this passion is pernicious. It is idolatry.

It is no part of the design of God in placing us in this world, that we should seek after worldly greatness. The indulgence of this desire is contrary to the spirit of the Gospel. It is also invariably attended with cares and perplexities. It is something in anticipation; but nothing in fruition. But he who lives to do good, or to be useful, has a present satisfaction which no merely worldly pursuit ever affords. If, like his Master, he goes about doing good, or does all things for the glory of God, he has a peace, which the world can neither give nor take away. "Great peace have they which love thy law." But all the good effects of a life of usefulness are not confined to this world. Whatever is done for the sake of doing good, will in no wise lose its reward. The smallest thing done from this motive will be remembered in the day of judgment. A cup of cold water cannot be given to a disciple without receiving its appropriate reward. Let then the wise saying of Dr. Jackson to his daughter be remembered:—"All you can get out of life is usefulness."—*Puritan Recorder.*

### THE CONFESSION OF A DEIST.

IN 1848, I became acquainted with an intelligent Deist, by visiting him in affliction. From several conversations I learned somewhat of his history. His father lived and died a Deist; and the son, from his youth up, had read all he could to fortify his mind in deism. He was conversant with the greatest infidel authors; he had been a diligent attendant on lectures by celebrated advocates of deism, and thus had become a proficient in deistical views and arguments. In addition to this he was a clear-headed man with a metaphysical cast of mind. He knew well how to argue on the subject of infidelity. No man could converse with him without being convinced of this. He could easily detect and point out the weak side of an argument brought against his views. He was cool in reasoning, and considerate in his replies.

One day I found him at his work, but in a thoughtful mood of mind. After the usual salutations, he commenced the conversation

thus : I give it as nearly as possible in his own words.

" Mr. P——, I have been thinking of you and of myself. I consider you must be a happy man ; your religion must make you happy. I have buried two dear children, and I have buried them as worms. I believe I shall never see them again, for they will rot and perish as worms ; there is something very gloomy in this. But you believe in a resurrection—that you will see your children in another world. This must make you happy. I wish I could believe the Bible as you do." To this I replied, that I had enjoyed the soul-inspiring thought, under the loss of one dear child I had been called

to lay in the cold tomb, whose image frequently rose up before me, that I had buried her in sure and certain hope of a joyous resurrection, and through grace I expected again to meet her in heaven.

He also informed me that he was reading, and laboring, and praying to God to convince him of the divine inspiration of the Bible. He was very much concerned about the education of his children who were then living, and was sending them to Christian schools. Such was the man, such his circumstances, and such his confession.

To the thoughtful mind, this honest and unasked for confession will suggest serious reflections.—*New York Observer.*

## Christian Missions.

### ORISSA BAPTIST MISSION.

(*Extracted from the Indian Report for 1852.*)

#### REPORT OF BERHAMPORE, ZIL- LAH GANJAM.

*Missionaries.*—I. STUBBINS, H. WILKINSON.

*Native Preachers*—TAMA, SARTHI.  
*Ditto (Invalid).*—BALAJI, DINABANDHU.

EXCEPT in the cold season, we are not able to carry on our operations at a distance from home, as the weather is either too hot to allow of our living in tents with safety, or the country is so inundated as to prevent our travelling ; and the whole district is entirely destitute of navigable rivers. We, therefore, during the hot and wet seasons, are obliged to confine our work to Berhampore and the villages adjacent. It has been our daily custom, unless prevented by illness or some other cause, to scatter the seed of the kingdom, and to sow beside all waters. As the prejudices of the people will not allow them to enter any building used for the worship of the true God, our only way of coming in contact with them is to address them in the open air.

In the various villages, and in the streets and bazars of Berhampore, we have had no difficulty in obtaining good congregations, who have generally listened to the truth with much interest and attention. The opposition we have met with has been principally from such as live on the gains of idol worship, or from the more depraved part of the people. Persons of all classes of the community have been from time to time among our attentive hearers, and frequently many from the interior.

In the early part of the year we made an extensive tour into Goomsur, visiting the large towns of Byraner, Pulaswere, Bugurda, and places of less note, besides the large market of Conchoor and Bellamutta. On

our return we preached at the villages on the banks of the Rasikulia river. Two other tours were made, one to the north, and the other to the south of Berhampore. In October we extended our labors as far as the district of Bânpoore, in the Bengal Presidency, remaining for some time at the large towns of Ganjam, Rhumba, and visiting the villages on the Chilka Lake. Having met with an interesting inquirer in this district, it was again visited in November.

(On all occasions when preaching to the natives, we encourage discussion, and have often by this means been enabled to keep large congregations interested, while at the same time many of their objections to Christianity have been removed. We have also made it a rule to go among the people well supplied with tracts and portions of Scripture. These we have distributed gratuitously to all who could read and were anxious for them ; in this way we have endeavoured to diffuse a knowledge of the Gospel ; so that throughout the entire district, scarcely a village is to be found where a religious tract or some portion of God's word may not be met with.)

#### STATE OF THE CHURCH, BAPTISMS, ETC.

In reviewing the dealings of the Lord with the Church here during another year, we feel that we have reason to thank God and take courage. The cases requiring discipline have been unusually few ; a pleasing degree of unanimity has generally prevailed ; the means of grace have been well attended ; and during no previous year have so many been added to the Church by baptism. We are thankful too to report the conversion and baptism of three young men at our new location ; while others, both there and at Berhampore, are, we trust, sincerely inquiring the way to Zion.



Most of the instances of conversion have been in connection with the Asylums under our charge; but there have been others of a peculiarly interesting character.

The statistics of the Church are,—

Baptized, 22; Excluded, 1; Present number of Members, 62.

**MRS. STUBBINS'S REPORT OF THE FEMALE ASYLUM.**

The past year has been to this Asylum one of unspeakable mercy; and with gratitude to the Giver of every good and perfect gift, we would state that the health of the children has been remarkably good, and, with two or three exceptions their progress in study, and their conduct generally, have given us great satisfaction.

The ravages of cholera last year have, we trust, proved the means of spiritual life to a number of the girls. After witnessing for several months fruits meet for repentance, eleven have been baptized on a profession of their faith in Christ. They have mentioned, as the means of their conversion, various sermons, conversations, &c., and have referred with deep feeling to the deaths of their companions which occurred during the preceding year.

In November Rachel was married to Daniel, and accompanied him to the Khund country, where he is engaged as a school-master. From the day she entered the Asylum, it is not remembered that she had once received correction, or even reproof; and since she became a member of the Church, her conduct has been most exemplary. Much feeling was manifested when she left her foster-parents for her distant home; and great wisdom will be needed to enable her and her husband to exhibit the Gospel to the semi-barbarous Khunds.

During the year, the average number of children has been forty-three.

On the 20th of December, we were called to bid adieu to our interesting charge, and remove to Cuttack. Our removal was to them a season of heart-felt sorrow; nor could we leave *them*, the native Christians, our beloved colleagues, and the heathen, to whom we had become much attached, without deep feeling.

**HEATHEN WOMEN.**

Heathen females have, as in former years, had a share in our time, prayers, and sympathies. Sometimes unitedly, and sometimes alone, Mrs. Wilkinson and myself have visited their spiritually dark abodes, and as we best could, made known to them the way of salvation. While some appeared too much engaged in their little earthly cares to lend an ear to our message, others have listened with respectful and pleasing attention. Amongst the latter are a few women at Berhampore, and at our favorite fisherman's village at Gopalpore. These women never seem weary of our visits, and

some of them have become quite familiar with the leading doctrines of the Gospel, and in two cases have assured us that Christ is the only object of their worship.

**MRS. WILKINSON'S REPORT OF THE BOYS' ASYLUM.**

During the past year, we have had much pleasure in this department of our work, and have been permitted to witness more gratifying results of our labors than in any former year.

The conduct of the boys has been generally good: they are affectionate and teachable, and they have made pleasing advancement in useful knowledge; and *six* of the elder youths have been baptized and added to the Church. Five of these were rescued Meriahs, three of whom are located at our new village; the others are preparing themselves for usefulness in the school.

Several of the young children from the Christian village have been regular in their attendance as day-scholars: these, with some of the younger children in the Asylum, form an interesting infant class.

**NATIVE CHRISTIAN FEMALES.**

The weekly meeting for these has been attended to as usual by Mrs. Stubbins and myself alternately, and we trust a blessing has attended them. During the year, eleven young persons from the Girls' Asylum have been added to us. Those who attend these meetings are necessarily of various degrees of Christian knowledge and experience. Our endeavour is to lead all forward in the knowledge and love of those sacred Scriptures which not only reveal the true sacrifice for sin, but are also profitable for correction, for reproof, and for instruction in righteousness.

**CUTTACK.**

*Missionaries.*—A. SUTTON, J. BUCKLEY, (NOW I. STUBBINS). W. BROOKS, *Missionary Printer*.

*Native Preachers.*—GUNGADHOR, RAMACHUNDRA, SEBO NAIK, KOMBOO NAIK, AND MAKUNDA.

Our last year's Report announced the heavy bereavement which this Church and station have experienced in the death of our late senior missionary, the Rev. C. Lacey. This event has been followed by the appointment of the Rev. I. Stubbins to labor in connexion with the Rev. A. Sutton at this station; while the Rev. J. Buckley and Mrs. Buckley have, in consequence of the long continued affliction of the latter, returned for a season to England.

In noticing our different departments of Christian effort, we commence with

**THE STATE OF THE CHURCH.**

During the year, we have

Lost by death 4, by exclusion 2. Gained by baptism 7, by restoration, 3, by letter 6. Making our whole number 140; but of these 10 are non-resident.

## ITINERACY.

The time and energies of the European brethren have been so fully employed in other departments most of the past year, that but little opportunity has been afforded for bazar preaching. It has not, however, been wholly neglected by them, while the native preachers have daily prosecuted this important work.

Omitting all notice of shorter trips, in July Messrs. Buckley and Brooks, accompanied by several native brethren, united with our Piplee associates in preaching the Gospel at Pooree during the car festival. Another party of native preachers attended the anniversary of the same demoralizing carnival at Kendrapara. On both these occasions crowds of people heard the Gospel and received books or tracts.

In the months of September and October Mr. Sutton, accompanied by four native brethren, made an extensive tour by water along the Soruah, the Deb, and Katjuri rivers, and then along the Berupa, the Brahmuni, the Kelooa, and the two branches of the Gundika.

While many of the brethren were travelling south, two native preachers, accompanied by Indeeppadhan as colporteur, traversed the district of Asureswara, eastward. They subsequently travelled up the north-western bank of the Mahanuddy, to Banki and Tigeriya. In these excursions numerous villages and markets were visited.

Komboo then joined Sebo and Jugooroul in the Khundittur district, and with them made a tour down the Khursua, and back by the northern bank of the Boituranee. Makunda, another native brother, was chiefly engaged with brother Miller in the Piplee division of our field.

Considerable interruption was necessarily occasioned by the changes above indicated. Indeed the writer of this report was, with the exception of a short excursion to a festival at Boideswara, confined to the station for the remainder of the season. Brother Stubbins, however, was enabled to take a long journey occupying more than a month, in company with a strong force of native brethren, through the eastern part of our field. He also, in company with brother Brooks, attended the festivals at Kopelas, Kalaboodh, and Singapore, near Khundittur.

Mr. Brooks also was out for nearly a month in company with Mr. Miller in various parts of the southern division.

## NATIVE PREACHERS.

The labors of these esteemed condjutors have been briefly noticed. In the itineracy department, their services are invaluable. They have also shared in regular preaching of the word in our chapels when at home. We are grieved to have to report the feeble state of health of several. Gungadhor has

been laid aside nearly all the year with apparently an incurable disease. Purusua, Sebo Naik, Damodar, Komboo, and Indeeppadhan, have all suffered, some of them severely; but all are just now in improved health.

Doitari, an aged native preacher long on our pension list, finished his course in peace, May 31st, 1852.

## THE ACADEMY.

At our Annual Conference, Erabhau, the student mentioned in our last report, was examined, and appointed to his station as a native preacher. He is to spend his first year in connexion with Berhampore.

THOMA, a promising young man in the Cuttack school, who had, in fact, been the companion of Erabhau in study during the past year, was now received as a missionary student. This young brother has begun to preach with considerable acceptance.

NARAYUN, a member of the Chaga Church, was also received as a student on probation for three months.

BHAGYA was also mentioned as affording some indication of ministerial talent; and after consultation had by the Cuttack committee, he has been received on probation.

One or two other persons were mentioned, but nothing definite has yet been done respecting them.

## MRS. BUCKLEY'S REPORT OF THE FEMALE ASYLUM.

Mrs. Buckley has pursued her labors for the benefit of her interesting youthful charge through another year with frequent weakness and sickness; but has been kindly and efficiently assisted by Miss Sutton in times of necessity. Bella, a rescued Meriah trained in the school, has been employed as an assistant teacher, and has given great satisfaction. The number in the school through the year has been fifty-five. Two have been married, and have settled in our Christian villages: it is pleasing to state that both of them are in communion with the Church. Five have been baptized on a personal profession of faith in Christ, and others express a serious concern about salvation. Death has not entered the school during the period embraced in this report; but the assistance of the medical officer of the station in several cases of severe sickness is most gratefully acknowledged. An improved state of moral feeling, especially among the elder girls, has been witnessed with unfeigned gratitude to God. Their industry has given much pleasure; and their readiness to help each other in times of illness has been more manifested than on any former occasion. The sympathy and affection which they displayed when their teacher was laid aside,—the anxiety which they evinced to lessen the burden of care which so weighty a charge involved,—and the many fervent prayers they offered for

her restoration, endeared them much to her heart, and encouraged her to indulge the hope that her labors for their good had not been in vain.

After being engaged for eleven years in native female education, Mrs. Buckley has, under medical direction, though with extreme reluctance and regret, decided on seeking the restoration of her health by a temporary sojourn in her native land; and, in compliance with the united invitation of the committee of the Society, Mr. Buckley will accompany her.

Mrs. Buckley continued, amidst many interruptions from poor health, to superintend the female department of the Cuttack Asylum until the close of the year, when she resigned her charge into the hands of Mrs. Stubbins.

#### MALE ASYLUM.

Nothing special has occurred to call for lengthened remark. The usual course of study, under the old masters, has been continued, and the same efforts made to train several of the larger lads in the way of earning their own subsistence.

There have two deaths occurred in the school during the year. One young man has left the institution to commence life on his own account, and several others, it is expected, will shortly follow his example. Three of the young men have been baptized, two in connexion with Cuttack, and one with Chaga Church. There are also several candidates. Our present number on the list is fifty-six.

#### CHAGA.

*Native Minister.*—DAMUDAR.

Chaga has had its trials, both of a temporal and spiritual kind, and often have the anxieties of the brethren been awakened on its account.

The discipline of the Church has been exercised in two or three cases during the year; but on the other hand three individuals have been added by baptism, after giving encouraging evidence of true conversion.

Our place of worship has become too small for the congregation, and we have resolved on its enlargement.

It may be added to this brief notice of Chaga, that Indeepadhan has been employed many months in the year as a colporteur in this neighborhood, and has frequently accompanied Damudar in preaching excursions among the villages.

#### KHUNDITTUR.

*Native Preachers.*—SEBO SAHU, JAGU ROUL.

This branch of the Cuttack Church is in pretty much the same state as described in our last report. There have been no

additions by baptism, but there are two or three inquirers. Some hopeful indications have also appeared in a distant part of the district.

The pastors of the Cuttack Church have accomplished their purpose of visiting this Church and administering the Lord's-supper every quarter of a year.

The native brethren have preached during the year in all the surrounding neighborhood, and have made several more extended tours.

The village school has been continued, and taught by Chokradhor, who has also undertaken several short missionary tours in company with the preaching brethren.

#### REPORT OF PIPELEE AND POOREE.

*Missionaries.*—W. MILLER, W. BAILEY.  
*Native Preachers.*—PARASUA ROUT, GHANU SHYAM.

In January a tour was made in the Kanas, Bhusandpur, and Tangi districts. Though few markets were met with, a large number of villages were visited, and the all-important truths of the Gospel made known to the inhabitants. Tracts and Gospels were freely distributed, and a few pleasing results of the labors of former years were seen. At Gurudiah, our first stage, we met with a young man who, through the perusal of a tract entitled "*The Destroyer of Delusion*," had lost his confidence in Hinduism, and had made up his mind to embrace the Christian religion. At Kanas, one of the brethren had a very interesting conversation with a man that had read several of our books, and who fully believed that Christ was the only Saviour. On another occasion, two Bráhmans, officiating priests of one of Seeb's temples, came at night to see us: they said they were wearied with idolatry, and had long known that the god they worshipped was nought but a stone image. They made many inquiries about the Christians at Pipelee, and whether, if they embraced Christianity, they should be able to secure a maintenance for themselves and families. They staid with us until a late hour, and took away with them several books.

In February we visited the districts of Bolong and Gubkunda, and spent several days in proclaiming the Gospel and distributing tracts in the adjacent markets and villages. With a few exceptions that occurred in villages wholly inhabited by Bráhmans, our congregations were large and attentive, and we met with a goodly number of persons who had read and were familiar with our books. Considerable feeling and inquiry was excited, and we had very many applicants for tracts and Gospels at our encampment, in addition to those met with when we went abroad.

March the 12th, attended the Trebanee

festival at Munepurda, fourteen miles from Piplee. Having preached and circulated tracts among the thousands assembled from all parts of the surrounding country for more than three hours, the rain began to fall in so copious a manner as to disperse the people and break up the festival, and drive us to our tent. The rain continued until midnight; and as our tent was by no means waterproof, we soon found ourselves in a most unenviable plight, completely surrounded by water, and unable to remove before the next morning.

During the former part of the hot season, prior to our removal to Pooree, many of the numerous markets and villages near Piplee, as well as several villages twelve and sixteen miles distant in the direction of the Chilka Lake, were visited, and the "glad tidings of salvation" made known to all who would hear.

Though we met with few who did not express their approbation of the truths declared, and of Christianity at large; and with some who were reading our books; and a schoolmaster who was teaching his scholars from them; we met with none convinced of sin, and earnestly inquiring about salvation.

Through the wet season, fewer opportunities than usual were realized of going beyond the village and bazar of Piplee, in consequence of the almost incessant and heavy rains which deluged the country, and rendered the roads to the interior impassable. Our neighbors have generally received us kindly, and listened calmly and thoughtfully to what we have said. Very many have an impression that ours is the only true religion, and must ere long prevail over all others. Some are reading our books, and a few seem not far from the kingdom of God. The fact of our being ever accessible, and willing to aid them in times of sickness and suffering, has done much to gain their confidence and respect, and lead them to think highly of the Christian religion. We have frequently as many as seven patients in a day; and though they, of course, tax rather heavily our time and medicine, we feel amply compensated by the opportunities presented of directing them to the great Physician of souls. We have also frequently met with parties of pilgrims from the Upper Provinces on their journey to or from Pooree.

Soon after our return from the Annual Conference at Berhampore, we commenced a missionary tour, and visited Balikati, Baliana, Phatigar, Banamalipur, Nimapurda, Gopí, Pooree, and Chandanapur. Staying two, three, or four days at each place, we proclaimed the Gospel in it and the surrounding villages and markets. We left much encouraged on this tour by the manner in which the people in many places

flocked around us, and their disposition to hear. We met with several interesting and hopeful inquirers, and various other satisfactory proofs of our books being read and understood, and that the darkness of idolatry is yielding to the light of the "glorious Gospel of the blessed God."

#### CHURCH, BAPTISMS, ETC.

Two converts from Hinduism (males) have been baptized and added to the Church during the year. Three members have been dismissed to other Churches, and one has been received; hence our statistics are, Baptized, 2; Received, 1; Dismissed, 3; Present number of Members, 15.

A man and his wife of the Kandait caste have renounced idolatry, and joined the community at Piplee. His mind was first favorably impressed towards Christianity through hearing the Scriptures and tracts read at the old guru's residence, Kaias. Having been laid aside by a serious illness, his impressions were deepened, and he resolved, on his recovery, to come over to Piplee and join himself to the Lord and his people. He had great difficulty in inducing his wife to accompany him, who even after her arrival at Piplee, threatened to destroy herself unless she were taken back to her friends.

Recently, a young Bráhmán also has renounced idolatry, and placed himself under Christian instruction and influence. He had long felt the burden of his sins, and in various ways labored to remove it. Hearing from us, when proclaiming the Gospel in a market near his residence, that Jesus Christ came into the world to save sinners, great indeed was his joy, and speedy his determination to become a disciple of the blessed Redeemer. After much conversation and inquiry, he came, accompanied by a confidential companion and caste-mate, to our encampment the night before our departure, and solemnly promised to meet us at Piplee on our arrival there, and profess Christianity. On reaching home six or seven days subsequently, we found him, but not his companion, awaiting us. It appears they both left home at the appointed time; and after performing half the journey, the courage of his friend failed, and no argument or reasoning could induce him to go any further: hence he was obliged to come on alone to Piplee. Here he soon made himself known to the Christians, and without any hesitation tore off his poita and ate with them. As he belongs to that caste of Bráhmáns who cultivate the páu plant, and understands it very well, we have encouraged him to commence a plantation here, which we trust will eventually prove a profitable source of employment to him and others. He has a mother and two sisters; but as they are in very comfortable circumstances, and much opposed to his

professing Christianity, there is not much probability of their joining him just yet.

#### SCHOOLS.

Two vernacular schools, containing about forty children, Hindu, Musalmán, and Christian, have been carried on most of the year. A part of each day has been appropriated to writing, arithmetic, and other branches of secular learning; the remainder exclusively to the acquisition of Christian knowledge, by means of the perusal of Christian books and portions of the Scriptures. We are able to bear testimony to their commendable improvement, and the diligence of the teachers.

#### NATIVE PREACHERS.

We regret to state that our senior preacher has been laid aside by illness most of the year. The other has been a valuable helper in our work. His pulpit addresses have been instructive and edifying, and his ministrations among the heathen marked by great simplicity, earnestness, and power.

#### POOREE,

As on former years, has been visited several times. On March the 4th, we attended the Dole festival, and preached in the large road to orderly and attentive congregations twice each day to its close; also distributed several hundreds of tracts and Gospels among the people.

In May we removed to Pooree, and remained to the close of the car festival. The Gospel was daily proclaimed in the town, and Scriptures and tracts distributed over a period of thirty days. Our congregations were generally large, and composed of Oriyas, Bengális, and persons from the Upper Provinces.

A detailed account of these labors appears in the *ORIENTAL BAPTIST* for August, 1852.

A visit of a few days was also paid to Pooree in December, when the "glad tidings" were proclaimed to a considerable number of pilgrims.

## Baptist Missionary Society.

### THE FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

#### PART V. FROM OCTOBER 1800 TO MARCH 1801.

MR. THOMAS had now been employed as a missionary for about fourteen years, and his colleague, Mr. Carey, for seven, without any complete success having attended their labors among the heathen. Many as had appeared to feel "the powers of the world to come," no one of the Hindus and Musalmáns of Bengal had been sufficiently in earnest to forsake his caste, and to be baptized in the name of Christ. This was a heavy trial to the missionaries. At times they were greatly disheartened, and the enemies and despisers of the Gospel laughed them to scorn. In September, 1800, Brunson expressed the feelings of himself and his companions thus: "Surely the Lord will not long delay. Men reproach us, and blaspheme Him; as if we were foolish, and He unable to convert a Hindu: but they know not the power of sovereign grace. India, as well as Ethiopia, shall stretch forth her hands unto God!" The friends of the mission at home shared in the deep concern of their brethren in India. Andrew Fuller wrote on the 24th of September, 1800, to his beloved brother Carey: "For my own part, I feel of

late but little pleasure in any thing. I am dried up as a potsherd. It often occurs to me that perhaps the Lord may withhold his blessing from the mission, on account of our want of spirituality, and especially of mine. Yet, if ever I feel or pray, it is for this object. The jeers of scorners, who deride the undertaking, draw forth some such desires as these, 'Think upon us, O our God, for good!' I sometimes hope with David, '*It may be, the Lord will look on our affliction, and requite us good for their cursing.*'"

In the facts which follow we have proof that the prayers and sighs of the missionaries and their supporters had not failed to enter into the ears of the Lord of Sabaoth. Blessings were already on the way for them. "They looked unto Him, and were lightened; and their faces were not ashamed." But let us proceed with our narrative, which now relates to a period concerning which we have unusually ample information in the journals and letters of the missionaries. We can find room for a few extracts only.

On the 10th of October, 1800, Mr. Thomas arrived on a visit at Serampore, and on the 12th he made the fol-

lowing entry in his journal. "Yesterday, after having read a small pamphlet, giving an account of the revival of religion in different parts of America,\* and being now come into the assembly of saints, I was so much affected in family prayer, that I could not proceed. I had been very carnal in my affections all the way down, and neglected prayer, because of the inconvenience of the place, apparently; but really through that depraved inclination to neglect, rather than perform, which catches at every little excuse. I deeply repent of it now. On hearing of the out-pouring of the Spirit in America, it became very desirable to me, that the Lord should remember us; and it appeared necessary also, and most exceedingly so to me, the vilest of all. I longed for the out-pouring of God's Spirit, and did ask for it believingly, especially at night, for an hour and more together. About midnight I was enabled to pour out strong cries and supplications to God. This morning.. proposed a prayer-meeting to be held weekly, on every Tuesday morning, for a blessing on the work of the mission."

Here we have an account of the awakening of that spirit of prayer, which Mr. Thomas so remarkably manifested afterwards, and which he seems to have been instrumental in communicating to his brethren; so that in the events of this and the following months we have an instance of the holy importunity whereby heaven itself may be taken by storm. It is pleasing, too, to observe that Mr. Thomas was the means of establishing that weekly morning prayer-meeting for the mission, which has been held at Serampore ever since; though the day has long been changed from Tuesday to Thursday. Who can estimate the blessings which have resulted from that one weekly meeting for prayer, continued without interruption throughout fifty and three years!

On the 15th, we find in his journal an instance of the severity of his self-examination. He writes, "Felt a lit-

tle mortified at being contradicted last night; for which I have endeavored to humble myself before God. May that positive way of speaking, which is so odious and offensive to me in others, be never any more found in me! May thy grace teach me to speak humbly, diffidently, cautiously, and slowly, in all doubtful matters; and boldly and meekly in all certain and revealed truths. Lord, how great is thine anger, when thou dost let us alone, and we go quickly down to hell! Let me speak to the infinite Majesty of heaven and earth! If it please thee, O Lord, send me help; if not, direction. How shall I behave? What shall I do? How shall I walk through all these, so as to please and glorify thee? Thou hast made me glad with the light of thy countenance; and now be thou my All, my Guide, my Deliverer, my Refuge, my Counsellor! For thou hast loved me and given thyself for me."

In prayer Mr. Thomas became more and more fervent, and it was not in vain; as the following extract from his journal will demonstrate. "November 4th.\* Met this morning for weekly prayer, and, being called to engage first, I endeavored to draw attention to the promises of the Spirit. Are there any men upon the face of the earth who have more need of the pouring out of God's Holy Spirit, than we have? We shall never prosper without it. Here is the repeated promise, and the appointed means of its accomplishment. After a short exhortation, in which my mind had been much employed the preceding midnight, I was greatly assisted in pouring out strong cries to God, in behalf of this most desirable blessing on us all. ....

"Several pleasant things happened to us this day. The Lord sent five people to our house, to enquire after, and to hear the gospel. We met them all in one room, as we came out from prayer in the other room. Putting aside my breakfast, I, with far more comfort than a breakfast could afford, spoke to them the word from the beginning, and proclaimed the salvation of God through Jesus Christ, till they were much moved. This took up about an hour and a half. They afterwards

\* Dr. Carey's copy of this pamphlet now lies before us. It was sent from New York by Mr. Williams, a Baptist minister there, by Captain Hague. Its title is: "Glorious News! A Brief Account of the Late Revivals of Religion in a number of Towns in the New England States, and also in Nova Scotia; &c. &c. Philadelphia: Jan. 1800."

\* In the PERIODICAL ACCOUNTS the date given is the 5th. In this and other cases, correction has been made after careful collation of the different journals, &c.

came to me in brother Ward's room, heard more, took some books with them, which they earnestly desired; and in the evening went towards home. In the afternoon, while we were at dinner, five more came on the same errand: and as brother Carey was going to Ishward, they desired to accompany him; but instead of going thither, they persuaded him and brother Marshman to go aside into a village, where the *mandal* and the people would be very glad to hear them. He went, and found the *mandal* with the book of Matthew which I had given him. .... In the evening, I preached under the great tree, where brother Ward and Felix [Carey] came, with a similar intention. Presently after, brethren Carey and Marshman came up: so now, having all gone out apart, we came together, relating to each other, with great joy, how good the Lord had been to us. We now bent our way homewards, rejoicing; but as we came near the market-place, we were all arrested various ways by questions. Ward and Felix were engaged with one party, Carey and Marshman with another, Brunson and myself with a third; disputing, enquiring, denying, confirming, for some time; and then we took leave, and went home. This has been a blessed day."

Mr. Ward's journal supplies us with another interesting occurrence on this day, which must be mentioned here. He writes, "After dinner we discussed the case of one of brother Thomas's servants, whose name is Fakir, who has engaged with him in prayer, has heard the word with a tender mind for twelve months, appeared a man of integrity during that time, and declares his belief in Christ, and renunciation of the Hindu worship. He says, he will now delay no longer to put on Christ." We shall see more of Fakir's case hereafter.

On Friday, the 7th of November, Mr. Thomas wrote, on the river Ganges, "I am amazed at the abundant grace and goodness of God towards me. My cup runneth over. 'One thing is needful:' that I have got. I have got the needful. Worldly men know what it is to have the worldly needful: give them the needful; and though they have neither house, home, clothes, servants, horses, tables, nor chairs; yet if they have the needful, it answers all the rest. Those who

have Christ's needful, have all, and enough. In this world all things are working together for their good: in the other world their Saviour prepares a place for them..... In my boat I was much enlarged in speaking the word of God to a sircar and others..." The journal proceeds:—

"Serampore, November the 9th. [Sunday.] This morning a woman was burnt alive, with the body of her husband a little below the mission-house. This is the second I have seen on this journey. The brethren went, and expressed their abhorrence; but they were not permitted to come near. In the afternoon we crossed the river, and soon gathered a congregation of about two hundred people. They paid much attention to the word, and in prayer." In Mr. Brunson's journal it is said that the gospel had never been preached in this place before.

On Sabbath day, November the 16th, Mr. Thomas writes: "Heard brother Carey, with much pleasure, and many tears. 'Ho, every one that thirsteth!' &c. Under this discourse, the Lord showed me anew his own greatness; also the vanity of the creature and the exceeding worth and glory of the gospel: here I tasted of the wine he spoke of, and enjoyed much consolation. I went to hear with prayer, and came back with thanksgiving. Went over the water again, with brother Brunson and Felix, and I had a blessed time of it. The daily question after dinner, which I at this time proposed, was much blessed to me: viz. 'Of what importance is it to us as missionaries, to give no offence in any thing; neither to one another, nor to the Hindus, nor Musalmáns!'"

Under date of the 18th we find an interesting entry:—"Came with brother Carey to Calcutta. We amused ourselves as we went along, by calculating the number of hopeful characters now in Bengal; which we found had increased from *sir* to *fifty-sir*, in about seventeen years. According to this proportion, there would be near a million of souls converted to God in Bengal in the space of a hundred years."

On the 21st also, Mr. Thomas was at Calcutta and we have in his journal a striking example of his restless, sore anxiety for the heathen. The journal records: "Went to Kidderpore. In my way thither I saw a multitude of people passing and re-passing, and was

deeply affected with a sense of their perishing condition, so that I could not endure to go on. I stopped the palanquin, got out, addressed myself to one of them, and spake fervently of the wrath to come, of the wretched refugees of man, of lying *pujás*, flattering *shastras*, and the word of the living God, who now commands all men every where to repent. After collecting about two hundred people, I prayed, and departed. But the palanquin being crowded by those who had just heard, and others who, on their report, wished to hear, I got out a second time, and addressed them again with much fervency. Blessed be the Lord for this !”

The object of his visit to Kidderpore was, that he might see Mr. Burney, “youngest son of the celebrated Dr. Burney,” who had been one of the earliest fruits of his ministry in Bengal, about the year 1789, and who had succeeded the Rev. David Brown as Head Master in the Upper Orphan School at Kidderpore, in 1795. It was a source of exquisite delight to Mr. Thomas to see this his early convert walking in the truth. He wrote in his journal : “Was glad to find a man, after fourteen years’ standing, all alive, strict and conscientious, deeply humble, swift to hear, rejoicing in Christ Jesus, having no confidence in the flesh. Rejoiced to hear that he expounds, with prayer, the word of life to all the children under his care ; and that one of them, now gone to Patna, had been found in secret, praying ; and gave other consistent reasons to hope that his humble labors among the children had not been in vain in the Lord ..... After about two hours’ fervid, soul-renewing communications with Mr. [Burney], I departed.”

The reader will be pleased to know that “Mr. Burney ever retained the most affectionate regard for Mr. Thomas under every vicissitude of circumstances,” and that he again and again “acknowledged that he regarded him as being, under God, the author of all his happiness in future life.” He continued his useful labors in the school until February, 1808, when illness compelled him to visit Rangoon. There, after a few days, he died, at the residence of Messrs. Chater and Felix Carey, the Baptist Missionaries, in joyful confidence in Christ. As he was one of the first fruits of Mr. Thomas’s labors, we,

may add here a reference to him, by the late Mr. Penney of the Calcutta Benevolent Institution. He wrote of Mr. Burney thus :—“To say that he was the means of the conversion of a hundred persons would be saying too little.” It is delightful to trace such an illustrious instance of Christian usefulness to the labors of the first Baptist Missionary in Bengal.

To return to the journal :—on Tuesday, November the 25th, Mr. Thomas delivered an address at the morning missionary prayer-meeting, taking the Lord’s Prayer as the subject of his remarks.\* In the evening, his servant Fakir, who continued to give evidence of real conversion, was examined by the brethren composing the Church at Serampore, and having given them full satisfaction by his conduct and replies, his baptism was decided upon. It was arranged to take place as soon as he had fetched his infant child, who had been left with his heathen relatives in Birbhum. Ah, those delays for domestic arrangements ! how often have they dashed the cup of success from the lips of the missionary !

On the 26th, an event took place which we must look upon as an answer to the many fervent supplications which had been addressed to the throne of grace. Mr. Thomas narrates it thus : “Was sent for, to set a man’s arm, a Hindu. Found it to be a dislocation of the shoulder, and with the assistance of brethren Carey and Brunsdon, I reduced it ; and then preached the gospel to him, and to all that were in his house. He complained of being a sinner, a great sinner : and with many tears cried out, ‘Save me, Sâhib : save me !’ I directed him to Jesus Christ, and continued my discourse about an hour.”

Little didst thou think, long-tried and wearied servant of God, that now at length, thou wast casting the precious seed into good ground ; where it would quickly spring up and bring forth fruit a hundred-fold ! Yet so it was ; this poor Hindu was Krishna Pál, the first baptized native convert of the Mission in Bengal.

On the morrow Mr. Thomas, accompanied by Fakir, departed for Birbhum, preaching in various villages and towns as he travelled up the river. As a specimen of these labors we extract

\* This address may be found at page 197.



from his journal the account of a single day. "November 30th, Guptipará.—This place is crowded with Bráhmans and pandits. Before I had well breakfasted, several of them came down to the boat, to see and hear me. I went up with them, taking the book of Matthew back again, [which had been given to the people the day before, but then returned by them,] and talked with them all the way. They conducted me to the house of their great pandit, whose name is Tarka Bágish, an elderly and learned man. I found him much more ready to speak than to hear. Men, women, and children; Bráhmans and Sudras, assembled all around; and we began to debate as follows:—

"*Pandit*.—'God is in every thing, and every thing is God's: therefore every thing is God.—You are God: I am God.'

"*Missionary*.—Oh, fie, fie, *maháshai*! Why do you say such words? All the clothes on this body are the *Salib*'s, and that hat is *Salib*'s: therefore, 'throwing down my hat, 'that hat is *Salib*! No, *maháshai*! You and I are dying men: but God ever liveth!

"*P.*—'But God is every where, is he not? and in all?'

"*M.*—'Yes: he is every where, and in all; but not in all alike. He is in the wicked: but not by an impartation of his holy nature. God is holy; man is unholy:—God is true; he is false, in his way and in his heart. But where God is, by the communication of his holy nature, that man becomes holy, just, and true, after his measure.'

"The pandit now listened with great eagerness, and all the rest, while I proclaimed, *One God, one Saviour, one way, one faith, and one caste*, without or beside which, all the inventions of men were nothing. After noticing some of the prophecies, the resurrection of Christ, the descent of the Spirit, the resurrection of the dead, the future judgment, heaven and hell, and the universal spread of the gospel before the end of the world, I left them; and they were glad enough to take the book now. The pandit promised to read it; and I came away, calling upon God to be with them, whenever they should meet together for that purpose.

"In the evening I crossed the river and went to a famous place called Sántipore, about three miles distant. I

went in my Bengálí dress; but I heard the people say, 'He is come in Bengálí dress, lest we should be afraid of him!' I preached to a large congregation at the entrance, gave them books, prayed with them and departed. Another congregation had assembled at the *káchhári*, consisting chiefly of young people; and I preached to them also. I went forward to the colleges; but not finding the teachers there, I returned to the *káchhári*, assembled another congregation, and preached till I was quite exhausted with fatigue. Having been three hours on my legs, I sat down to rest under a very large tree just out of the town: but near three hundred people assembled to hear me, and I preached again, prayed, and departed. In the course of the day, one of the Bráhmans invited me to dinner: but Fakir, my Hindu servant, received the invitation, while I was preaching, and answered, 'No.' I would gladly have gone; and should have had an opportunity of teaching them how to eat and drink to the glory of God. I hope that near a thousand souls have heard the way of life this day. Blessed be the name of the Lord."

From the last paragraph it will be seen that Mr. Thomas sometimes adopted the Bengálí costume. He did so with a view to obviate that dread and suspicion which too often prevent the natives of Bengal from giving ear to the message of a European missionary. It is clear that he must have spoken Bengálí well, to be regarded by the people as one of themselves. Few persons could do as he did, without exposing themselves to the ridicule of their hearers.

On reaching Mr. Thomas's house at Etinda, about four miles from Supur, Fakir proceeded, as he said, to fetch his child, and promised to return in three days. Alas, he returned no more; and another name was added to the already long list of Hindus and Musalmáns, who, after fairest promise, had proved themselves to be "not fit for the kingdom of God." Mr. Thomas returned to Serampore without him. Throughout his journey down, he continued "laboring incessantly in the work of the mission," but something urged him onward, and he rejoined his brethren on the 17th of December, instead of the 20th, as he had planned. On arriving, he found

Mr. Brunson ill with putrid fever, and earnestly longing for him. Brunson wrote afterwards: "I had almost a persuasion that by means of him, I should recover. Here the hand of the Lord was remarkable..... When he arrived, which was on Wednesday afternoon, he said, 'Now I know why I was to hasten down hither!'" The vigorous means used by Mr. Thomas were blessed: Mr. Brunson's life was prolonged for a few months, and he was permitted to behold the wonders of divine grace which were now ready to appear.

We must quote here an account of the missionaries at Serampore, sent by Mr. Thomas to a friend in America, in a letter dated December 21st, 1800. He says, "Brother FOUNTAIN was called away from us a few months since, and brother GRANT about a year ago. But there remain now,... the indefatigable CAREY, a man made on purpose for the work;—Mr. MARSHMAN, a good scholar, a circumspect Christian, a diligent, persevering man, with a soul easily put into motion by every fresh view of the abominations and perishing condition of the heathen, on one hand, and by every ray of hope of their salvation by any mean, on the other;—Mr. WARD, a printer, a regular warm Christian, zealous without enthusiasm; a man of a circumspect walk, with a care of souls upon him; a man acquainted with the fulness and freeness of sovereign grace, and the efficacy of appointed ordinances; one that ploughs, sows, and harrows, without forgetting the rain and the sun; and one that remembers the rain and the sun, without forgetting to plough;—Mr. BRUNSDON, a man of a warm heart, lively feelings, good natural abilities, laborious and very promising;—lastly, one JOHN THOMAS. This man has one ground of hope at the very opening of that text, 1 Corinthians i. 28. 'And base things of the world, and things which are despised, hath God chosen,...to bring to nought things that are.'" From the same letter it appears that Mr. Thomas had now relinquished the secular employment he held in Birbhum, and was free to labor without hindrance in the mission. Thus he says of himself and his brethren, "Now we are more disengaged than ever from all other concerns, and every hand is employed in the mission work only."

Krishna Pál, whose arm was set on the 26th of November, never forgot the events of that day, when, in his own words, "the love of God, the gospel of Jesus Christ, was made known by holy brother Thomas." He had been in frequent communication with the missionaries at Serampore ever since, and he gave them reason to hope that he had received the truth in the love of it. After his return, on the 20th of December, Mr. Thomas wrote, "As to Krishna, it is a cordial to hear him speak. 'I shall never,' says he, 'forget the words I heard that day:—the day he dislocated his arm;—how they softened my heart! I am a great sinner, Sahib: but I have confessed my sins, obtained righteousness of Jesus Christ, and I am free!'" Gokul also, a friend to Krishna, who had been present when Mr. Thomas paid his visit of mercy to his house, believed the gospel; and on the 22nd of December, both men came to the mission house resolved at once publicly to renounce their caste. Krishna writes that Mr. Thomas enquired of him as to his belief in the truths of the gospel. "I said," he adds, "I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokul. Dr. Thomas said, 'Then I can call you, Brother!—Come and let us eat together in love!'" Ward writes, "Brethren Carey and Thomas went to prayer with the two natives before they proceeded to the act. All our servants were astonished: so many had said, that nobody would ever mind Christ or lose caste. Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters: brother Carey has waited till hope of his own success has almost expired: and, after all, God has done it with perfect ease! Thus the door of faith is opened to the gentiles! Who shall shut it? The chain of the caste is broken! Who shall mend it?" In the evening, "Gokul, Krishna, Rásu, his wife, and his wife's sister," all "came to make a profession of the name of Christ, in order to be baptized." Krishna related that he and Gokul had heard Mr. Fountain preach previously, and that his sermon had made some impression, but that, when his arm was dislocated, the words of Mr. Thomas had greatly moved him. He repeated some things which had most forcibly struck his mind. In

the language of Gokul, their hearts now seemed "nailed to Christ."

Krishna's abandonment of caste was followed by much persecution. He was mobbed, and violent efforts were made to take away from him his eldest daughter, who had been betrothed to a Hindu young man. Alarmed by these occurrences, his wife and her sister were inclined to turn away from Christ. Gokul also drew back, in consequence of the entreaties of his wife and mother. But Krishna was steadfast, and on the 28th of December, he was baptized by Mr. Carey in the river, opposite to the mission house at Serampore, in the presence of the Governor of the settlement, and of a considerable number of Europeans, many of whom were moved to tears on beholding the first Bengali Hindu put on Christ by baptism. Felix Carey was baptized at the same time. That was a day of high and holy delight to the missionaries: a day never to be forgotten in the history of the Baptist mission.

But what of him who had been honored as the instrument of this marvellous conversion? Alas, the joy surpassed his powers of endurance! His labors in the weeks preceding had been most abundant, his feelings had been strongly excited in various ways, hopes and fears had conflicted within his mind, his exposure to the mid-day rays of the sun had been frequent; and now, with an exhausted frame, and a spirit morbidly excitable, his reason staggered beneath the weight of the blessings God was pouring out upon the mission, in answer to prayer. Long had the pitchy darkness of heathen night oppressed his spirit,—long had he watched for the morning, and often some false glare on the eastern horizon had deceived his hope;—but now, "the morning cometh!" The sudden realization of hopes so long deferred overpowered his intellect. He talked incoherently about "the rising sun," exulted that the chain of caste was broken, and made the walls of the mission house to resound with his hallelujahs. Let no contemptuous smile curl the lip of the reader, as he imagines the perturbation into which the mission families were thrown by the melancholy event we record. Rather, let the tear of loving sympathy be dropped, and warmest admiration be felt for Mr. Thomas, as for a warrior who fainted upon the

field, when the full assurance of victory first broke upon his soul. Long hadst thou toiled, beloved servant of the Lord, and, amidst all thine errands and infirmities, painfully hadst thou travailed in birth for the salvation of the long-neglected Hindus of Bengal. Many a disappointment had wrung thine heart with anguish; but now thine omnipotent Master had made bare His arm; He had heard thee in a time accepted, and in a day of salvation He had succored thee. Well might excessive joy overwhelm thy spirit within thee!

There is something sublime in this occurrence. Nothing could more fully demonstrate the intensity of the concern Mr. Thomas felt for the great enterprise to which he had devoted himself. But his affliction cannot be looked upon without distress. On the day when Krishna and the others rejected caste, he was "almost overcome with joy." The disturbances which ensued tended much to unsettle his mind, and by the 24th of December his reason was so much affected that his brethren were obliged to put him in restraint. The day after Krishna's baptism, Mr. Carey applied to Mr. Udney, who was now living in Calcutta, to try and get his afflicted brother admitted into the hospital for lunatics there. This he did; and we have heard that the patient was subjected to that harsh discipline, which in by-gone years was thought to be so well suited to restore the balance of a disordered mind. He speedily became convalescent; and the doctor in charge of the asylum released him from confinement in three or four days. On the 3rd of January, 1801, he was again at Serampore, but was far from well; nor was it until about a month after his seizure, that he was fully restored. During his further sojourn at Serampore, he was permitted to see the cause he loved so well steadily advancing. On the 18th of January, Mr. Fernandez of Dinagapore and Jaymani, sister to Krishna's wife, were baptized. On the 28th, Mr. Thomas, in company with his wife and daughter, and with Messrs. Fernandez and Powell, left Serampore, and departed for Dinagapore, which place he proposed to occupy henceforth as his station. As in all his journeys, so in this, he ceased not to teach and preach the Lord Jesus Christ at every place. At Dinagapore he resid-

ed with Mr. Fernandez,\* preached in English nearly every Sabbath, to the congregation gathered from the Europeans there, and labored much among the heathen. Good news of the work at Serampore cheered his heart. On the 22nd of February two more Hindu women, Rásu, the wife of Krishna, and Unna, a widow, were baptized there, and Gokul gave the missionaries cause to believe that he had not finally abandoned the truth. We have a letter written by Mr. Thomas on the "river Ganges, March 2nd," to a friend of the gospel in America, and we cannot refrain from laying an extract from it before the reader, and with it we shall close the present paper. He says:—

"You ask, 'WHAT SUCCESS?' I know of no question so difficult to answer with precision, just now. Some say, 'None at all:' others say, 'The time is not come:' some say we never shall have any: others laugh at our labors altogether, and pity the Society at home. We know also ourselves, that 'except the Lord build the house, they labor in vain that build it:' except the Lord remove all the impediments, lay down all the plan, and find all the materials, we labor in vain. Is a foundation to be laid? Alas,

in this work, here is a Mount Vesuvius in every heart to be taken away. We have labored on the rubbish; and the materials being now in sight, we begin to think little of what our neighbors say; even though Sanballat the Horonite, and Tobiah the Ammonite themselves were here: for our Master-builder is too wise to send all these materials, at the cost of so much blood and treasure, without any design to build.—'WHAT SUCCESS?' Some of the rubbish is taken away, the foundation is prepared, the word of life is translated, part of it is printed, and daily distributing; many of the natives are eager to read it, the holy unction appears on all the missionaries, more especially of late; times of refreshing from the presence of the Lord are solemn, frequent, and lasting.—'WHAT SUCCESS?' I cannot tell; for some say all this is nothing, and we have been too ready to join them. But the Builder sends, and encourages us to go on, and now we have 'a mind to work.' Six persons have been baptized, four of whom are natives.—'WHAT SUCCESS?' Who can tell, when only one little grain, like mustard-seed, is sprung up? Here is a door of faith opened, which no man shutteth. Who can tell of what divinely penetrating degree this leaven is, and how far it reaches, even now? Multitudes are moving, bone to bone! Glory be unto the most high God, Possessor of heaven and earth! Amen. Let all the people say, Amen. Let all the angels in heaven say, Amen. And let Christ, the All in all, say, Amen!" C. B. L.

\* A little anecdote recorded in Mr. Ward's journal gives us a pleasing glimpse of the fellowship Mr. Thomas enjoyed with his host. "One morning he put the question round, 'Supposing Christ should now come in, what would you say to him?' One said one thing, and another, another. Brother Fernandez answered, 'I would say, Lord, I am not worthy that thou shouldst come under my roof.'"

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—On Sunday, June the 5th, one person was baptized at the Itally chapel.

*Serampore.*—Three persons, the fruits of the labors of our brethren at Delhi and Benares, put on Christ by baptism at this station on the first Sabbath in June.

*Cawnpore.*—On Sabbath morning, June the 5th, Mr. Williams baptized one young man, on a profession of his faith in Jesus.

### CALCUTTA CITY MISSION.

We regret to learn that this valuable institution, whose establishment we recorded in our issue for March last, has not hitherto been provided with the necessary agency. Probably some who would gladly engage in the work have been deterred from offering their services to the Committee by the impression that numerous applications are already before them. It is very probable that men of the requisite piety, zeal, and ability, residing in places distant from Calcutta, may be thus prevented from offering them-

selves. For the information of our readers, we will here publish a few sentences from a letter sent us by one of the Secretaries, and we shall rejoice if, by the publication of them, any suitable agents are induced to come forward. Our esteemed correspondent writes as follows:—

"I have no doubt that there are to be found, in this country, many of the right stamp, imbued with a true piety, a sincere love for winning souls, and possessed of sufficient physical strength—men who are now in their several spheres seeking to advance Christ's cause. There is room, I believe, in this city for agents of various qualifications, in an intellectual point of view. It is not necessary that all be Europeans, or all East Indians, or all familiar with the native languages. The man, whom love to the Saviour has led to endeavor quietly to do good to the souls of his poor neighbors, may be expected to labor sincerely on behalf of a Society."

Applicants, if in Calcutta, may wait on the Rev. F. W. Vaux, who lives at the Old Church, or on the Rev. J. C. Herdman, whose residence is at No. 8, Camac Street,—and to either of these gentlemen letters may be addressed.

### ORISSA.

FROM THE REV. I. STUBBINS.

MY labors in the district began last October, and did not fairly close till past the middle of April. During this period, I suppose I journeyed not less than a thousand miles, very many thousands of immortal beings heard the words of everlasting life, while Tracts and Gospels were distributed as freely as was deemed prudent, in every place we visited.

In October, myself and brother Wilkinson took a tour as far as Bānpur, by the side of the beautiful Chilka Lake, visiting Ganjam, Rambhá and the adjacent villages. We returned to attend our Annual Conference at Berhampore. Conference over, I again visited that district, and afterwards Aska, where I baptized a dear Christian friend on a profession of his faith in Christ. In December, I and my dear wife were called in the providence of God to leave Berhampore, Zillah Ganjam,—a place endeared to us by many fond and lasting associations,—to take up our abode at Cut-

tack. Shortly after our arrival here, I accompanied brother Sutton to Bāli Singhāsān festival. I then took an extensive tour eastward of Cuttack, with several of our native ministers. During this tour which occupied near five weeks, besides preaching to the groups of people collected around our tent, and in the different villages, we visited thirty-nine markets, many of them very large, and one festival. My next trip, in company with brethren Brooks and Miller, was to Kopilās festival—a trip which might have been attended with serious consequences to myself; as in passing through a piece of dense jungle, I was caught by the branch of a tree and pitched off my horse on some stumps below. On the second day of the festival as we were returning from our labors among the people we saw a poor woman lying by the road side apparently dying of cholera. We immediately gave her medicine, and passed on to our tent. Shortly after dark we were alarmed by the people shouting and yelling after a mad jackal which was running about and biting the folks in all directions. He came close to our tent, and seized brother Brooks's khudmutgar by his pijāmas, but fortunately did him no further harm than putting him in an awful state of alarm. A good charge of shot proved a sudden quietus for the brute; and as he lay dead before the tent, not a few, who would have scampered any where before, mustered courage to bring their sticks and belabor him most lustily. Scarcely had the people ceased to vent their spleen on the dead jackal, when a fire broke out in a hut close by. Abundance of help was immediately on the spot, and there being no wind to blow the flames about, only that one house was destroyed. This affair over, and another terrible row! Another mad jackal had made his appearance, and had made unprovoked attacks on several persons near us. From some he got a thump on the head with a loṇā, from others with a stick or bambu, but he was furious, and at last made a rush with open jaws towards our tent, where brother Brooks sat, with his gun again loaded, awaiting his approach. Like the former, he was brought down dead. By this time the people had become so excited and terrified that the flying of a bat or the falling of a

leaf was enough to create a general consternation.

Brother Brooks and I next attended a large festival, never before visited, at Kalá Budh Govindipur; and after that another at Singipur, where we found the thermometer 104°.

During these journeys we found much to interest us, especially in the fact that the books distributed from time to time are extensively read and understood, that the gospel plan of salvation is commonly admitted to be true, while the gods and Bráhmans are in heart pretty generally disregarded. At one market we attended, when one of the native brethren was preaching, a Bráhman commenced a furious attack. "Stop brother," said a bystander to the native preacher, "I want to say a few words to that man." He immediately commenced such an exposure of the vices of the Bráhmans and read them such a lecture generally, as I have seldom heard. He was soon joined by another and then another, till the poor Bráhman cursed and foamed with rage, and at length rushed off, amidst the laughter and jeers of the people.

On another occasion when preaching to about three hundred people, a Bráhman said, "The God you preach is true—all things are under his control: the gods we worship are false—they are under our control. Hearken brother," said he, "I will tell you what I have been doing to-day. This morning my father told me to bathe the gods, I therefore put them all in a basket and gave them a good ducking: but there was one that gave me a great deal of trouble; it was a large brass idol, and I had to rub it and scrub it, I know not how long." "What did you do that for?" it was asked. "Oh," said he, "if I had not, it would have made my hands stink so, the next time I touched it, that there would have been no bearing myself!" Here several of the people began to abuse him for reviling the gods; but he replied, "What I say is true," and dashing his hand against the nose of first one and then another, he added, "Here, smell my hands; and then say if I don't speak the truth." They now began to abuse him furiously, when he coolly turned to an old oil woman sitting near, and called her to him. "Well, mother," said he, "what have you got on your wrists?" "Bangles,"

was the reply. "Smell them." She did so and turned up her nose as if the smell was intolerable. "What do they smell of?" "Why of brass, to be sure." "Now smell my hands." She laughed as she applied her olfactory nerves to his Bráhmanical palm, and turned up her nose as before. "Well, mother, what do my hands smell like?" "Why they stink like my brass bangles!" "Well, old lady, go your way; you are my witness that I speak the truth. As are your bangles, so are my gods; nought but stinking brass!"

But a case which occurred while brother Wilkinson and myself were in Bânpur last October, deserves special notice; as it strikingly illustrates the importance of extensive itineracy and Tract and Scripture distribution.

Shortly after our arrival at Birkul a Gowda Tanti (a weaver of the cow-keeper caste—the highest caste of Orissa) came to ask for a book, which was immediately given. We were perfectly amazed at the fluency with which he read it. There was some mystery about it; as however well they may read their own books, they generally boggle a good deal when they first begin to read ours; the characters are somewhat new and the subjects entirely so. The mystery was, however, soon explained. When we visited that district about one and a half years before, we preached and distributed books in the principal villages round, but this man's village being small and our time limited, we did not go to it. But Kanái Das, for such is the name of our weaver friend, saw some persons with the books, and begged them. He got in this way, "*God is a Spirit*," "*the Confuter of Caste*;" also the Gospel by John, and the volume of our Poetical Tracts. These he read and studied with deep interest, and soon began to dispute with the people in his village; declaring that caste was all a lie, and the invention of the devil—that the gods they worshipped were all false—and the works which he and they had performed in the name of religion were vain and wicked. His gurus and some Bráhmans visited him and tried to show him that by reading our books, blaspheming the gods and neglecting their worship, he was ruining his soul; and that, of course, the consequences to himself and many generations of his ancestors would be fearful. His arguments and exposures, however,

were such, that they soon found it most to their credit and interest to let him alone. His wife soon became alarmed and declared she would burn those books, for he was always reading them. Shortly after this, she was attacked with cholera. This he told her was a punishment from God for threatening to burn his holy books. She became so ill that little hope was entertained of her recovery, and her friends came and began to repeat various incantations, and call upon the names of their gods. Kanái Dás exclaimed, "Why do you call upon those vile gods? Hold your noise—hold your noise! I will not hear them! my hope is in Jesus, and his name alone will I hear, for he alone can help." And then turning to his wife, he said, "Your punishment is from the Lord, for saying you would burn his books: repent therefore of this your sin, and pray to him to forgive you, and then you will get better." After this, he says, he fell down and began to pray very earnestly to Jesus Christ, and soon his wife got better. Then his elder child was attacked, but Kanái would have nothing to do with anything, nor any one, save Jesus Christ; and the child recovered.

The poor man was anxious to find the Christians, and once came to Berhampore for that purpose, but when he began to enquire for the Missionaries the people derided him and told him all sorts of lies. He said "O! how often have I prayed that you might come to my village, and now the Lord has sent you. He was most anxious to come away with us, but the tears and entreaties of his wife prevailed on him to stay a little longer. He quite hoped that she would come with him, but said, if she did not, he could not help it, he could not consent to go to hell with her, because she might wish him to do so. As he related to us his experience we could not help feeling that he was indeed a brand plucked out of the burning; he seemed so fully to rest all his hopes on Christ crucified for sinners. "But," said he, "though I feel very happy in believing in Jesus Christ and in praying to him, I have often felt anxious about one thing, and that is, the blood of Christ which cleanseth from all sin.—I do not know the meaning of this." I explained it of the atonement of Christ and believing and trusting in that for salvation, &c. "O!" said he, "now I

understand it—now I understand it! I thought, when Christ was crucified his blood fell into some vessel and had been preserved, and that now it required to be applied in some way or other to the sinner!"

Time rolled on, and we often thought and talked about our friend especially at a throne of grace. At length we were ready to fear that his courage might have failed him; as he delayed his coming beyond the time expected; but one day, just as we had closed conference, some of the native preachers came in; and their smiling faces clearly told that something of a pleasing nature had transpired; nor were we long in ignorance, for Kanái followed close after them. He immediately told us how he had come—how unwilling his wife was—how she had begged of him not to lose caste nor stay long, but go and see what the Christians were like, and then hasten his return; told us also of another young man, some distance from his village, who had received our books and had greatly excited the ire of his father by his constant perusal of them. The father threatened to beat him, but the son said with triumph, "You may beat me, if you like: you can't beat the books out of my mind, for I have got them there;" intimating that he had committed them to memory, "and I mean to be a Christian!" As we unitedly heard the experience of Kanái, we could not help saying, "Can any man forbid water that this man should not be baptized, who has received the Holy Ghost as well as we." Accordingly on the following Lord's Day morning I baptized him in a pond, where several others had professed Christ before a multitude of witnesses during the year. When standing in the water, I asked him if he was prepared to part with his last badge of idolatry—his *málá*? He instantly broke it from his neck, and placed it in my hands; when I baptized him in the name of the Father, and of the Son, and of the Holy Ghost. The Lord keep him faithful until death. He is a very intelligent man, has a powerful voice and an extraordinary command of language and argument, and hope he will make an efficient native preacher. His wife and children have not yet joined him; but we have hopes that they will do so soon.

Cuttack, 11th May, 1853.

# THE CALCUTTA MISSIONARY HERALD.

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## CHITAURA.

FROM THE REV. J. SMITH.

*May, 1853.*—I am thankful to say there is a considerable move in some of our villages. The Spirit of the Lord is, I trust, breathing on the dry bones and causing some of them, at least, to show manifestations of life.

During the first quarter of this year, evangelistic labors have been carried on in the district with a good deal of regularity. About fifty villages have been visited not less than once a month, and a number nearer to us, not less than four times; and the interest manifested in the truths of the gospel was never so encouraging. There are numbers who appear to be sincere enquirers after salvation. In the village of Digniyá there are about fifty, who appear favorably disposed to Christianity: some have regularly attended chapel, a distance of four miles, for some time. We are assisting them to build a place for a school and chapel; and hope in a few days to establish regular services there. This movement has been brought about by an old zamindár, a Kabirpanthi, who is the head of a large family, and is highly respected among his people. I hope to baptize him soon. We have another hopeful enquirer in the village of Micha and another in the small town of Dhimsri; these regularly attend Sabbath services and are suffering a good deal of annoyance for their attachment to Christianity.

I have now five native assistants;

all, I think, true disciples of the Lord Jesus Christ; and consequently am thinking of locating two of them in the town of Pennaught, a district of much promise, quite destitute of the gospel, situate on the banks of the river Chambal, which divides the Company's territory from that of Gwalior, and about twenty miles from Chitaurá in a direct line. May the Lord guide us in this matter for his own glory, and the advancement of his cause.

The Gosáin who was some time at Monghyr, and who is the fruit of the labors of our dear brethren there, has been here some weeks. He left the place of his spiritual birth, solely on account of health, as far as I can understand; and should he settle with us, he will prove a great addition to our native strength.

Our schools are becoming important, the difficulties of their commencement are overcome, and there is every prospect of their becoming eminently useful. The Shumshabád school numbers more than sixty scholars, and is increasing; one thing however is awkward, I have received no money from England this year to assist me in supporting them. Our chapel is crowded on Sabbath mornings, and we have determined to make an effort for a new one, the ensuing cold season. I will however write more on the subject, when our plans are matured.

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## BIRBHUM.

In the past cold season our native brother, KOILAS CHANDRA MITRA, resided for a few months at Sewry, in the Zillah of Birbhum. On returning to Calcutta he gave an account of his proceedings to the missionary under whose direction he labors. The following extracts, translated from this Bengali journal, will probably gratify the reader.

In company with the native preachers at Sewry, I usually went on Sabbath afternoons to preach to the prisoners in the jail. Our congregation was

sometimes very small; but at other times we had many hearers, who listened attentively. I noticed that one man invariably came to hear us there,



and appeared to feel what was said ; he also took part with us whenever any discussion arose, and did all he could to silence objectors and to secure us a quiet audience. Concluding from this that he must have read some of our books, I one day asked him, if that were not the case. He replied that he had read a few tracts, by which he was convinced of the vileness of the Hindu gods and of his own sinfulness. I inquired what was the substance of the books he had read, and what he knew about the way of salvation. He said that Jesus Christ was the only Saviour. After this I often spoke to him on Sabbath afternoons, and once I asked him if he was a Christian. He replied that he did believe on Christ, because he saw that all the gods of the heathen were unholy, like those who trust in them ; but that Christ did no sin, and yet bore the guilt of sinners, and died to save them. He added that his lot in this life was full of distress, but that he prayed earnestly that he might escape the pains of hell ; and requested that we would pray for him. I feel sure that this man is not far from the kingdom of God. His fellow-prisoners abuse and deride him for his love to Christ ; but he told me that, though he was alone, he would not for the fear of man, forsake the Saviour.

Every afternoon I went with Mr. Williamson and Jádab Chandra Dás, to preach in the bázár at Sewry. A large number heard the gospel with great attention. In particular, a Bráhma was a very regular hearer there. He was always anxious to obtain tracts for perusal, which he returned when he had read them through. At length a New Testament was given to him. It was clear that, although he was not prepared publicly to profess his faith in Christ, his wish was to take the Scriptures for his guide. He evinced much concern for eternity.

One afternoon, as Jádab and myself were endeavoring to prove the falsity of Hinduism and the truth of Christianity, a Káyasth began to dispute with us. A stranger then came up and said : " That the Hindu shástras are altogether false is most evident. For instance, in one place they relate that the 'mundane egg' existed in every pore of Krishna's skin ; and yet, in another, they say that Krishna himself suffered much anxiety to know where the 'mundane egg' might be found !"

With several other remarks he quickly put the Káyasth to silence. After we had concluded our preaching, I was curious to ascertain who our unknown coadjutor was, and inquired of him where he lived and what religion he professed. He said that he lived at Bakreshwar, or Ashtábakra Muni's Ashram. As to his religion, he said he was a Hindu, but one who could not approve of Hinduism. The night was approaching and he went to his lodging, promising to call upon me the next morning. He came accordingly, and told me that he had been reading Christian books for two or three years, that he had sought for replies to the arguments stated in them from various Bráhmans and others, but could never obtain any that were satisfactory ; while he was often severely censured for his inquisitiveness. This, he said, had led him to think that Hinduism must be false ; otherwise its defenders would not be so enraged with those who inquired into its authority and compared its claims with those of Christianity. He added, " I continued my search, and, in consequence, my neighbors have displayed so much enmity against me, that I have removed to the out-skirts of the village, where I live alone, and scarcely any one will associate or eat with me. But I do not care for this ; and I have quite given up idolatry." He asked me if faith in Christ would secure his salvation ? I answered that if he believed in the Lord with all his heart, and utterly forsook sin, he would certainly be saved. He said with much earnestness, " I will open my heart to you. I have indeed abandoned some sins ; but others I have retained to this day." He then acknowledged that, though he was a married man, he had for some years lived in sinful intercourse with a poor widow to whom he had afforded shelter in his house. He asked what he ought to do, as a follower of the Lord Jesus Christ. I exhorted him at once to abandon the connexion ; but advised him to make some provision for the woman's support, and to explain to her the sin and danger of their past conduct. I then gave him a copy of the New Testament and the tract which is directed against that sin into which he had fallen, and urged him to confess his sins in secret to God, and to pray for pardon through Christ. He assured me that he would do so, and begged me to

visit his house, that I might see that what he had told me was true. I could not promise to do this; because his village is twelve kos from Sewry. In about a month, however, I availed myself of an opportunity to visit that neighborhood; and spent two days in preaching and distributing tracts in different places. No one opposed me, until I arrived at Bakra Munf's Ashram, where I was anxious to see the hot springs. At this place several of the young priests disputed much with me, pointing to these hot springs as incontrovertible evidence of the power of their god. I told them that the water was not heated by their god, but by the power of the Creator of all things; and that similar springs exist in many other places, being the result of volcanic action in the earth beneath; and added that they might be sure of this through the sulphureous smell of the water before them. I then spoke to them of Christ and his salvation. They answered, that Christ might do very well for us; but was not suitable for them. I declared to them, that there is no salvation in any other; but they bid me begone; and said with much displeasure that there was already a man in the neighborhood who was for ever praising Christ and abusing their gods. I asked what sort of man he was; and was delighted to hear nothing worse of him than that he most steadfastly refused to render them the homage they regard as their due. I was convinced by what they said that the account he had given me was true. On

calling at his house I was very sorry to find that my friend was absent from home, so that I had no opportunity of seeing him again. Let us pray for him, that the Lord may not permit the light he has received, to be extinguished; but establish and increase his faith.

I visited two melas:—One at a place called Bhándiban, where Jádab Dás, Beni Mádháb, and myself, preached and distributed books from morning till noon. The greater part of the people heard with seriousness. The other melá was at Brahmádatti. Many people were there, but they did not hear well. We gave away several books.

To Purandarapur, Mangadpur hát, and other places, I went with Mr. Williamson. This hát is about four kos from Sewry. The people listened with fixed attention. Only one person withstood our words. After preaching and distributing books from 11 o'clock till 3, we returned home.

Mr. Williamson, Sonátan Dás, and myself, went also to Anandi, three kos from Sewry. We started early in the morning. The village is very large. On reaching it we first preached near the houses of the Bráhmans. Here we counted about eighty men and women in our congregation. We then preached at three other places: and every where we were listened to with great attention. Some of the people offered us food. About one hundred and fifty heard the word and took books. No one opposed us; and many declared that the truths we proclaimed ought to be universally received.

## JESSORE.

FROM THE REV. J. PARRY.

*May 10th, 1853.*—During the fifteen days in the month of April last, which I spent at Sâtbariyá, I visited two large and distant markets, where I had the pleasure of preaching to from two to four hundred auditors at once. The attention most of them manifested towards the gospel message was delightful. At one market, I and one of the native preachers who accompanied me, commenced operations by singing a Bengali hymn. It had the desired effect of drawing almost all the people who had assembled at the market, which being in an open space, we were observed from every quarter. In ten minutes, we were surrounded with a

dense crowd of hearers. The words of the hymn attracted attention, and the tune appeared to afford them great pleasure.

I preached three times at the Sâtbariyá market, on one occasion many men and women had assembled for their amusement on the Charak Pujá festival. The Sâtbariyá Hindus for several years past have dispensed with the cruel and brutal practice of encouraging a fellow-creature to swing on the Charak pole, and amusing themselves by witnessing him whirling on the air to the great danger of his life. I was told that accidents had happened at the Charak festival some years

ago, and that the swinging part of the Pujá had since been given up. One poor fellow was violently dashed from the Charak pole, and was almost instantly killed.

During my stay at Sâtbariá. I visited all the members of the Sâtbariá Church, who reside in several surrounding villages. Their Muhammadan and Hindu neighbors used to attend the worship of God with us. I availed myself, after worship, of the opportunity of seriously exhorting our visitors to be reconciled unto God through the blood of his Son.

The following extract from the journal of Haris, one of the native preachers at Sâtbariá will, I believe, prove interesting to our brethren. The first extract will prove that some would wield Muhammad's bloody sword for the destruction of God's servants.

"15th.—While I was preaching at the Trimony market, one of my auditors, a Musalmán, angrily said to me, 'If it had been a Muhammadan government, I would kill you.'

"16th.—A certain Ghosa who holds a Táluk, and who endeavors to hinder the Tántis of Begampur from embracing Christianity, sent for their guru that he might use his influence in this evil cause. Some of the Tántis called on me, and asked me to go over and hold a discussion with their guru. Accordingly I and two or three of my Christian brethren called on him. We found that about two hundred persons had assembled. The Bráhmán asked me, if I had become the Tántis' guru. I replied in the negative, and observed that their and mine, and the Tántis' guru was Jesus Christ, of whom I should speak just now. So I commenced, and gave the Bráhmán a brief history of our Lord's incarnation, miracles, atonement for sinners, and resurrection. The Bráhmán afterwards held a discussion with me, and I proved to him from his own Purán, that if he knew God to be a holy being, it was on his part very sinful to worship an idol. The gosáin was silenced. His uncle was highly displeased with him, and railingly said, that he had degraded himself by disputing with a low man; and used a very abusive expression towards his nephew. The gosáin or guru thákur told us to retire and call to-morrow, and he feelingly added that his Debtá had been unfavorable to him this day.

"17th.—To-day I called on the gosáin again according to his request. The subject of Christ's atonement was discussed, and the gosáin failed to prove that any atonement had been made for sin by the Debtás, and was quite silenced. This discussion occupied about three hours, and there were eighty or ninety persons present, who paid great attention to our discussion. In conclusion I exposed all the false and deceitful practices of the Bráhmans, and the gosáin's disciples began to laugh, which made him ashamed.

"20th.—While I was preaching to about one hundred Hindu and Muhammadan auditors, one of the latter said, 'O brother, a certain person struck me because I said that your religion was true.' I spoke a few words for his comfort, but he said, 'I shall become a Christian, and then I shall pay off my opponent,' who happening to be standing behind him, came forward and in angry tone said, 'I shall also become a Christian and pay you off.'—I remarked 'If you think that Christianity is not the true religion, how can you embrace it?' He answered, 'I never said that Christianity was not the true religion, but it was my opponent who said so.' Subsequently both parties began to swear respectively that Christianity was the true religion, and blamed each other for asserting the contrary. I could not settle their dispute. They are Muhammadans. As the sun had set, and I had a long journey of five or six miles to undertake homeward, I left the market."

I am very sorry to say that cholera is prevailing to a frightful degree. Thousands of poor Hindus and Muhammadans have died, and many of our dear Christian friends have entered into their rest. Their end was peace, they were prepared to meet their God, they were calm and resigned to the will of the Lord. Several of our school children have become orphans. In one village a husband and a wife, with their two children, died of cholera. In another village, a mother and her child, an old widow, and the child of a Christian brother died. The parents of two of our school girls were coming here to see their children, and when they had arrived near the place, the poor mother was attacked with cholera, and died on the way. At Buridángá, two Christian brethren lost their children; and two members of the church also died within a few days.

## A MISSIONARY TOUR TO THE UPPER PARTS OF THE RUPNARAYAN IN NOVEMBER 1852.

BY THE REV. T. MORGAN.

(Concluded from page 192.)

*November 19th.*—Went out before day-light, and preached at several groups of farm houses. The people are very poor, and were much astonished at my coming and doctrine. They were very kind in their way; but were unable to get me anything to sit upon, on account of their extreme poverty. On my way home, I observed a temple of Rām: this being rather an unusual thing, I went to look at it. The Brāhman was a very ignorant old man, but civil. The door of the temple was shut, but I requested to have a look at the god. "He is sleeping: how can I wake him?" "Tell him that a Sahib has come a long way, and wishes to see him." "But he will be very much displeased if disturbed in his sleep." "When does he get up?" "At noon; then he bathes, and dines." I did my best to convince him of his error, but in vain: he has strong faith, but little mind.

In the afternoon preached in another place. Many questions were asked. "Where is God? When a man dies, what form does the soul assume? Is it like an ass, a dog, or what?" I explained to them the doctrine of the resurrection, and eternal life through Christ, which elicited the following remark, "That is better than our shāstras: it is all dark before us. Poor and miserable here, and nothing in the future." Here several invitations came from respectable parties; but it was late, and I could only pay my respects to the Zemindār, where I was received with great politeness. Many questions were asked as I passed by the houses; others said, "Sāhib, I am a Brāhman. Sāhib, I am a Kayasth. You gave my little boy a book: come in, and sit down." This was more pleasant than being driven away.

*20th.*—Went outside the town to the halting place of the salt-carriers from Bancoorah and other places. Found many that could read, and in this manner a good many Scriptures were sent to a distance. These men are very poor, yet they pay a Brāhman boy 7 Rs. a month, for going to and fro with them, to perform religious

ceremonies; which they consider essential to their success. This priestly boy hid himself under the cart, and there was some trouble in getting him out. If the bullocks could speak, I think that they would say, "That Brāhman is the most stupid of our party." But he is a Brāhman by birth, and by the gāyatri, and that is enough.

In the afternoon I preached outside the town to the market people, and had an opportunity of sending the Scriptures to the villages round about. In the afternoon preached my farewell sermon in the town of Ghātāl, to a very large congregation. I had mounted a pile of timber, which in some way or other gave way; so down I came. Some Brāhmans shouted out, "The gods are displeased!" I was followed to the ghāt by a numerous, if not a select, company. There was a good deal of mutual greeting and, "When will you come again?" If I had been of an ambitious turn of mind, and fond of public demonstrations, the good people of Ghātāl could not have more fully realized my wishes. In the cool of the evening my face turned homeward; and, according to report, I had a splendid day's work before me on the morrow. I came down to Bunder ghāt, a few miles this side of Ghātāl, a very happy man.

*21st.*—Went at break of day to Manoharpur (the charming town), about three miles inland. I found a great number of temples, some of superior order, and, of course, plenty of Brāhmans. The best building in the place is the house of the money-lender. Preached in two places, and distributed all the books I had with me; the demand was much greater than the supply. A venerable Brāhman said, "We are the gods of these poor people, and they ought to venerate, obey, and support us." I expressed rather strongly a contrary opinion; and the Brāhman departed, looking hard at me, and muttering something, which I am certain was not a blessing.

Returned to the boat to recruit, and then preached in the bazar at Bunder ghāt. An image maker said, "You see me making a god; and these ignorant

people will worship it; but it is all false. There is but one God." I asked, "Why do you not give your god a little drapery?" "Oh, it is that *beast Shiv*; the people like to see him in this form."

In the afternoon after preaching to some very timid farmers, who one and all said that they could not read, but who in a very short time remembered that they could do so, I came down to Rāni Chauk.

22nd.—Rāni Chauk is a very small place, but there is here a salt guard-house; and where there is a good deal of salt, there must be people to eat it. This station is under the care of a worthy gentleman, a member of the Established Church. I had met him before, and he was anxious to render me any help, as also were his officers.

Having ascertained the best localities, the night before, I went out to a place of the name of Dāri; the people all farmers. They were anxious to know who paid for the books; was I paid, or did I spend my own money? I replied, that there were many ladies and gentlemen in Calcutta and in England, who were deeply interested in their welfare, and that the ladies were anxious to better the condition of their sisters in India. There were many of the fair sex present who heard with great attention, the men turning round now and then to watch the effect. Preached in the forenoon in the bāzār, and in the evening in a village outside Rāni Chauk. The Zemindār invited me in, gave me a nice mat, and collected the people. The salt officers also came, and started some objections in a friendly way. The meeting became interesting, and we adjourned to the salt office.

23rd.—Crossed over to Gogatpore: preached and distributed in several places. There are here two pretty temples of Vishnu, built by an oilman. The people are all Vaishnabs. A Brahman violently opposed me, and said "All that we see is Vishnu,—trees, men and animals." "If all is Vishnu, and if men worship Vishnu, then Vishnu worships himself. The god and the worshippers are all one. The people can dispense with you, and save their money." "Very good, Sāhib," shouted all the people. "You are all fools, beasts," shouted the Brāhman, "to listen to the Sāhib." "A temple without worshippers makes a lean Brāhman," said I. The poor man

went away, unable to speak through anger, but shaking his fist furiously.

Came up two miles to Mogi. Preached in the bāzār, and to some farmers inland. A great demand for Scriptures.

24th.—Crossed over to the other side. It being early and cold, the people had not turned out. I sat down by a temple of the small-pox goddess. When the people came, the following conversation took place. "Is not the small-pox a disease?" "Yes." "What is the cause?" "Sin committed in some former birth." "It is a punishment?" "Yes." "Who sent the punishment?" "God." "Would it not be better to worship God, who sent the punishment, rather than the punishment itself? The convict does not pay reverence to his chains." "True, Sāhib. But how are we to get well?" "God has provided medicine." Having done here, went further on to a group of respectable houses. A boy saw me coming, as he led the cows to the water. Frantic with fear, he ran; the cows did the same; and the people rushed out of their houses, motioning me away. I went quietly on and said, "Will you be kind enough to allow me to sit down? I have something good here;" pointing to the load of books on my shoulder. Generally I had one of the boatmen to carry the books, but in those places where the people were timid I went out alone, and, like a pedlar, carried my pack on my back. A clean mat was soon got out, preaching and distributing followed, and all banished their fears, except the cows, who were repeatedly assured by the kind owners, that the Sāhib was a holy man, and that they need not be afraid. Cows, however, are sometimes, like their masters, opinionated. Went to work again after breakfast. Applicants for books and medicine, numerous. They brought me a little boy who was dumb, the child of the head of the village, and said that they had performed every religious rite, but all in vain. I informed them that a surgical operation would enable the child to speak; and requested them to bring him to me in Haurah, and that I would take him to the hospital.

The people asked me, if I would go and see some persons ill with cholera. I went, accompanied by about a hundred and fifty people. When we came near the house, all ran away. I

asked why? "The cholera-goddess is inside." I found two little boys on the ground, in the last stage of cholera; the father had died two days before. Never did I see a person looking more sad and hopeless than the mother did; and the few persons present were as hard as idolatry could make them, and ignorant of the simplest remedies, such as hot bricks, &c. I remained with them an hour, and, with medicine and the blessing of God, left them in a hopeful state. When the poor woman saw that there was hope of her first son, she joined her hands, looked up and was thankful; and the aged grandfather said, "Blessed be Bhagabân, for sending the Sâhib to us."

Came up to Gopî-ganj, a market place; visited some Musalmâns, whom I found very ignorant, but tractable. Went on to a village of Brâhmans; who on seeing me ran in, and fastened all the doors. Some one said who I was; they then opened the doors, and said, "We thought you belonged to the Company!" I was taken inside, with the sanction of the Brâhmans, whose conduct was quite brotherly. A philosophical Brahman opened his battery of philosophical nonsense; more to show his learning than to confute me. Returned to my boat, quite worn out.

25th.—Went a few miles inland early in the morning, and distributed some Scriptures and talked to many. It being market-day, preached in the fore and afternoon to about a thousand people in the market: sent the Scriptures in all directions. Brâhmans very angry, because the common people had books, though they could read. Came down a few miles to another village, to be ready for the morning.

26th.—Found some farmers at home, explained to them the great happiness attending our hope of future bliss. They replied, "That is better than our religion."

Came lower down, to Tripura. A good many Brâhmans here; who invited me to their home, and were anxious to know my object and the principal doctrines of Christianity. When I went on shore again, found some very aged and respectable Brâhmans waiting for me; they were too pure to come near the boat. They wished to know what revelation our religion gives of the future. "What does *your* religion tell you?" "I do not know what I shall be in my next birth." I ex-

plained to them the glorious prospects of the Christian. They looked at one another and said, "That is better than ours."

There is a small river that turns from the Rupnârâyan towards Midnapore. The people informed me that, at this time of the year, it is navigable for some twelve miles, and that there are populous villages on its banks. I thought this was a good opportunity to get a little inland, and came up with the night's tide as far as Burda.

27th.—Burda. Went on shore early, and soon had the people about me. Preached and distributed many books. Sat down in a gold-worker's shop to have a little talk; for the people had many questions to ask. The goldsmith wished to see the inside of a watch: he had heard that there were such things. I opened mine, and showed it to all. Great astonishment was displayed at the movement of the wheels. "These Sâhibs are wonderful people! How the gods like them! They know every thing!"

Had another turn outside, and some talk with the farmers, and had the honor of an introduction to their guru; a man with a large stomach, and few ideas. Gave them my opinion of him and his proceedings.

Came with the tide, with the intention of reaching Koinatty, a large village; but after coming a good way up, found the river almost dry. This was sad work, a whole afternoon would be lost. Presently one of the boatmen came back shouting, "*Hât, hât,*" that is, a market. This was joyful news. Found a large market and some hundreds of people. Poor dealers, poor customers: a few rupees would have bought all that was in the market. Presently there comes a Brâhman, well dressed, the poor people press round him, fall at his feet, put the dust upon their heads; the guru blesses them by touching the back of the neck. Poor miserable and dejected beings! This was quite enough to excite me. When I had secured the attention of the people, I made some remarks on the guru's calling himself god, his great sin in fattening upon the poor people, tyrannizing over them, and, above all, robbing the great God of his glory. The guru called upon the people to go with him, but they did not; for they had heard something new, and felt that the guru was but a mortal man after all. At

first they were afraid to take the books, but their fears were soon gone, and so were my books. Returned to Shyámganj.

28th.—Shyámganj. Market day: no less than a thousand people present. I spent the whole day there, and had an excellent opportunity for distributing Scriptures. In preaching, I said that the Hindu religion fails to produce love and confidence. The people responded, "Quite true, Sahib; no man in this country can trust his own brother." When they found that I was about to depart, there were at least two hundred people asking for books: some had come from a considerable distance, almost too late. As the boat moved, I saw a young Bráhmán lad holding one of the ears. I said to him, "What do you want?" "I have come two miles for a book; now, you are going." "You should have come before." "I have been here since the morning." The big tears were rolling down his face. The boatmen said, "See, how he is crying!" "What will you give me?" "How can I give any thing. I will give you my blessing; for I am a Bráhmán. May you live long. Be ye blessed." I had no faith in the blessing, but the tears of the poor boy affected me very much.

Moved out from the narrow to the broad river, continued to beat about, till 10 o'clock at night. It being very dark, we could not see any village.

29th.—To my great joy found that we were close by a large village. After going on shore, found that the name of the place is Millock, having three hundred and sixty Bráhmán houses; among them a great number are Kulins. There is here a large temple of Krishna, well endowed about two hundred years ago.

I found the Kulins very gentlemanly, and very willing to answer my questions. I asked, "How many wives have you?" "Only five." "You?" "Nine." "And you?" "Thirteen." "How much do you get with each?" "From five to fifty rupees." "Who supports the wife and children?" "The father of the wife." "And you?" "The fathers of my wives. I visit them all in turn; and never will go inside the house till I have received some money and clothes." "What about widows?" "They are deprived of all their ornaments, wear coarse clothes, eat the coarsest food,

and that only once a day; and they work hard." "Why?" "You have abolished Sâti. They want to join their husbands in another world." "How long do they live?" "Six or seven years; and some much more." "Suppose that some of your wives prove unfaithful?" "We do not take much notice, unless they are very notorious; then we turn them out, and let them go where they like." They had heard of balloons, railroads, and the electric telegraph. One of them remarked, "Our gods and Bráhmans knew all those things, before you did. There was a time when a Bráhmán had only to hold his breath, blow himself out like a bladder, and then transport himself through the air to any place." On parting, some of them came with me, and said, "We have great doubts about our religion, and are very glad to get your books." I came down to Kalah.

30th.—Found some káyasths outside of Kalah eager for books. Some of the boys, having seen a silk-pocket handkerchief with me, contrived to steal it out of my pocket when I was preaching.

Crossed the river to a village of the name of Noakally. Found some Bráhmans; not the most intelligent or honest. It was not without reason that they suspected me to be in some way connected with the police. There was not much chance of doing good here, so I returned to the boat at noon.

Dec. 1st.—Came early this morning to Tamluk. Found some respectable people, who admitted that the Buddhist religion had an existence here once, and that there is a book called *Tamro lipto Mohotto* giving a full account of Tamluk, but not published, for some private reasons. Called at the Post Office, which is in the house of the salt agent. This gentleman treated me with great kindness, and when I returned to the boat, after preaching in the bázár, I found some of his servants there, and my table loaded with all kinds of fresh provisions. The sight of so many good things, after my previous hard fare and separation from Christian intercourse and sympathy, filled my heart with gratitude, and my eyes with tears. I shall ever remember with pleasing emotions the unexpected kindness of this worthy gentleman.

Left Tamluk this afternoon and returned home the next day.

T. M.

# THE ORIENTAL BAPTIST.

AUGUST, 1853.

## Theology.

### NOTES OF SERMONS BY JOHN FOSTER.—No. I.

They which live should not henceforth live unto themselves, but unto him who died for them and rose again.—2 Cor. v. 15.

To love a thing is no security for its being used well: witness the general abuse of that beloved thing "life." It *is* loved; for the thought of the loss of it is very fearful, and the care for it is more than the care for the soul. Yet how are its hours employed? how are its preciousness and shortness considered? Does not Jesus Christ say, that some had better never have been born? If a man could go through the world's multitude, what a soliman accusing question he might put to each one of its millions, "What art thou doing with life?" You know how a man ought to be able to answer such a question—how a man would wish to be able to answer it;—but how *would* he, if he did answer according to truth? One might with great propriety ask a young person, "What will *you* do with life? You have it new, fresh, and vigorous, the greater part of it apparently before you:—will you not seriously consider what to do with it? What will you wish at last to have done?"—"What hast thou done with life?" the Greatest Being will ask at the last day. Let us often think what sort of review ours will be, when he thus addresses us. Every evening seems to hear this solemn question from Him.—It is fair for us to put a question concerning the future use of it to the consciences of all. "You have surely determined what you will do with it; may we take the practice for the determination? As our text implies, you may devote it to *yourselves* or to *Jesus Christ*; you may devote it to *yourself* or *Satan*:—but these last two altars stand so near each other, that evil

spirits steal the sacrifice from the one to the other."

This *living to men's-selves* is an ancient and universal idolatry. What is it but this that has made the world what it is and has been? The expression means,—to live according to the uncorrected, unrenewed inclinations of the heart:—judge then, let all men judge, what kind of a life that will be. Take man, and let the dictates of his heart be fulfilled—and let those who know, tell,—let all experience tell, what will be the felicity and reward of that life? It means,—to despise the claims and the law of God: is this *just* or *grateful*?—to forego whatever could be enjoyed of the friendship of the Eternal: is this *noble affection*?—to advance to encounter whatever terror the Supreme Power has, with which he may oppose his enemies: is this *prudent*? Strange! that a man's own nature should lead itself to misery!

Several memorable circumstances appear in the history of mankind as if they might have been sufficient to restrain or even put an end to this fatal folly, e. g. the *expulsion from Paradise*.—Surely it would have been natural, when the human race suffered so deeply for the first transgression, for them to transgress no more. "Henceforth," they would say, "men shall not live to themselves." There was the *entrance of Death*:—what might have been the speech over the grave of the first dead body? what may be said over a grave still? "*This* comes of living to man's self: and though this enemy may not be avoided now, yet *henceforth*," &c. There was



the *flood of Noah*:—Noah looking on the desolation, from the top of Ararat, might ask, "Why was the world reduced to this? The new race will be deeply, as they have been awfully, warned. Each hill—each precipice—the remnants of the former race found frequently—and the mercy remembered in the midst of wrath,—will cause *henceforth* that men shall not live unto themselves." But to impress the necessity of a change, a greater event was in reserve:—an event that would have a mightier, newer, and grander influence:—an event with none like it before or after;—the *death of Christ*, alluded to in the text.—What (almost) omnipotence of sin was that which could carry death to the "Prince of Life!" There had been no equal proof before of its power. The vast swell of the dreadful flood seemed now to have reached to Heaven.—The scene of the Saviour's death may be regarded as the final field of battle between him and the whole power of darkness, to decide the empire of the world. It may be reasonably believed that the event produced a vast sensation throughout the creation of God: on earth there were manifest signs of its importance, in the earthquake, the shrouded sun, and the rising of the dead. How much, as to man, depended on the will, perseverance, and success of the Messiah in that last part! What multitudes looking on their sins might have asked—"Will this, and this be pardoned? Will the divine wrath threatened in these awful words, be averted? those terrors of destruction removed? that immortality of happiness, that kingdom of glory, gained?"—And the answer would have been, "It depends on whether He shall triumphantly finish!" He said, "*It is finished*"—and DIED!!

But if the dead Redeemer had not risen! Many persons have *died* in an enterprise, but have not *risen*. In the plans of the Divinity generally, the last event crowns all the rest; so here. It was a great step towards salvation that the Son of God *lived* here—a farther that he *died*—the completing work was when he *rose again*.

Now what was to be the consequence of all this wonderful scene? On the part of *God* we know what was to follow,—mercy and pardon; but what should come from *man*? We may assert that *whatever might be the re-*

*quired consequence of that event, the event was great enough for such consequence to follow.* If therefore, e. g. the required consequence had been, that men should renounce the greater part of all their pursuits and pleasures in this life, and even the innocent ones, the event was great enough to have secured that that consequence should follow.—If the required consequence had been that men should relinquish friendship and society, and retreat into retirement, and spend their days in mourning, the event was great enough for it to follow.—If it had been required of men that long and painful journeys should be performed, that many self-tortures should be inflicted, the event should have secured even these. There are no sufferings which the heathen voluntarily endure which are too much in respect to *devotion*, the objection against them is, they are *not commanded*.—But the required consequence is expressed in our text—"that they who live should not *henceforth* live unto themselves but *unto Him!*"

*Live unto Him!* And do not nobler beings than we are, live unto Him, and deem it their honor and joy? "All the angels of God worship him." Was not the world made for him? Does it not stand for him? Is it not continuing because his people are here, and here he is to establish his kingdom? Does not time hasten towards its last day for him? Our days seem in haste to bring on the last, which is to be the day of his glory. Will not the dead rise for him? and should not then the living live to him? Oh! if the living would but be as obedient this day to his word, as the dead will be when he addresses them! Will it not be for him that the world shall be consigned to fire, as if to celebrate the finishing of his work—or as if there must not remain in the creation a world where he had suffered? If saints who have left the world were permitted to come here again awhile, would they not ardently live to him? and who are they then that refuse?

And *how* should those persons live, for whose sake he came down from heaven? How have they lived who have felt most the impressiveness of this great truth? There has been, there should be, the feeling of *infinite obligation* to be most zealously devoted to his cause—to conform with infinite care to his commands—and to live in

the animated effort and desire to follow him to heaven.

These determinations will be greatly confirmed and animated by a solemn consideration of his death and rising again,—and these should be very frequent subjects of our thoughts. What could your best friend do more than die? And no death was ever like His, as a death of transcendent sorrow! Approach in thought, and behold the *dying* Messiah. This awful death is for you:—what will you return? Bring each of your sinful wishes into the presence of the Great Sacrifice, and consider them there, as with his eye upon you. Approach, and ask the dying Lawgiver what is his will. And while you hear it, think of the appeal which he might make from the endurance of the cross, to which he is submitting.—And if you contemplate him as *dead and entombed*, can you reverse your purpose and throw the affecting images away?—Or if you rather think of him as *rising again*—and behold the mighty conquest he has gained—will you now join with sin, and Satan, and unbelievers, his vanquished foes? Do you not desire to follow him through victory? Would you not look to the same crown, and tread in the same path?—Imagine him looking down from the heavens as *he ascends in triumph*—and addressing you with his last voice.—What would it say? Should it not be heard?—And in thought let him be *followed into heaven* “where he makes intercession.” Would you not have an interest in it? but then, can you do less than live to him? You know that he sees you now:—how divinely happy to have his testimony when *he comes again*, that he has beheld you with approval!

### THE DIVINITY OF JESUS CHRIST.

“For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”—John x. 33.

THE subject to which our attention will now be directed, is the Divinity of our Lord Jesus Christ. This is a doctrine of the greatest importance to us; for if Jesus Christ is not a Divine person, then we have no Saviour. If Jesus Christ is only a man, as some erroneously assert, then how can he make satisfaction to Divine justice, and deliver us from the wrath to come?

Before we enter on the argumentative part of our subject, we propose to offer a few preliminary observations.

I. It is clear, that the Jews understood our Lord as claiming to be a Divine person. He spoke of himself as the Son of God, as one with the Father; and this language they considered making himself God. “Thou, being a man, makest thyself God.” Our Lord must have known how the Jews understood him; he could not fail to see, that they understood him as claiming Divine honors; and if they were in an error, in their understanding him, would he not have corrected that error? If Jesus was a mere man, but a good man, we are sure, that he would never suffer the people to think him God. Paul and Barnabas were horrified when they heard that the people of Lystra supposed them to be gods. They rent their clothes, and ran in among the people, crying out: “We are men of like passions with you.” And would not Jesus, when he found that the Jews had mistaken his meaning, and thought he claimed Divine honors,—would not he have exclaimed most vehemently against any such sense being put upon his words? But our Saviour never attempted to correct the manner in which the Jews understood him. He was then, either a Divine person, as his language to the Jews indicated he was, or he was a sinful man, claiming Divine honors, which he knew did not belong to him. Many tell us, that Jesus Christ, though not God, was a very good man; but this we cannot admit; if Jesus Christ claimed Divine honors, he must either be God, or an impostor viler than Muhammad; yes! viler than Muhammad, for he declared himself only a prophet, but Jesus Christ proclaimed himself God. If you shudder at the thought of Jesus Christ's being an impostor, viler than Muhammad; then admit his just claims, and own him as “God over all, blessed for evermore.”

II. We must always bear in mind, that the doctrine of our Lord's Divinity is a matter of pure revelation: from the Scripture only can we learn this important truth. Those who would prove this doctrine, must prove it from Scripture, and those who would disprove it, must disprove it from Scripture. Some doctrines, which are taught in Scripture, may also be learned from other sources. Thus we may learn the

existence of a God, from the work of creation; and from the same source we may learn the power, the wisdom, and the goodness of God; but of the Divinity of our Lord Jesus Christ the works of creation say nothing. On that point, so important to us sinners, we must go to the Bible for all the information we desire; and there we have it in abundance.

III. All that the Scriptures say, on the subject of our Lord's Divinity, we are bound to believe. It is vain to argue, that we do not understand the union of the two natures in Jesus Christ; that we do not comprehend how he can be both God and man. This doctrine is not given for us to understand, but for us to believe. We believe many things which we do not understand; and we are compelled to believe them, because we are conscious that they are facts. Thus we do not understand the union which there is between soul and body in our own persons; no wonder then, that we cannot understand how the two natures, the Divine and the human, are united in Christ Jesus; yet we believe the union between soul and body, because we know it to be a fact; and why not then believe in the two natures of Jesus Christ, since the union of the two is a fact founded on Scripture?

Having made these preliminary observations, I shall now proceed to offer a few plain arguments in proof of our Lord's Divinity. I hope all will attend to these few plain arguments, for it is desirable that all Christians should be able to give a good reason for the hope that is in them; and that they should be able to repel the attacks of those who oppose our Lord's Divinity. Do not however suppose, that the few arguments, which I am now about to bring forward, contain all that can be said on the subject; very much more might be said, but only a very limited quantity of matter can be admitted here.

1. Our first argument in favor of our Lord's Divinity, is this: Jesus Christ is spoken of in Scripture as possessing the attributes of Deity. You know, for instance, that omnipotence, and omniscience, and omnipresence, and immutability, are attributes of the Deity. Were I to ask you, Who is omnipotent? you would say, God. Were I to ask you, Who is

omniscient? you would say, God. And were I again to ask you, Who is omnipresent and immutable? you would still say, God. Then you all agree that he who possesses these attributes is God. If then Jesus Christ possesses these attributes, you must aver that he is God. Do the Scriptures then ascribe these attributes to Jesus Christ? They do. It is said of Jesus Christ, that he is the Creator of all things, "that all things were made by him, and that, without him, was nothing made that was made." John i. 3. It is also said, Col. i. 16, that "all things were made by him, and for him." Will you not own that the Creator of all things is omnipotent? If then, in Jesus Christ we see the omnipotence of the Creator, is he not God?

Is not Jesus Christ omniscient? What then is the meaning of these words, in the prayer of the eleven disciples, recorded Acts i. 24: "Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen?" Surely he that knows the hearts of all men is omniscient. Our Lord himself says, Rev. ii. 23: "I am he, who searcheth the reins and the hearts." Observe also Peter's words, John xxi. 17: "Lord, thou knowest all things; thou knowest that I love thee." Hence it appears, that Jesus Christ is omniscient; and, if so, must he not be God?

Is not Jesus Christ omnipresent? Did he not say, "Where two or three are gathered together in my name, there am I in the midst of them?" May not a thousand assemblies be held, in his name, in a thousand different places at the same time? And can he who is present with them all—present in a thousand or ten thousand different places at the same moment,—be less than omnipresent?

Is not Jesus Christ also immutable? Is it not said: "Jesus Christ the same yesterday, to-day, and for ever?" Heb. xiii. 8. Creatures may change, but he changeth not.

If then these attributes of Deity belong to Jesus Christ, how can we err by calling him a Divine person?

2. Our second argument in favor of our Lord's Divinity is this: Some passages of Scripture, which, in the Old Testament are applied to God; are, in the New Testament applied to Jesus Christ. Thus in Psalm xlv. 6, 7. it is said: "Thy throne, O God, is

for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." That this passage applies to God, you cannot doubt; for it is addressed to him: "Thy throne, O God, is for ever and ever." Let us now turn to Heb. i. 8, 9, and we shall see the same passage applied by Paul to our Lord Jesus Christ. Paul introduces God the Father as addressing the Son, in the words of this very passage: "Unto the Son, he saith, (i. e. God saith,) Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

We have another passage of this sort, in Psalm cii. 24—27. "I said, O my God, take me not away in the midst of my days; thy years are through all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish; but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." Let us now turn to Heb. i. 10, and onward, where we have the same passage applied to Jesus Christ. "And, thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Another passage, worthy of our observation, we have in Isaiah xlv. 6. The words are: "I am the first, and I am the last; and beside me there is no God." Here the speaker is God; he speaks in his own proper person; and that these words belong to God, who can doubt. Yet clearly as these words designate God, they are, by Jesus Christ applied to himself. Read Rev. i. 8, 11, 17. "I am," says our Lord, "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Again, verse

the 11th, the same speaker says: "I am Alpha and Omega, the first and the last." Again, in verse the 17th, we have the same form of speech: "And he laid his right hand upon me, saying unto me: Fear not; I am the first, and the last." And, to prevent all possibility of mistake relative to the speaker, it is added: "I am he, that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of Hades and of death." Here the speaker is Jesus Christ, and he applies to himself words, which can belong to none but God. Is it not fair then to conclude, that Jesus Christ is God? In these passages, and other similar ones might be adduced, our Lord seems to say to us, as he did to the Jews: "I and my Father are one." What is said of the Father, is said of the Son; nay, the Father himself, as you can all see, addresses the Son as God? If Jesus Christ were not God, would the Father address him by that majestic title?

3. Our third argument is: There are some passages of Scripture which speak in direct terms of Jesus Christ, as a Divine person.

Thus in Isaiah ix. 6, &c. we have this striking language: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Here, you see, this child is called the Mighty God; is not this a direct testimony to his Divinity? In Zechariah xiii. 7 we have another striking passage, showing, very clearly our Lord's Divinity: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered." The shepherd is our Lord Jesus Christ; of this there can be no doubt, for in Mark xiv. 27, he applies this passage to himself, Jesus said to them, i. e. to the disciples: "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered." This shepherd, you see, is called a *man*, and the fellow or *equal* of Jehovah. The man is Jesus Christ; this we all know, and yet he is called by God himself, his fellow or *equal*. Is not this a clear proof of his Divinity?

In Matt. i. 24 our Saviour is called "Immanuel," i. e. "God with us." Is not this a direct assertion of his Divinity? And can we find any thing more direct, more pointed, than those few words in John i. 2. "The Word was God." Those who are unwilling to own our Lord's Divinity, try to explain away this passage, and do not allow that it belongs to Jesus Christ. But the Word is a title given to a person, and that this person is Jesus Christ, is proved from John i. 14. where it is said: "The Word was made flesh and dwelt among us." No one, we think, can doubt that Jesus Christ is the person who was made flesh and dwelt among us; but Jesus Christ is the Word, and that Word was God. Another passage, much to our purpose, we find in Col. i. 16. There Jesus Christ is called the image of the invisible God, and the first born of every creature. This does not mean that our Lord was a creature, and the first among creatures; but that he was born before all creatures existed, and that he holds a rank above all creatures, as the first born son held, among the Jews, a rank above all others in the family. In Heb. i. 4 Jesus Christ is called, "The brightness of the Father's glory, and the express image of his person." He is then no inferior representation of God; but a full, a glorious representation of the Father, the brightness of his glory.

4. Our fourth argument is: The miracles which he wrought proved him to be a Divine person.

When the Pharisees and others were offended at our Lord's forgiving sins, saying in their hearts: "Who can forgive sins but God only?" he did not deny the position assumed by his opposers; but tacitly, at least, admitted that only God can forgive sins; yet he wrought a miracle to prove that he could forgive sins. That they might know that he had power on earth to forgive sins, he said to the sick of the palsy: "Arise, and take up thy couch, and go unto thy house." The man rose, took up his couch, and departed, while all looked on with astonishment. What could be said now against his power to forgive sin? Admitting that none but God could forgive sins, and admitting that he had power to forgive sins, it followed that he was God.

Our Lord in a discourse with the

Jews, recorded John x. refers to his miracles, and says: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." This was like saying, 'I call myself the Son of God; and if you cannot believe the assertion, look at my works. Do not I do the works which none but God can do? Can any one but God heal the sick with a word, give sight to the blind, give new limbs to the maimed, and raise the dead? Yet these are the works which I do; and am I not then the Son of God?'

Perhaps our Lord's greatest miracle, and that on which he laid the greatest stress, was his resurrection. Thus when asked for a sign, as we read in the second chapter of the gospel of John, he said: "Destroy this temple and in three days I will raise it up." He spoke, it is remarked, of the temple of his body. If he was not perfectly well understood on this occasion, yet it soon became known to the Jews, that he had promised to rise on the third day. On another occasion, when asked to give a sign, he said: "There shall no sign be given to this generation, but that of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Thus our Lord directed the attention of the Jewish nation to his resurrection, as the great sign, which was to prove him the Son of God. The heads of the nation received from the Roman soldiers, a true statement concerning his resurrection; that they could not deny, but they would not own the truth, and contrived a tale to deceive their countrymen. Had the chief priests, and other magnates of the Jewish nation sought, they might have found overpowering evidence of our Lord's resurrection; but alas! they shut their eyes, and they would not look at the truth, even when it stared them in the face. Paul's words, Rom. i. 4. are quite to the point, that Jesus Christ was declared to be the Son of God with power, by the resurrection from the dead.

But some one may perhaps ask this question: If the miracles of Jesus Christ proved him to be the Son of God, why did not the miracles of Moses prove him to be the Son of God? We do not reject this question

as absurd. Perhaps it is not an unnatural question, and it is one, which, we think, ought to be answered with clearness. Here then let it be clearly understood, that miracles were wrought in proof of certain claims, put forth by him, who wrought the miracles. In other words, God, on certain occasions, enabled his servants to work miracles, in order to convince men, that they were the messengers of God, and that what they said was true. Moses doubted whether the Israelites would believe him when he should say, that God had sent him to deliver them out of Egypt. To prove to them therefore, that God had sent him, he was commanded to work such and such miracles before their eyes. Moses was then received as the messenger of God, because it was felt, that if he were not the messenger of God, God would never have given him power to work these miracles. So when Jesus Christ appeared in our world, he claimed to be, not a prophet only, but a Divine person, the Son of God, and the Father's *equal*. To prove these claims, he wrought miracles, and these afforded sufficient proof of the truth of his claim. Men could easily reason to this effect, that if Jesus was not the Son of God, as he professed to be, but a mere impostor, God would never give him the power to work miracles in order to deceive men. If these miracles are wrought, they must be wrought by a Divine power; hence they must prove that Jesus is, what he claims to be, the Son of God.

By way of improvement we say :—

1. Is it not a great advantage to us sinners, that Jesus Christ is the

Son of God, that he is a Divine person? Were he a mere man, a sinful man like ourselves, what efficacy would there be in his sacrifice? Could the sufferings of one sinful man take away the sins of the world? What confidence could we have in a Saviour who is a sinful man like ourselves? There are passages which refer in a very significant manner to the purity and dignity of Jesus Christ. "He died the *just* for the unjust, that he might bring us to God." "We have an Advocate with the Father, Jesus Christ the *righteous*; and he is the propitiation for our sins." From these passages, it is easy to infer, that a sinner cannot be the Saviour of sinners. We are told, that the blood of a certain person cleanseth from all sin. But who is this person? The Son of God. "The blood of Jesus Christ *his Son*, cleanseth from all sin."

2. As Jesus Christ is a Divine person, so he has power to raise the dead. The resurrection is of the greatest importance to us; much of our salvation depends upon it; but could we trust a man like ourselves, to raise us at the last day? But as Jesus Christ is the Almighty God; we can therefore trust in his power to raise us, and confide in his promise to raise us.

3. As Jesus Christ is a Divine person, so we know that he is fully qualified to be the Judge of the world. We can confide in his omniscience, in his omnipotence, and in his justice.

4. Let us then make Jesus Christ our Saviour, by coming to him for salvation.

W. R.

Dacca, March 13th, 1853.

## Portry.

### NIGHT.

MYSTERIOUS night! when our first parent knew  
Thee, from report divine, and heard thy name,  
Did he not tremble for this lovely frame,  
This glorious canopy of light and blue?  
Yet, 'neath a curtain of translucent dew,  
Bathed in the rays of the great setting flame,  
Hesperus with the host of heaven came,  
And lo! creation widen'd in man's view.  
Who could have thought such darkness lay conceal'd  
Within thy beams, O Sun? or who could find  
Whilst fly, and leaf, and insect stood revealed,  
That to such countless orbs thou madest us blind?  
Why do we, then, shun Death with anxious strife?  
If Light can thus deceive, wherefore not Life?—BLANCO WHITE,

## Narratives and Anecdotes.

### THE DEATH-BED SERMON.

A few days since, there stood behind the counter in a shop, a young man in all the freshness of youth and hope, in the very day-spring of life, and about to consummate a long cherished attachment to a young lady, whose preparations were almost complete.

The wedding-dresses were ordered, the journey that was to follow arranged, and the expected guests in happy anticipation.

But the young man suddenly sickened. Medical aid was instantly summoned—but no relief. Friends grew pale, and trembled with anxious forebodings. Soon a consultation with the best physicians; then a decision. Two or three steps only from life and health to death and the grave! It takes but a few days, or hours, or even moments, to bear off the dearest beloved to a land of darkness and silence. The decision was announced that our young friend must die; and, with praiseworthy candour, he was thus informed by his attendant physician.

But what a scene of agony was here!

In the dead of night, the minister of Jesus was called to the abode of tears and anguish, for now the soul, the priceless soul, came up in all its worth to claim instant attention. Prayer unceasing was called for. The time was short. Everything was to be done.

The dying youth had thought of his priceless soul before. He had *resolved* to be a Christian: but he did not expect to be so crowded for time. Who does? He did not surely expect to be so hurried to the feet of his forgiving Saviour, when every chord of life was breaking. But it was so. In the intensity of that hour, it was "Save, Lord, or I perish."

The light flashing from the other world, not only revealed to the dying youth the worth of his own soul, but it revealed the worth of other souls.

He looked upon his father, and clung around his neck, and with the eloquence of a dying man, besought him to attend to his soul without a moment's delay. "Father," said he, "listen to your dying son. Do not stop to hear what this man says or that, but hasten at once to the Saviour!"

"I will, my son, I will," was the earnest reply.

Then to his mother, his sister and brother, his friends around him, were equally importunate entreaties addressed. But this was not all. Every careless friend had a message from the bed of death; all in this one sentence, "Prepare to meet thy God!"

"Tell every one that," said he; "prepare to die! old and young." And so this little message is going round into every ear, to every heart, to every customer, to every play-fellow, to every inhabitant of the town. "Prepare to die!" Going, not from the pulpit only, but from the death-bed, "prepare to die!"

The sentence is written down by the recording angel. The promise too, "*I will, my son,*" is also there.

The last word was said; and the spirit returned to God who gave it.

The shroud arrayed the limbs instead of the bridal attire. The corpse was conveyed to the church-yard.

Every one in our town seemed a mourner. Every eye wept. Every one heard the sentence, "*Prepare to die!*" just as it came from the death-bed, and the coffin seemed to echo it; and every time we pass the grave, the voice seems again to utter, "*Prepare to die!*"

Oh, Alvan! who shall lay to heart thy dying sermon? Who shall be saved by it? And she! the lonely, the desolate one! who can number her tears, or count her sorrows? Remember her grief, all ye who fold your bridal dresses, and in bright anticipation look forward to to-morrow! And oh! forget not Alvan's dying words, "PREPARE TO DIE!"—*Christian Treasury.*

### I'M TOO BUSY.

A MERCHANT sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office.

"Mr. ———, I want to interest you a little in a new effort for a benevolent cause," said the good man.

The merchant cut him off by replying:

"Sir, you must excuse me, but really I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir. I wish you good morning." Then bowing the intruder out of the office, he resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was their object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning, a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me." The merchant

laid down his pen; his head grew dizzy his stomach felt faint and sick; he left the counting-house, went home, and retired to his bed chamber. His new, unwelcome visitor had followed him and now took his place by the bedside, whispering ever and anon, "You must go with me." A cold chill settled on the merchant's heart, dim spectres of ships, notes, and lands fluttered before his excited mind. Still his pulse beat slower; his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, Mercy, Religion, had alike begged his influence, means, and attention in vain. But when Death came, the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves too busy to secure life's great end. 'When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*American Paper.*

## DAVID HUME.

DAVID HUME observed, that all the devout persons he had ever met with were melancholy. On this Bishop Horne remarked, "This might very probably be; for, in the first place, it is most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly, the sight of him would make a devout man melancholy at any time."

## SIR ISAAC NEWTON.

DR. HALLEY, the astronomer, being in company with the illustrious Sir Isaac Newton, in the course of conversation threw out some contemptuous reflections on Christianity. At length Sir Isaac said, "Dr. Halley, I always like to hear you talk on philosophy. You have studied those subjects; you understand them well: but you have not studied the subject of divine revelation. I *have*, very closely; and I *know*, that you know nothing of the matter."

## Christian Missions.

### AMERICAN FREE BAPTIST MISSION IN NORTHERN ORISSA.

(Extracted from the Indian Report for 1852-53.)

OUR Annual Meeting, held at Balasore, March 6th,—8th, 1853, was cheered by the presence of Mr. and Mrs. Smith, lately arrived from America to strengthen the mission. Our new associates are, at present, stationed at Balasore.

At the same meeting we were privileged to receive as an assistant in the mission, Mr. C. A. Oliver, an East Indian gentleman, who is a member of the Jellasore church. Mr. Oliver's field of labor for the present is to be in connection with Mr. Phillips, at Jellasore, more particularly with a view to the superintendence of the new settlement at Sántipúr. Other business matters, together with appropriate religious services, were as usual attended to.

#### REPORT OF JELLASORE.

MR. AND MRS. J. PHILLIPS, *Missionaries.*  
MR. C. A. OLIVER, ..... *Assistant.*  
MORIS AND SILAS } *Native Preachers.*  
CURTIS, ..... }

#### PREACHING TO THE HEATHEN.

The glad tidings of salvation, through a crucified Redeemer, have, with little inter-

ruption, been daily proclaimed in the streets of the bázars, at weekly markets and in the circumjacent villages.

During the cold weather a number of short excursions were made by the Missionary and Native Preachers, for the purpose of diffusing more extensively the knowledge of Divine truth. The two large annual Jatrás, or fairs, at Sarsangká and Olmárá were as usual visited. Daily disputations were held with the people assembled, the way of life explained, and numerous tracts and portions of the sacred Scriptures put into circulation.

The care and oversight of our new settlement prevented our itinerating so extensively as in former years.

It is with pain we are compelled to state that in our district the attention paid to the Gospel the past year, has been less encouraging than in former years. True, people listen, ask questions, raise objections, dispute, make generous concessions, admit the truth of what we teach, and the folly of their own dogmas, while in reality they appear to care for none of these things, forcibly reminding us, "that it is not by



might, nor by power, but by the Spirit of God" that men are to be converted from the error of their ways.

#### CHRISTIAN COMMUNITY—THE CHURCH.

Seven persons, five of whom are adults, have broken caste and joined the Christians the past year. Two have been added to the church by baptism, one restored, and one excluded: the present number of members is seventeen.

The past year has been one of more than ordinary trial in our little church. Satan has desired to have our members, and sift them as wheat. We however rejoice that while a few have manifested a lamentable degree of weakness, selfishness and perversity, the steadfast, consistent conduct of others has afforded us much encouragement.

#### SCHOOLS.

For several months during the past year, a goodly number of village lads attended our Christian School, but on a sudden, all, with the exception of one or two, withdrew, and very few have since resumed their attendance. The excuse for leaving was, their not being allowed to make use of heathen books. The use of the Scriptures, together with daily worship in school, probably supplied a still more cogent argument. Eight boarders, five of whom are from the Santals, compose our Boys' school. The Girls' school contains about an equal number, but has been maintained only a portion of the year.

The small school at Sádápinj, was closed in October, after having been in operation rather more than a year, and the means of assisting several heathen children and two Christian females in learning to read. Daniel, the teacher, and one of the Christian families of Sádápinj, have removed to Sántipúr, where it is pleasing to add a school has just been opened under more favourable circumstances.

#### NATIVE HOSPITAL.

The gratuitous supply of medicine to the poor and wayfaring, has been continued another year, though, on account of some irregularity in the Native Doctor's attendance, a full report of cases cannot be made out. The demand for medicine, however, does not diminish, and a continuation of aid for this truly benevolent object, is urgently solicited.

#### THE NEW SETTLEMENT—SÁNTIPÚR.

The kind and generous aid promptly afforded, and for which the liberal donors have our heart-felt thanks, has enabled us to commence a Christian Settlement under favourable circumstances. The season being already too far advanced, when the land was obtained, to admit of building to advantage, little was attempted beyond a small extent of cultivation by a few Native Christians and others, till the close of the

rains, when, a dry elevated spot having been selected as a site for the village, and cleared of jungle, it was laid out in regular building lots, about the 1st of November, and several native houses, together with a small bungalow for the use of the Missionary, were commenced. It being the time of harvest, much unavoidable delay was occasioned in obtaining labourers and building materials, and the work has advanced but slowly.

#### REPORT OF BALASORE.

|                                              |                           |
|----------------------------------------------|---------------------------|
| MESSRS. O. R. BACHELER,*                     | } <i>Missionaries.</i>    |
| R. COOLEY,                                   |                           |
| B. B. SMITH, their wives, and Miss CRAWFORD, |                           |
| RÁ'MÁ',                                      |                           |
|                                              | } <i>Native Preacher.</i> |

#### PREACHING TO THE HEATHEN.

Bázár preaching has been continued as usual during the year, for the most part daily. We always have a good hearing, and find the people anxious to obtain books.

Several preaching excursions have been made during the cold season. The first, in the month of November, which extended as far as Járjipur, about sixty miles south of Balasore. Three excursions were made to the south and west, taking in several markets. One other was made in company with Mr. Phillips, to the north of Jellasore.

Wherever we have been we have uniformly found the people ready to listen to the Gospel. We met with the most opposition at Járjipur, that being one of Satan's seats—a Hindu shrine inhabited mostly by Bráhmans, and more or less frequented by pilgrims on their way to Púri. Their opposition, however, was only an effort to sustain a sinking cause. It is but just to remark here that Rámá, our native preacher, has acquitted himself well in his labors among the heathen.

#### THE CHRISTIAN COMMUNITY.

There has been a gradual increase of religious interest in our Christian community during the year. Our little church probably never witnessed a year of more Christian union, harmony, and prosperity than the past. We have had no cares of discipline. Thirteen have been added to the church by baptism, and one restored. One family consisting of the husband, wife, and two sons joined us from the heathen the forepart of the year. They have recently removed to the new settlement near Jellasore.

#### BOYS' BOARDING SCHOOL.

This consists of thirty-five Khonds, and one Uriya. They have made good progress in their studies and manual labor

\* Now in America.

during the year. We aim to prepare them not only to take care of themselves, but to be useful members of society—to educate them morally, intellectually, physically. They all attend Sunday school, and seldom do any of them fail of having good lessons from the Bible. Their Sabbaths, aside from attending three religious services and the Sunday school, are mostly spent in studying the word of God. It is truly interesting to see the progress they are making in acquiring a knowledge of the Bible. Six of the eldest boys have been added to the church during the year—and we trust that others are enquiring the way to Heaven.

MISS CRAWFORD'S REPORT OF THE  
GIRLS' BOARDING SCHOOL.

This interesting department numbers twenty-nine girls, of whom twenty-five are rescued Khonds, two Uriyas, one Bengali, and one Musalmáni. During the year the girls, generally, have been blest with excellent health and spirits. Death however has invaded their number, and taken away one who had long been a member of the school. Her sudden and affecting death, (caused by the bite of a snake,) made a deep impression on all our minds.

The studies pursued by the girls, and in which they have made commendable proficiency during the year, are Reading, Writing, Geography, Arithmetic and Bible History. Their regular and cheerful attendance at worship, and the interest they manifest in their Sabbath school lessons, encourage the hope that they are seeking to treasure up Divine truth. In addition to the weekly female prayer-meeting, in which several of the school girls take a part, they have, once a week, a prayer-meeting in their own apartment, conducted wholly by themselves. In the solemn stillness of the night, the voice of prayer and praise is often heard from their dwelling, sweeter than æolian music.

Among themselves, the girls are kind and obliging. Three have given pleasing evidence of piety, and united with the church. Others appear in a very hopeful state of mind. One of the Uriya girls who is a consistent member of the church, makes herself very useful as an assistant teacher.

While we have abundant reason to be grateful for past mercies, we would earnestly pray the great Shepherd, still to guide these precious lambs till they enter his sinless fold above.

BA'ZA'R SCHOOLS.

Two schools have been kept up during the year. One in the Záyat in Mr. Bachelor's compound, and the other in a neighboring village. The average number in attendance has been about sixty. They are taught the Bible, and all are required to attend public worship on the Sabbath. Both the schools are supported by the liberality of gentlemen at the station.

DISPENSARY.

This has been continued in successful operation during the year. We have not been able to render to the needy and suffering all the assistance we desired to do, for want of means. Aside from our own community, the number of names, registered by the native assistant, of persons who have received medical treatment, is 2,368.

The Missionary usually spends some time daily at the Dispensary, though the most of the labor is performed by the assistant.

This department often furnishes a congregation to whom the Gospel is preached either by the Missionary or the native preacher.

NEW CHAPEL.

We are happy to say that the work on the Chapel is advancing, and hope to have it ready for use during the present year.

## Baptist Missionary Society.

### THE FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

#### PART VI. FROM MARCH TO OCTOBER 13TH, 1801.

Is the reader weary of our narrative? A little more patience, and it will close. We now enter upon the last stage of Mr. Thomas's life, and the facts relating to it, which have been preserved in the published records of the Baptist Mission, are few indeed.

Mr. Thomas continued to labor earnestly for the spiritual good of both

natives and Europeans at Dinagopore. His recovery from the mental disorder to which reference is made in the preceding paper, was complete; and his reason was never again impaired by disease. We mention this, because the very scanty references to Mr. Thomas at this time, which were published in the Periodical Accounts, gave the unscrupulous opponents of the mission

opportunity to allege that he continued insane till his death. The falsity of this statement was indignantly exposed by W. Cuninghame, Esq. whom we have before spoken of as once a resident at Dinagopore. We shall give a few extracts from his letter, which bears testimony, not only to the soundness of Mr. Thomas's intellect, but to his excellence as a man and a Christian. Mr. Cuninghame says: "From the summer of 1796, till May, 1801, I held an official situation in the Company's Civil Service at Dinagopore; and, during the last six months of this period, I had very frequent intercourse with Mr. Thomas, and heard him preach almost every Sunday; and I most solemnly affirm that I never saw the least symptom of derangement in any part of his behavior or conversation. On the contrary, I considered him as a man of good understanding, uncommon benevolence, and solid piety. In May, 1801, I quitted Dinagopore, and never again saw Mr. Thomas; but I had more than one letter from him between that time and his death.... These letters, which are still in my possession, exhibit no signs whatever of mental derangement. In the last of them he wrote (with the calmness and hope of a Christian) of his own dissolution; an event which he thought was near at hand, as he felt some internal symptoms of the formation of a polypus in his heart. After Mr. Thomas's decease, I had an opportunity of learning the circumstances of it from the late Mr. Samuel Powell, a person whose veracity none who knew him could question: and I never had the smallest reason to believe or suspect that Mr. Thomas was, in any degree whatever, deranged in mind at the time of his death..... I am happy thus to make some return for the instructions I received from Mr. Thomas as a minister of Christ, and the pleasure I frequently enjoyed in his society and conversation."

This is more than enough to show that no return of mental malady interfered with Mr. Thomas's usefulness at Dinagopore.\* We have little more

to tell of his labors there: the information we possess, relates to his sufferings and his spiritual exercises.

His health was broken up, and his spirits had been depressed by repeated shocks of severe illness. On the 10th of August, he thus recorded the symptoms from which he suffered:—"Very much affected this evening with a palpitation of heart, as though a polypus, or some evil, was forming there, which will soon put an end to this mortal life. A great fulness, and pain about the region of my heart, has been more or less felt for several weeks; but to-night it is distressing." About a fortnight after, he wrote thus of his disease:—"My heart is not so much pained this day or two: but the least extra motion brings a fluttering palpitation and distress, which is a death-like sensation I cannot describe."

On September the 6th, while paying a visit at Sádámahál, he wrote in his diary:—"This day let it be recorded, and remembered, O my soul, that THE HIGH AND LOFTY ONE that inhabiteth eternity, hath looked upon thee, and revived the spirit of the contrite. I was brought low, very low. I sought him, and found him not: yet it was but a little, and I found him whom my soul loveth.—I have been meditating on the power, willingness, truth, and love of Christ as a Saviour; and have selected several precious testimonies of each. And oh, his word has been sweet to me! Blessed be God for hope! Blessed be the Son of God, who hath not left me comfortless! Blessed be the Spirit of God who hath not utterly forsaken me, but takes of the things of Christ still, and shows them to me! O THOU who art able to keep me from falling, keep my soul near; do not depart: let me be filled, and revive, and bring forth fruit, instead of being cut down! THOU hast begun to compass me about with songs of deliverance: this is the first day I could sing for many days past. Wait on the Lord, my soul... Wait!"

In September, enfeebled and afflicted as he was, Mr. Thomas left Sádámahál and returned to Dinagopore. And how, kind reader, do you suppose this jour-

\* We have established this point here, not because we think it necessary to refute the malignant assertion of Major Scott Waring, that Mr. Thomas "died raving mad in Bengal;" but because even the friends of our mission share in the lack of knowledge respecting the career of Mr. Thomas which he displayed.

This may be seen in No. LVII. of the BAPTIST TRACT SOCIETY'S series; where, in an account of the "Origin of the Baptist Foreign Mission," it is affirmed that Mr. Thomas died of brain fever in Calcutta!

ney of about twenty-four miles, was accomplished? We are told by Mr. Powell that he came on horse-back! "Great part of the country," it is added, "was then under water, and the roads in many places were broken up. The water which he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a fever, which yielded to no medicine, or treatment, and never left him till it effected his dissolution." He was attended with great assiduity and kindness by Dr. Gardiner, the Company's surgeon at Dinagapore.

On the morning of the 29th of September he made the last entry in his journal, in the following words: "Still refreshed with a sense of the mercy received yesterday: still more by reading *Gospel Sonnets*. Those are sweet, enlightening, and blessed truths to my soul. O Lord, accept my early thanks, through the Redeemer, in whom thou art so well pleased: and may they never cease to flow from this heart!.... '*And the truth shall make you free.*' As the truth maketh a man free, so error brings him again into bondage. We are as prone to error as we are to sin: we slide into it, and know it not, till darkness, fear, doubt, and confusion surround us; and 'tis well if we know it then! How necessary is our Lord's counsel:—'*Take heed of the heaven!*'"

We must now borrow from a letter written by Mr. Powell a touching account of Mr. Thomas's last days. The letter begins:—"You have been accustomed of late to receive gloomy tidings from India; that the plains of Hindustán have been the graves of the missionaries. Soon after one messenger had announced the death of Mr. GRANT, another claimed the attention of your listening ear, and declared the departure of Mr. FOUNTAIN. A third followed his steps, and repeated the mournful tale, that Mr. BRUNSDON was taken away; and now I have to tell you, Mr. THOMAS has put off his armour, and quitted the field of action!.....

"You knew enough of Mr. Thomas, to feel his loss, and shed a tear over his memory. Wornied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ,

and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy....

"Towards the close of his sickness his pains were exceeding great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to his friends about him. A day or two before his death, he repeated, in a very impressive manner, those lines—

'Jesus, lover of my soul,  
'Let me to thy bosom fly!'

On mentioning the words:

'Other refuge have I none,'

he paused, and expatiated on the ability of Christ to save. 'Yes,' said he, 'we want no other refuge.' I never saw such beauty and force in that hymn as on his repeating it. Verily all his hopes did centre in Christ. He knew no rock, but the Rock of ages. When unable to read, his mind being well stored with Scripture, he would frequently repeat passages appropriate to his condition. Once, when in extreme pain, he cried out, 'O DEATH! WHERE IS THY STING?' On the 13th of October 1801, he breathed his last; and was buried by the side of Mr. Fountain.

"No more shall we see him standing in a circle of Hindus, exhorting them to repent and believe the gospel. He panted and prayed for their salvation: but their stupidity grieved his heart. Much of his time was spent in preaching to them. No laborer could be more fatigued with the toil of the day, than he has been with addressing them on the great concerns of their souls from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man could be farther from depending upon his own righteousness than he; he would often lament his vileness before God, and exclaim, 'None but Christ! None but Christ!'

It may be well for us now to lay before the reader the opinions on Mr. Thomas's character, which were ex-

pressed by some of his brethren shortly after his death. Mr. Ward wrote as follows: "Brother Thomas is dead! ... He died...with a hope full of immortality. He had faults: but never shall I forget the time when, after setting Krishna's arm, he talked to him with such earnestness about his soul, and salvation, that Krishna wept like a child. It appears that this preaching led to his conversion. Thus brother Thomas led the way to India, and was the instrument of the conversion of perhaps *the first native*. Brother Carey preached a sermon on the occasion of his death, on November the 8th, from John xxi. 19. 'This spake he, signifying by what death he should glorify God.'"

Mr. Marshman wrote of Mr. Thomas, "When every thing is considered, he was a most useful instrument in the mission. To him it is owing, under God, that the Hindus now hear the word of life. His unquenchable desire after their conversion induced him to relinquish his secular employment on board the *Oxford* East Indiaman, to devote himself to that object alone, which ultimately led our beloved Society to their engagement in the present mission. Though he was not without his failings, yet his peculiar talents, his intense, though irregular spirituality, and his constant attachment to that beloved object, the conversion of the heathen, will render his memory dear as long as the mission endures."

A more lengthened review of his character was written by Mr. Fuller, who had seen all his correspondence and journals, and had had some personal intercourse with him in England. We cannot do better than lay this before the reader.

Mr. Fuller wrote thus:—"From the first interview that took place between him and the Society, which was at Kettering, on January the 10th, 1793, we perceived in him a great degree of sensibility, mixed with seriousness and deep devotion; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realizing application of the strong consolations of the gospel. He seldom walked in an even path: we either saw him full of cheerful and active

love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the extatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

"If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching: but the truth is, his talents were adapted to that kind of preaching to which he was called;—a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience." Omitting Mr. Fuller's illustration of Mr. Thomas's readiness in replying to the cavils of his hearers, because we have previously quoted the same anecdote from his journal, we may in place of it relate an incident which we find recorded in the *EVANGELICAL MAGAZINE* for 1812. "Mr. Thomas was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahman as follows, 'Sahib, do you not say that the devil tempts men to sin?' 'Yes,' answered Mr. Thomas. 'Then,' said the Brahman, certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment!' While the countenances of many of the natives discovered their approbation of the Brahman's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, 'Brahman, do you see yonder boat?' 'Yes,' 'Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat,—who ought to suffer punishment? I for instructing them, or *they* for doing this wicked act?' 'Why,' answered the Brahman, with emotion, 'you ought *all* to be put to death together.' 'Aye, Brahman,' replied Mr. Thomas, 'and if you and the devil sin together, the devil and you will be punished together.'"

Mr. Fuller continues his account of Mr. Thomas:—"When he was, [on one occasion,] warning them of their sin and danger, a Brahman, full of subtilty, interrupted him by asking,

'Who made good and evil?'—hereby insinuating that man was not accountable for the evil which he committed. 'I know your question of old,' said Mr. Thomas, 'I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his guru, you reckon him worse: but what is this—turning to the Bráhma-man,—'in comparison with the words of this Bráhma-man who reviles God? God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a Bráhma-man; yet the murder of many Bráhmans does not come up to this: for if I murder a Brahman, I only kill his body; but if I blaspheme and reproach my Maker, casting all blame in His face, and teach others to do so, I infect, I destroy, I devour both body and soul, to all eternity.'—Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being a European, meant to do. After beckoning for silence, he thus began: 'It has eyes:—pausing, and pointing with his finger to the eyes of the image; then turning his face, by way of appeal, to the people.—'but it cannot see! It has ears:—but it cannot hear! It has a nose:—but it cannot smell! It has hands:—but it cannot handle! It has a mouth:—but it cannot speak; neither is there any breath in it!' An old man in the company, provoked by these self-evident truths, added, 'It has feet; but it cannot run away!' At this, a universal shout was heard: the faces of the priests and Brahmins were covered with shame, and the worship for that time was given up.

"His imagination being in itself lively, and much exercised by conversing with a people who deal largely in similitudes, it became natural to him to think and speak on divine subjects after their manner, and to gather instruction from the common concerns of life. '15,' says he in his journal,

'I speak an opinion about a trifle, to a man like myself, and he does not yield directly to it; especially in any thing wherein I have the advantage of him in knowledge and experience, as in physic and surgery, I feel dissatisfied; and, if I do not speak out, I think in my mind that he is a stupid fellow, an unworthy object for me to lavish my wisdom upon.—But if he be still more inferior, as my child, it is still more provoking.—If he be still lower, as a servant, still the provocation increases. If he be one whom I have saved from the gallows, by bringing him into my service, and have bought and paid dearly for his escape; and though he knows my will, and I repeat it to him, yet he will not regard my opinion, but his own, and persists in it; then is the provocation great indeed.—If he do me mischief, it is worse than all.—If he whom I brought to honor brings my name into contempt, and causes people to despise me, his best friend, what must now be my feelings? Yet if human patience could hold out so long, it is all nothing in comparison of the forbearance of Christ towards us!'

"He had a way of speaking and writing to persons in a genteel line of life that would come at their consciences, and generally without giving them offence. Sitting in a gentleman's house in Calcutta, a captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. 'Now,' said Mr. Thomas, 'he did this for his own sake only and from the fear of man: how much more easy would it be to refrain from such a practice, if we feared God!' The captain swore no more while in his company; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education; but excused himself by alleging that it was a habit, and he could not help it. 'That, sir,' replied Mr. Thomas, 'makes your case worse! If a man gets intoxicated once, that is bad; but if by a succession of acts he has contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, sir, rather than to man: this he has directed you to do: and

this is the way to forsake it, and to find mercy."

Here we must again interrupt Mr. Fuller's account, to supply a similar illustration of Mr. Thomas's character, written, we believe, by Dr. Marshman, and published in the *FRIEND OF INDIA* for May, 1818. It is as follows: "In his visits in different families, the talent for conversation which he possessed, united with an unshaken intrepidity whenever religion was in any way assailed, rendered him highly useful. Dining on one occasion with a friend, who had hitherto paid little attention to religion, a gentleman present made a violent attack on divine revelation, which Mr. Thomas instantly met; and the other affecting to quote something from the Sacred Scriptures with the view of ridiculing them, which Mr. Thomas knew they did not contain, he insisted that it was not to be found in them. This being disputed, Mr. Thomas begged his friend to silence the dispute by producing a Bible. This his friend, with regret, acknowledged his inability to do; having never possessed one, since he had been the master of a family. The feelings attending this circumstance, with what he had now heard in favor of the Scriptures, and Mr. Thomas's subsequent conversation, wrought so powerfully on his mind that he immediately procured one, and began studying it with the utmost diligence; and his steady attendance on the preaching of the word even to his death, and his truly Christian conduct, sufficiently evinced that his search was not in vain."

But we must return to Mr. Fuller's memoir, which proceeds:—

"He was a man to whom no one that knew him could feel indifferent. He must be either liked or disliked. In most cases his social and affectionate carriage excited attachment; and even where he had given offence to his friends, a single interview would often dissipate resentment and rekindle former affection.

"His sympathy and generosity as a medical man towards the afflicted Hindus, though a luxury to his mind, often affected his health: and unless gratitude be unknown amongst them, (as it is said they have no word in their language which expresses the idea)—his name will for some time, at least, be gratefully remembered."

"Truth obliges us to add, his faults were considerable. He was of an irritable temper, wanting in economy, and more ardent to form great and generous plans than patient to execute them. These things have occasioned many painful feelings, and several strong expostulations from his best friends. But when we consider the *affliction* which overtook him in December, 1800, by which he was for some weeks in a state of complete mental derangement, we feel disposed to pity rather than to censure him; as little or no doubt remains with us that his unevenness of mind and temper, with other irregularities, proceeded from a tendency in his constitution to that which at length came upon him."

We may illustrate Mr. Fuller's last remark by an extract from his letter to the missionaries at Serampore on hearing of Mr. Thomas's affliction. "Poor brother Thomas!" he writes; "his afflictions, I am inclined to think, account for many of his eccentricities. Those seasons of dejection in which he could do nothing, and which I once thought hard of him for, might be owing to something tending to what has lately taken place."

Those who have read the account of Mr. Thomas presented in the foregoing papers will admit the general correctness of Mr. Fuller's delineation of his character. And surely, as a whole, his character must command our admiration and love. The mention of his *faults* with which the extract from Mr. Fuller concludes, has, we believe, made a deeper impression than was designed.\* Nearly every passing allusion, which has since been made to Mr. Thomas as one of the members of the mission, has adopted the censure, with little of the preceding commendation; and the result is, that our first missionary has been one of the least known of the fraternity to which he belonged. We are far from denying

\* How highly Mr. Fuller thought of Mr. Thomas may be gathered from a reference to him in his paper on the "State of the Baptist Churches in Northamptonshire," written in 1813. He there says—"If from each of these churches should proceed only three or four faithful and useful ministers of the gospel—if, especially, there should arise among them only now and then 'a fruitful bough'—say, a THOMAS, a CAREY, a MARSHMAN, a WARD, a CHAMBERLAIN, or a CHAPIN—whose branches run over the wall of Christendom itself, who can calculate the fruits!"

that he was chargeable with the faults Mr. Fuller mentions. We have not excluded from our account of him the particulars of his conduct which appear most deserving of blame. Yet looking at his character as a whole, and even keeping out of sight the important consideration by which Mr. Fuller moderates the weight of his censure, we see nothing in Mr. Thomas's conduct which justifies the neglect into which his memory has been suffered to fall. He had **FAULTS!** and who of his brethren at home or abroad had or has not? "He was of an irritable temper." So have others been, whose reputation has not been seriously blemished by the fact. He was "wanting in economy;" namely, in that economy which could render the most scanty supplies sufficient for the demands of the very perplexing circumstances in which he was placed. There are not many who could have achieved the difficult task. Had Mr. Thomas been at first unembarrassed by debt, and had he enjoyed the resources of a missionary in the present day,—limited as those resources are,—perhaps but little would have been heard of his extravagance. But again, he was "more ardent to form great and generous plans than patient to execute them." Here we are at a loss how to decide; because we know not the instances of instability referred to:—to all the primary purposes of a missionary life, our account sufficiently proves that he was faithful to the very end. But we did not intend to become his apologist. We have done what we could to set the facts concerning him before the reader; let him judge for himself. This only will we say:—that as he looks over the records we have compiled, he may see this irritable man "behaving and quieting himself, as a child that is weaned of his mother;"—this extravagant man, willing to become the mess-mate of the servants on ship-board, that thereby he might go forth to preach the gospel to the heathen at the least possible cost to the Society;—and this impatient man, "laboring and not fainting, for Christ's name-sake," for fourteen years, before the first Hindu was given to his efforts and his prayers. His record is on high; and it concerns him not what estimate we may be disposed to put upon him.

But it does concern us to render honor to whom honor is due. It con-

cerns the Baptist churches in Bengal to remember him to whom, under God, they are indebted for the streams of salvation which now so freely fertilize this dry and barren land. But for him, the Baptist Mission would have directed its energies to some other country. But for him, its missionaries could not have found place in India. May we not add, that, but for him, the many other missions which have indirectly resulted from the Baptist Mission to Bengal, and which are now mightily influencing the multitudes around us, would not have undertaken this work? We well know, indeed, that if God had not made Mr. Thomas the instrument of commencing all this good, He might and would have found other means of bringing it to pass. \* But we have to do, not with what *might have been*, but what, in the wisdom of God, was the method He adopted.

Before we conclude our sketch of Mr. Thomas we must call attention to his eminent success:—Success which is to be seen, not in the number of converts gathered by his personal ministry, but in the remarkable realisation of the hopes he cherished in the early part of his missionary career. We find these stated in a letter to his brother, dated August the 2nd, 1791. After intimating that he would probably visit his native land in the middle of 1792, he adds: "My intention is to make types, procure a press, also a fellow-laborer, and, if I can, establish a fund in London for the support of the work, and also to regain my family, and return after eight months' stay in England." When he wrote this he was alone, striving hard to translate portions of the Scriptures, and circulating them in manuscript: no Bengali book had ever been printed, and suitable type was not yet in existence. The difficulties in the way of the fulfilment of these intentions must have appeared insurmountable,—yet they were surmounted. In due time all the means and all the men needed for the great work were provided, and before his death Mr. Thomas witnessed the accomplishment of more than all he had planned. The Scriptures were wholly translated; the New Testament was published; a laborious band of missionaries was in the field; an increasing Society of faithful men at home was pledged to sustain the Mission;—above



all, God had blessed it, and His word was being glorified in the sight of the heathen. A work was commenced which, as he well knew, shall never be brought to a stand. Still it moves onward, and shall do so until God's purposes of grace towards India are all accomplished. Happy man! Few form plans like his: few are permitted to see their plans so completely successful. In the celebrated words of his illustrious colleague, Carey,—and even before the words were enunciated by Carey,—**MR. THOMAS EXPECTED GREAT THINGS FROM GOD, and ATTEMPTED GREAT THINGS FOR GOD, and He did not disappoint His servant's hope.**

It is evident, even from the imperfect accounts we have of him, that

Mr. Thomas was a missionary of excellent abilities, as such. We may question if his superior as a preacher to the Bengalis has yet appeared. Powerful were the impressions which, in his happiest efforts, he produced upon his hearers. Who shall say that we know all the immediate results of his labors? May not some of God's hidden ones have been called to the kingdom of His Son by his message? It is very probable that this was the case.

Would that the mantle of Thomas were more evidently with his successors! A double portion of his spirit may well be craved. May it be bestowed upon every present agent of the BAPTIST MISSIONARY SOCIETY in Bengal. C. B. L.

## Essays and Extracts.

### THE CONSEQUENCES OF PÆDOBAPTISM.

BY A CELEBRATED PÆDOBAPTIST.

BLAISE PASCAL, whose Provincial Letters have rendered his name familiar to the literary men and theologians of all Europe, has given, in his Thoughts on Religion and Philosophy, a new translation of which was published some years ago, so vivid a description of the change produced in the Christian Church by the prevalence of Pædobaptism, that we feel that we are serving the interests of truth and purity, by transferring it to our pages. As the writer was a member of the Romish communion, though a pious man, there are, as might be expected, some expressions in which Protestants will not concur: but the general tenor of the article deserves the serious attention of Christians of every denomination.—*Baptist Magazine.*

"At the first formation of the Christian Church, all Christians were perfectly instructed in the points necessary to salvation. Instead of this, at the present day, the general ignorance is so great, as must deeply grieve all who have the welfare of the Church at heart. Persons were formerly admitted into the Church only after laborious preparation, and long cherished desires; now, they find themselves in it without trouble, care, or labor. Formerly, they were admitted after a very strict examination; now, they are received before they are capable of being examined. Formerly, they were not received till after they had abjured their past life, and had renounced the world, the flesh, and the devil; now, they enter while they are incapable of any such acts. In former times, it was necessary to come out of the world, in order to be received into the Church; now, men enter into the Church at the same time as they enter into the world. Formerly, by assuming the Christian profession, an essential distinction was recognised between the Church and the world: they were considered as two opposites—as

two irreconcilable antagonists, one of which would assail the other without intermission, but of which the feeblest, in appearance, was destined to triumph one day over the strongest. Such being the state of the two contending parties, men renounced the one to join the other: they abandoned the maxims of the one, to adopt those of the other: they divested themselves of the sentiments peculiar to the one, to assume those of the other;—in fine, they quitted, they renounced, they abjured the world, the scene of their first birth, to devote themselves wholly to the Church, in which their second birth had taken place; and thus the mighty difference between them was most clearly discerned. Nowadays, men find themselves in the one, almost at the same time as they come into the other;—the very moment of our birth into the world is that of our second birth in the Church: so that, as reason expands, it makes no distinction between these opposite worlds;—it is educated and formed in both at the same time. People take the sacrament and indulge in the gaieties of life; the essential distinction, formerly so

palpable, is done away : the Church and the world are so confounded and mingled, as to render it impossible to distinguish them.

“ Hence it was that, formerly, among Christians, none were seen but well-instructed persons, whereas now they are in a state of frightful ignorance. Hence those who, in former times, became Christians by baptism, and who quitted the vices of the world to practise the devotions of the Church, very rarely apostatized ; now, nothing is more common than to see the vices of the world in the midst of Christians. The Church of Saints is defiled by the admixture of the wicked ; and her children, whom she has conceived and carried from infancy, are the same who bring into her very heart, that is to say, to the participation of her most awful mysteries, her greatest enemies, the spirit of the world, the spirit of ambition, the spirit of revenge, the spirit of impurity, the spirit of concupiscence ; and the love she has for her children, obliges her to introduce into her vitals her most cruel foes. But it is not to the Church that we must impute the calamities that have followed so disastrous a change ; for as she saw that the delay of Baptism would leave a great number of children under Adam’s curse, she wished to deliver them from perdition, by hastening the succor she gave them ; and this kind mother beheld, with extreme regret, that what she procured for the salvation of her infants, became an occasion of the destruction of the adults.

“ The real intention of the Church is, that those whom she withdraws, at so tender an age, from the corruption of the world, should stand aloof, as far as possible, from the agitations of the world. She anticipates the use of reason, in order to anticipate the vices into which corrupted reason would seduce them ; and before their spirits can act, she fills them with her own spirit, that they may live in ignorance of the world, and in a state so far removed from vice, as that they should never know it. This appears from the ceremonies of Baptism ; for she does not grant Baptism to infants, till they have declared, by the mouth of their sponsors, that they desire it—that they renounce the world and Satan ; and as she wishes them to preserve these dispositions unaltered through life, she commands them expressly to guard them inviolably, and enjoins upon the sponsors, as an indispensable duty, the instruction of the children in all these points ; for she does not wish that those who, in the present day, are nourished in her own bosom, should be less instructed and less informed than those whom she formerly admitted to the number of her sons : she does not wish for less perfection in those whom she nourishes, than in those whom she has

already received. Nevertheless, this sacrament is perverted so widely from the intention of the Church, that we cannot think of the fact without horror. Men never reflect on this great benefit, because they have never personally asked for it—because they never remember having received it. But as the Church evidently demands not less zeal in those who have been brought up the servants of the faith, than in those who aspire to that privilege, it is necessary to set before their eyes the example of the catechumens of antiquity—to contemplate their ardour, their devotion, their dread of the world, and generous renouement of it ; and if they were not thought worthy to receive Baptism without these dispositions, persons who do not find themselves so disposed, ought to submit to receive the instruction they would have had, if they were for the first time about to enter into the communion of the Church, and ought to submit to a repentance which they should feel no disposition to reject, and have less aversion for austerity and the mortification of the senses than they can find charms in the indulgence of the false pleasures of sin.

“ That they may be disposed to receive instruction, they must learn the different customs practised in the Church at different periods. At the commencement of the Church, they taught the catechumens, that is, those who desired baptism before the rite was conferred, and never admitted them to it till after full instruction in the mysteries of religion, repentance for their past life, an intimate acquaintance with the grandeur and excellence of a profession of the faith and the Christian doctrines, nor till after the most convincing marks of true conversion, and an extreme desire for baptism. These things being known to the whole Church, the sacrament of incorporation, by which they became members of the Church, was conferred upon them. In the present day, baptism having, for very important considerations, been granted to infants before the use of reason, the negligence of their relations allows these Christians to grow old, without any knowledge of our religion.

“ When instruction preceded baptism all were instructed ; but now baptism, preceding instruction, that instruction which before was necessary in order to receive the sacrament is become optional ; it is, consequently, neglected, and almost abolished. Reason teaches the necessity of instruction ; so that when instruction preceded baptism, the necessity of the one naturally led to the practice of the other ; but now baptism preceding, as men are made Christians without instruction, they believe they may remain Christians without it. Whilst the first Christians testified their warmest grati-

tude for a favor which the Church granted only to their long-continued entreaties, Christians in our day manifest ingratitude for the same favor which she grants before they are of an age capable of asking for it. If she abhorred so thoroughly the falls of the first Christians, although so infrequent, how must she abominate the falls and continual relapses of modern Christians, who are far more deeply indebted to her, since

she has delivered them so much more fully and freely from the condemnation in which they were involved, by their first birth.

"She cannot, without sighing, behold them abuse the greatest of her gifts; and that what she has done to insure their salvation, should become almost the certain occasion of their being lost; for she has not changed her disposition, though she has altered her customs."

## For the Young.

### THE GOLD SOVEREIGN.

THE story of this gold sovereign, related to me by Judge N., a gentleman of wealth and influence in Western New York, is well worth repeating; not for artificial interest, which it does not contain, but for the admirable lesson it conveys to young persons.

I regret that I am unable to reproduce the spirit and humor with which the inimitable Judge graced his simple story; but I will do my best to remember his own words.

"When I was only eight years old," said Judge N., "my father and mother being poor, with half a dozen children better than myself to take care of, I was given to a farmer in the town of F., who designed making a plough boy of me, and keeping me in his service until I was of age.

"Well, I had not a very gay time in Deacon Webb's service; for although he was an honest deacon, and a tolerably kind man in his family, he believed in making boys work, and understood how to avoid spoiling them by indulgence.

"So I had plenty of work to do, and an abundant lack of indulgences to enjoy. It was consequently a great treat for me to get the enormous sum of one or two pennies into my possession by any sort of good fortune—a circumstance of such rare occurrence, that at the age of eleven, I had learned to regard money as a blessing bestowed by Providence only on a favored few.

"Well, I had lived with Deacon Webb three years before I knew the color of any coin except vile copper. By an accident I learned the color of gold. That is the story I am going to tell you.

"One summer night, Mr. Webb sent me to the village store on some errand; and, on returning home, just about dusk, my attention was attracted by a little brown package lying on the road side.

"I picked it up to examine its contents, without the least suspicion of the treasure within. Indeed, it was so light, and the volume of brown paper appeared so large, that I undoubtedly suspected that I was the victim of an April fool, although it was in the month of June. I tore open the folds

of the paper, however, and discerning nothing, I was on the point of throwing it into the ditch, when something dropped out of it, and fell with a ringing sound upon a stone.

"I looked at it in astonishment. It was yellow, round, glittering, too bright and too small for a penny. I felt it, I squeezed it in my fingers, I spelled out the inscription; then something whispered to me that it was a gold coin of inestimable value, and that, if I did not wish to lose it, I had better pocket it as soon as possible.

"Trembling with excitement, I put the coin in my pocket. But it would not stay there. Every two minutes I had to take it out and look at it. But, whenever I met anybody, I was careful to put it out of sight. Somehow, I felt a guilty dread of finding an owner for the coin. Provided I found none, I thought it was honestly mine, by right of discovery; and I comforted myself with the sophistry that it was not my business to go about the streets, crying, 'Who's lost?'

"I went home with the gold in my pocket. I would not have the deacon's folks know what I had found for the world. I was sorely troubled with the fear of losing my vast and incalculable treasure. This was not all. It seemed to me that my face betrayed my secret. I could not look at anybody with an honest eye.

"These troubles kept me awake half the night, and projects for securing my treasure by a safe investment, the other half. On the following morning I was feverish and nervous. When Deacon Webb, at the breakfast-table, said,—'William!'

"I started and trembled, thinking the next words would be—'Where is that piece of gold you have found, and wickedly concealed, to keep it from the rightful owner?'

"But he only said,

"I want you to go to Mr. Baldwin's this morning, and ask him if he can come and work for me to-day and to-morrow."

"I felt immensely relieved. I left the house and got out of sight as soon as possi-

ble. Then once more I took the coin out of my pocket, and feasted on its beauty. Yet I was unhappy. Consciousness of wrong troubled me, and I almost wished I had not found the sovereign. Should I not be called a thief, if discovered? I asked myself. Was it not as wrong to conceal what I had found, as to take the same amount originally from the owner's pocket? Was not he defrauded the same?

"But then, I said to myself—

"Why, if I don't know who the loser is, how can I give him his money? It is only because I am afraid that Deacon Webb will take it away from me that I conceal it, that's all. I would not *steal* gold; and if the loser would ask me for it, I would give it to him. I apologised thus to myself all the way to Mr. Baldwin's house; but after all, it wouldn't do. The gold was, like a heavy stone, bound to my heart. It was a sort of unhappy charm, which gave an evil spirit power to torment me. And I could not help thinking that I was not half so well pleased with my immense riches, as I had been with a rusty copper, which I had found some weeks before. Nobody claimed the penny, although I kept my good fortune no secret; and I had been as happy as a king—or as a king is commonly supposed to be.

"Mr. Baldwin was not at home: and I returned to the deacon's house. I saw Mr. Wardley's horse standing at the gate, and I was terribly frightened. Mr. Wardley was a constable, and I felt sure he was going to take me to jail. So I hid in the garden until he went away. By that time reason began to prevail over cowardice, and I made my appearance at the house. The deacon looked very angrily at me.

"Now, thought I, feeling faint, he's going to accuse me of finding the gold.

"But he only scolded me for being so long about my errand. I never received a reprimand so willingly. His severe words sounded sweet, I had expected something so much more terrible.

"I worked all day with the gold in my pocket. I wonder Deacon Webb did not suspect something. I stopped so often to see if the gold was really there; for, much as the possession of it troubled me, the fear of losing it troubled me scarcely less. I was miserable. I wished a hundred times I had not found the gold. I felt that it would be a relief to lay it down on the roadside: again I wrapped it in brown paper, just as I had found it. I wondered if ill-got wealth made everybody so miserable.

"At night I was again sent to Mr. Baldwin's, and having found him, obtained his promise to work at Deacon Webb's on the following day.

"It was dark when I went home, and I was afraid of robbers. I never felt so

cowardly in my life. It seemed to me that anybody could rob me with a clear conscience, because my treasure was not mine. I got home, and went trembling to bed.

"Mr. Baldwin came early to breakfast with us. I should tell you something about him. He was an honest, poor man, who supported a large family by hard work. Everybody liked him, he was industrious and faithful; and, besides making good wages for his labor, he often got presents of meal and flour from those who employed him.

"Well, at the breakfast table, after Deacon Webb had asked the blessing, and given Baldwin a piece of pork, so that he might eat and get to work as soon as possible, something was said about the 'news.'

"I suppose you have heard about my misfortune," said Mr. Baldwin.

"Your misfortune!"

"Yes."

"Why, what has happened to you?" asked the deacon.

"I thought everybody had heard of it," replied Baldwin. "You see, the other night, when Mr. Woodly paid me, he gave me a gold piece."

"I started, and felt the blood forsake my cheeks. All eyes were fixed upon Baldwin, however, so my trouble was not observed.

"A sovereign," said Baldwin, "the first one I ever had in my life; and it seemed to me, that if I should put it in my pocket, like a cent or a half dollar, I should lose it. So, like a goose, I wrapped it in a piece of paper, and stowed it in my coat pocket, where I thought it was safe. I never did a more foolish thing. I must have lost the coin in taking out my handkerchief; and the paper would prevent its making any noise as it fell. I discovered my loss when I got home, and went back to look for it; but somebody must have picked it up."

"I felt like sinking through the floor.

"I don't know," replied the poor man shaking his head sadly. "He's welcome to it, whoever he is; but I hope his conscience won't trouble him more than the money is worth; though, Heaven knows, I want my honest earnings."

"This was too much for me. The allusion to my conscience brought the gold out of my pocket. I resolved to make a clean breast of it, and be honest, in spite of poverty and shame. So I held the gold in my trembling hand, and said,

"Is *this* yours Mr. Baldwin?"

"My voice was so faint that he did not hear me. So I repeated my question in a more courageous tone. All eyes were turned upon me in astonishment; and the deacon demanded where and when I had found the gold.

"I burst into tears, and confessed every

thing. I expected the deacon would whip me to death. But he patted my head, and said, more kindly than was his wont,

"Don't cry about it, William. You are an honest boy, if you did come near falling into temptation. Always be honest, my son; and if you do not grow rich, you will be happy with a clear conscience."

"But I cried still—for joy. I laughed too, the deacon had so touched my heart. Of what a load was I relieved! I felt then that honesty was the best policy."

"As for Baldwin, he declared that I should have half the money for finding it; but I wished to keep clear of the troublesome stuff for a time, and I did. I would

not touch his offer, and I never regretted it, boy as I was."

"Well, I was the deacon's favorite after this. He was very kind to me, and trusted me in everything. I was careful not to deceive him; I preserved the strictest candor and good faith; and *that* has made me what I am. When he died, he willed me five hundred dollars, with which I came here and bought new lands, which are now worth a great many sovereigns. But this has nothing to do with my story. That is told, and all I have to add is, I have never regretted clearing my conscience of poor Joe Baldwin's sovereign."—*New York Observer*.

## Correspondence.

### BAPTISMS AT PUNA, BOMBAY PRESIDENCY.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Several have been waiting here for an opportunity of professing their faith in Jesus in the way of his appointment. The arrival of the Baptist Missionary from Bombay has given four the opportunity of coming forward for baptism. The occasion was embraced for setting forth the reasons for believers' baptism, founded on the commission our Lord gave to his disciples, Mat. xxviii. 19. "Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The tenor of these words prohibits infant-sprinkling. For the church is commanded to "disciple," that is, to lead the nations to receive the doctrines of redemption. This implies previous instruction, which infants are incapable of receiving. The words cannot mean, disciple *by* baptizing; for men will not be baptized and inherit the consequences of baptism without having some reason for it: nor will the fact of baptism make them disciples; for it is only a confession of discipleship, not a means for the production of disciples. Again, the meaning of the ordinance being unknown, it is rendered a useless ceremony—much more, is it desecrated, when it is unknown that there is a Sacred Trinity unto whom the baptized person is bound over. Besides, if the nations are

to be disciplined *by* being baptized, surely they should not be thus reckoned disciples until they have been instructed to observe *all* things, whatsoever Jesus has commanded. Baptism then would be, not an initiatory ordinance, but the concluding ordinance of the Christian's godly life, *quod est absurdum*, because the practice and precepts of the Apostles are against it. If this form of command be not of itself sufficient to exclude all infants from the ordinance, what other form not objectionable to any one could have been used. If infants can be brought under the commission, how can chapel bells and buildings be excluded from it.

The analogy from circumcision, as it is called, was considered, thus:—

#### CIRCUMCISION

*Was given to all slaves and servants of the Jewish nation as such, to males only, as the seal of earthly blessings.* Gen. xvii. 4—14.

*Was not given to Lot and his generations, nor Melchizedec and his generations, Job, and other believers, because they were not interested in this earthly covenant.*

#### BAPTISM

*Is not given to any as slaves and servants of Christians, is given to males and females, as the seal of salvation.* Mark xvi. 16. 1 Pet. iii. 21.

*Is given to all believers without respect to earthly circumstances.*

There is really no ground of analogy between baptism and circumcision, and there is no authority for drawing any between them, as far as the subjects of those ordinances were concerned.

Your prayers for the prosperity of

Zion, especially for those who have put on the Lord Jesus Christ here, are earnestly solicited

I am,

Dear Sir,

Yours faithfully,

Puna, July 5th, 1853.

C.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Khéri.*—Two persons were baptized at this village on Sabbath day, the 19th of June.

### BOMBAY.

#### SALE OF RELIGIOUS TRACTS.

THE Report of the Bombay Tract and Book Society for 1852, contains the following very interesting item of intelligence:—

“For seven or eight years past the American Mission has circulated religious tracts and books chiefly *by sale*, instead of *gratuitously*. At first it was found difficult to carry out this system, owing to the little value attached to books by the natives, and to the fact that they had so long been circulated gratuitously. The experiment, begun at first with much doubt and hesitation, has proved eminently successful and this system, we trust, will ere long be generally adopted throughout India. The number of vernacular tracts and books sold by us to the natives, chiefly in Bombay and the Konkan, have been steadily increasing from year to year, and are as follows:—

| Year. | Copies sold. | Year. | Copies sold. |
|-------|--------------|-------|--------------|
| 1846  | 2,000        | 1850  | 10,858       |
| 1847  | 2,500        | 1851  | 12,000       |
| 1848  | 7,000        | 1852  | 13,500       |
| 1849  | 9,000        |       |              |

“Latterly the sales of Ahmednagar, Satara, &c., have also been pretty extensive—nearly as much so as in Bombay and the Konkan. These have generally been effected through the agency of native colporteurs.”

### RANGOON.

THE following interesting intelligence has been received in a letter

dated, May 26th, 1853. “Last Sabbath was a day of unusual interest with us, on account of the ordination of one of our young native assistants, Moung Ya. Some sixteen or seventeen years ago, he came over to us in Maulmain, to learn to read; more especially that he might study the Scriptures. He soon won our affection by his modest and amiable deportment, was diligent and attentive to his studies, and seemed to drink in religious instruction with avidity. On his return to this place he removed to the jungle, and literally went from house to house and from village to village with his young associate (for they were still but lads), to ‘tell to all around what a dear Saviour they had found.’ This was his delightful employment for some time, when, through the treachery of some false friends, the Burmese authorities were made acquainted with the fact that two Karen boys were preaching Jesus Christ’s religion. They were apprehended and brought down to the city; tried and convicted of a crime punishable with death, according to the late decree of his Sovereign Majesty—‘that any Karen learning to read the white foreigners’ book should be put to death.’ They were cast into prison, with the expectation that they had but a few hours, or at most a few days, to live. But their hearts were unwavering. In a few days they were told that, on account of their youth, the rulers would release them, if they would promise that they would never more preach Jesus Christ to the people. They replied that they could not promise that. ‘Then,’ the Woongyee answered, ‘you shall be beheaded.’ They again replied, ‘If you kill us, we shall but get to heaven the sooner; but we cannot promise not to preach.’ They were then remanded back to prison to await, as they supposed, their

execution. But, during all this time, as in days of old, prayer was made by the church for them unceasingly, and God held back the tyrant's rage. Several times they were offered their lives if they would promise not to preach, but constantly refused; till the rulers, worn out by their faithfulness to Christ and held back by an Almighty arm from putting them to death, at last decreed that they should become pagoda slaves, i. e. go and pick up the grass and sweep the ground about the pagodas. This to them was more intolerable than death. If they died they would go to God; but to linger on earth, not to preach the Gospel, but be slaves to a heathen god, was intolerable. But through the indefatigable applications of the Rev. Mr. Abbott, and the English resident and his interpreter, they were both released, after, I think, some three weeks' imprisonment. But Moug Ya's path has not always been smooth since then: the stock and the lash have been his reward for preaching the Gospel. On the day of his examination, all the Christians acquainted with him bore testimony to his faithfulness in preaching in their darkest hours of persecution. He sustained a long and very satisfactory examination. But when they proceeded to his ordination, there was a scene that methinks angels beheld with delight. There was the youthful and beloved Moug Ya to be ordained; but who was appointed to aid Messrs. Kincaid and Vinton in laying on of hands and putting up the ordination prayer? It was the aged and beloved veteran Sayah A. Just trembling on the verge of time, and ready to step over into his Master's more immediate presence, he knelt down in front of the candidate, laid his trembling hand upon his head, and breathed forth such an affectionate prayer as refreshed all our souls to listen to it. There was one, who has fought the good fight under the same oppressive and persecuting government,—who had seen his associate Ko San Lone immured in prison, till wasted by suffering, he was turned out just in time to die free,—now about to lay aside his armor, while his youthful brother is just girding it more tightly upon him. Ah, will not that prayer be answered, and rich blessings descend upon the young soldier of the cross? We expect that two or three

others will be ordained soon. Our churches are multiplying, will not the Lord send them faithful pastors? Since I last wrote, one Burman, one Youngthoo and two Shows have been baptized into the fellowship of the Burmese church, and five Karens into that of the Karen church."

### Foreign Record.

#### FRENCH RELIGIOUS SOCIETIES IN THE YEAR 1852-3.

THE *Religious Tract Society* whose president was *Dr. Charles Hollard*, has distributed during the last year more than a million of its little publications. The colporteurs, schoolmasters, the heads of charitable establishments, and several associations of young Christians, have greatly contributed to this abundant dissemination, which reveals a growth in the missionary spirit of our churches. The Committee has published seventeen new tracts for adults, and six for children. It has ever sought to unite in these writings simplicity of language with purity of doctrine. It has continued to abstain from controversial questions, which might compromise the entire work. The receipts of the Society have risen to 55,070 francs, and the expenses to 41,171 francs.

The *Protestant Bible Society* whose president is the honorable *M. Francis Delassert*, formerly deputy of the consistory of Paris, has distributed 2,512 Bibles, and about 4,400 New Testaments.

The *Sou Society of Protestants* continues its weekly collections. During the year it has received the sum of 19,803 francs, which is an increase of 8,000 francs on the receipts of the last year. The Committee apply to the poor as well as the rich; they employ a great number of devoted agents, who go from door to door every week, collecting the *obole* of the widow, of the orphan, and of the laborer.

The *Society of Evangelical Missions* held its meeting under the presidency of the *Count Jules Delaborde*. The report was read by the pious and excellent Pastor Grandpierre, who consecrates himself, heart and spirit, to this blessed work. Our missionaries established in the south of Africa have suffered from war, which has broken out between the English Government and the natives. Nevertheless, the re-establishment of peace promises most abundant fruit for the future. The receipts have been 105,987 francs, and the expenses about 117,761 francs. The Committee hopes to be able to re-open the missionary house, in order to prepare fresh laborers for the vast field of the evangelisation of the world.—*Evangelical Christendom*.

# THE CALCUTTA MISSIONARY HERALD.

## MISSIONARY LABOR IN MUTTRA, FROM APRIL TO THE END OF JUNE.

*April.*—DURING the first part of the month, the school and other departments of our work received more attention than preaching.

On the evening of the 8th, a Bráhma brought a learned Maulavi to confute Bernard, but the poor fellow could only make assertions without proofs. When urged with verses of the Qurán, he pretended to forget them. At last the Bráhma said, "I brought you to confute him, as we cannot; but I find you are as helpless as we are."

On the 11th, when preaching near Bisrá-m-ghát, a friend from Agra being present, they began their old trick of driving us away with chilli smoke. They succeeded for a few seconds, as none of the crowd, any more than we preachers, could stand such a sharp attack on nose-gate. Mr. G. talked to them very seriously on the sin of this conduct.

On the 22nd, a man held a long discussion with us respecting his gods, and, being apparently convinced of his errors, wished to hear something of the Christian plan of salvation. Having heard our statement he expressed his approbation, and said he would come to the house to hear more. He was then instantly assailed by the ridicule of many around—which he seemed not much to heed—but took some books from us. He, however, never came, probably being laughed out of his purpose. Many a promising bud is thus nipped.

On the 25th, a man said that Brahmá and Shiv themselves required salvation, as their sins had been so great. He proposed to meet our brethren, each party bringing their books; when they would unitedly search for the essence of truth, तत्. This meeting, however, never took place.

*May 5th.*—A Bráhma chaprássi heard for some time a discussion go-

ing forward with a Pandit respecting their triad. He said to the by-standers, "These people go to Bhuteswár fair and preach, turn and turn about, with great labor." He referred to our brethren in Chitaurá and Agra who attend that melá. At last he attacked the Pandit with arguments drawn from Dr. Wilson's *Exposure of Hinduism*, and Mr. W. H. Pearce's *True Refuge*. This latter he appears to have learnt with its slokes, word for word, as he repeated much of it verbatim, to the astonishment of all parties. The objector stood silent, after asking the man who he was. The chaprássi went on to destroy the Hindu religion, and said that some day he meant to become a Christian himself, for he was convinced of the truth of our religion. He said, "I have none like-minded with myself in Múát (the place of his residence). Even my wife and relations oppose my reading your books. If I had but Christian society, I would join you at once." This man came to our brethren for instruction as long as his master remained in Muttra, and then returned with him.

What encouragement does this case present to Missionaries attending melás. The man is evidently not far from the kingdom of heaven. When told that he should improve his knowledge by every means, he said that there was no learned and wise man in the neighborhood; for the Government school-master, being a heathen, taught the same lies as the rest.

*6th.*—A young Bráhma from Brindában said to Bernard that he wished to embrace our religion, but that he had nothing to support him while he carried on his search after truth. He was told that though we were willing to teach him, we could not engage to support him.

In fact for some years we have acted on the principle of refusing support to inquirers; because we believed it to be



scriptural; and moreover we have no funds for the purpose.

On the same occasion a baniyá said our religion was excellent, and he had some thought of embracing it. Two young Musalmáns laughed at him, at which he lost all heart, and became much ashamed. A young Rájput from Jaipur appeared that evening greatly inclined to embrace our religion and asked for a Testament. Bernard invited him to our house to receive one, but he never came.

10th.—There are now forty-two boys in the vernacular school, of whom some were absent from illness, which much prevails in the city just now. Crowds come to Bernard for prescriptions every morning in the school verandah.

12th.—A very great controversy took place respecting Rám, Krishna, and Jesus Christ. Several men in succession were beaten in argument, but fresh combatants always appeared. The boys of the city also became very impertinent, and I was sorry to see one of the worst of our old scholars among them. They endeavored several times to raise a shout of victory to Krishna, with contemptuous clapping of hands; but the adult hearers were too deeply interested in the discussion to permit the interruption. It was a hard fight for us all.

16th.—A Káyasth who was half intoxicated came to contend with Mohan. He defended his drunkenness by the example of Christians, sad to say. I showed the scripture doctrine on the subject of strong drink, and the practice of consistent Christians. He then departed in a noisy manner. A well-dressed Musalmán then came forward to dispute respecting the divinity of the Son of God. We never invite discussions, but many enemies will burst in with remarks and arguments, quite foreign to the subject in hand. We were standing at the time in the midst of a very depraved audience, and overhead on the surrounding terraces many prostitutes and their paramours were looking down on us with indifference or scorn.

27th.—An objector was told that instead of Rám nourishing him, Jesus Christ had really supported Rám when on earth, as he now does all living. To this the man replied, "Now I go on sinning against him every day: if Jesus Christ is God, why does he not strike me dead at once instead of nour-

ishing me daily?" Bernard showed that good and bad, like the tares and wheat, both grow together till the harvest,—both are nourished by the same munificent hand; but that at last a fearful separation will take place.

June 9th.—An inhabitant of Tupplul in the Doab said he had received our books, and believed us to be in the right, but that his family would not permit him to read them.

13th.—A man from Díg came for books, but on looking into a Testament presented to him, said the print (Deb Nágrí) was too small for him to read. He was at last suited with some books printed at Allahabad. Our Pædobaptist friends in the N. W. always print in larger Hindi type than the Baptists.

On the 17th we completed the preaching work on the other side of the long street we had commenced at the beginning of the year.

18th.—A Gosáin whom Bernard had known for some time came to him at the school and professed himself exceedingly disgusted with the Hindu religion. He also asked for a book that would at once explain the faults of the Hindu religion and the excellencies of ours. He was provided with such a book, and now for some days has come to read and hear it explained by Mohan, who takes his seat in the school verandah for this purpose daily.

20th.—The Kabir-panthi faqir, who speaks Persian and knows Sanscrit well, came to-day to Bernard, who took him with Mohan up to his little study on the top of his house. He received a Hindi Testament in order to become familiar with our printed character before he took a Sanscrit copy.

He heard the brethren read portions of the New Testament with delight, and wished them to accept a beautiful lot of rare pattern, being the only valuable thing he possessed, in exchange for the Testament, or to show his friendly spirit. He then showed them with what care, wrapped up in many cloths, he kept his own sacred book, the Sikh Granth, and promised to keep the Scriptures with the same care. He said he would read a few chapters daily, and if he found our book better than his Granth, would throw the latter aside.

His conversational powers are very great, and he would be quite an acqui-

sition to any mission. He is quite an eclectic.

For some months past a Bráhmán of Lukri Ghát, one of our old preaching places, has heard us with pleasure, and as long ago as January, used to come to read our tracts and books exposed for sale at the school, and to converse with Mohan. He often tells our brethren that he believes idolatry to be wrong, and that the arguments of our tracts and sermons are very

convincing. He is in the habit also of accompanying our brethren home from the preaching, and declares that since he has heard our preaching he has no heart for the ceremonies of the Hindu religion. The brethren have great hopes of him. Thus, dear brother, you see that though I have personally done but little bázár work for two months and am ordered home by the doctor, God's cause is advancing.

T. PHILLIPS.

## DINÁJPUR.

FROM THE REV. H. SMYLIE.

July 1st, 1853.—We are very much in want of tracts. How to get them up I know not. The tract I so much want is the Bengáli tract, *On Caste*. No tract we ever had has been so much sought after. Hindus of all ranks beg earnestly for a copy, though they cannot but see at a glance that no book written by the hand of man, more completely up-roots their caste than does this little work. Even the haughty Musalmán admires and begs for a copy. That men should be so much in love with a book which is intended to work the destruction of what they hold most dear, seems strange, but it is nevertheless true.

The Bráhmans throughout this Zillah are, I doubt not, the most ignorant set of men of their class in India: beyond the smattering they have of some one of their own works, they know nothing. Hence when they cannot answer a question of the simplest nature, they make their escape by what to them appears the most powerful of all arguments, i. e. "This is the Kali Yug, (Iron Age,) what can you expect? Besides, it is written, all must become one." But when told that all are now of one caste, and that there never was, and never will be more than two castes, i. e., holiness and sin, or God and Satan, they stare with much astonishment. Oh, that God would give them understanding hearts; they would soon perceive that by no process of fair argument, could they make an image of any kind to represent the infinite, all-wise, all-present God. A few evenings ago, I observed a respectable old woman listening with much attention; when I had concluded, she still lingered. When all

my audience were nearly gone, she said, "I thought you were the Sálíb that was at Cutwa. You are so very like him." For reply, I said, "Did you know that Sálíb? Did you know Mr. Carey?" "Oh, yes, that is the name: I resided at Cutwa eighteen or twenty years ago. I liked to hear that Sálíb. It is all true and must be so, all must become Jesus Christ's." I told her Mr. Carey had been called to his rest; she appeared much affected, and went off in a burst of lamentation.

Lately we have seen some interesting cases. A Bráhmán lad who had received a gospel called for another book, because he had read the one he had received. I said, "Have you indeed read that book?" As the best of all proofs, he immediately began to repeat it.

About the same time another lad of the same caste and age, who had received several small tracts, called for more books; when we asked what he had done with those formerly given him; he repeated some portion, and told us that the elder Bráhmans forbade his reading our books, but, said he, "I am not afraid; I read them, and give them to others to read."

A respectable Musalmán farmer called for Luke's gospel, and as usual, was asked to read a small portion of the book. He replied, "I cannot read." "How then did you know the name of the book?" "My son can read, and it is for him I want the book; my son got several books from you some years ago. Among them was Luke's gospel, it is now very old and worn; and, when leaving home, he charged me to come to you for another." "Does your son read the gospel aloud to you in your house?"

"He does: I know some of it, and I know it is the word of Jesus." He repeated some portions, such as he could remember at the moment. On my putting another gospel into his hand, he was greatly pleased.

The same evening we had another Musalman farmer. He said his son read the gospel. If this man had listened to his son when he read, his attention had not been great, yet he was very urgent for books.

During the last month several young men have called for the Acts. For several days we had forgotten to take the Acts with us to the bazár. By this we were enabled to see who were really in earnest, by their continued calls for the book they so much desired. One in particular followed me for eight or ten days at least; when I asked why they were so urgent for that book? they replied, "We have heard it read."

## JOURNAL OF NATIVE PREACHERS ON A TOUR TO RAJSHYE.

COMMUNICATED BY THE REV. J. ROBINSON.

December 15th, 1852.—In the morning we landed at a village call'd *Káet-pará*, on the banks of the *Mithabhánga*, and finding some Muhammadans there, we began to preach the gospel; others immediately came to hear, and about twelve listened with attention. We went thence to a village called *Anduliya*, and coming into a bazár, we preached there to about twenty or twenty-five men and women, who heard us attentively and received our tracts. At noon, we came to *Ránághát*, and preached in the bazár: the people were not very attentive, but they were eager for books. A rice-seller invited us to his shop, that his friends and relations might have an opportunity of hearing the Gospel.

16th.—We came to *Gyáspur*, where, finding three men, we spoke to them; they listened with attention, but declined receiving tracts because they could not read. They asked us, however, to go to the house of a man, named *Piru*, who could read well, and would be glad to see us; thither we accordingly went, and were well received; he, together with fourteen others, paid much attention to the Gospel message and gladly received the books we offered. We next came to *Hánskháli* where, in a bazár, we preached five times, to very attentive auditories of about twenty-five to thirty each time. Here two people attempted to argue with us, but they were soon silenced, and retired ashamed.

17th.—We were at *Krishnaganj* till noon: here we preached four times, but the people seemed very hardened, there was but little attention. We went on to a village

called *Táldaha* where, in a small bazár, we met twelve men; all listened quietly, but a Muhammadan appeared peculiarly attentive.

18th.—Morning, preached at *Rám-nagar*; people very inattentive. In the evening at *Damuhuddá*; attempted to preach, but the people both young and old mocked at us, and disturbed us much; the women, however, with one Muhammadan were attentive. Here the Missionary of *Kápasdángá* has a school, where the children are taught English.

19th.—We came to *Akondober*, where we spoke to one man who was afterwards joined by two others, who were very attentive. Thence we went on to *Alokdeár*, where about twelve people heard us with much attention. When we had delivered our message, they said, "We are very poor people, and have no cowries to offer you." We replied, that we did not want their pice, but we wished that they should believe on the atoning sacrifice of Christ and be saved. They then went away much pleased.

20th.—We came to a village called *Bugáddi*; on entering the village one of us began to read aloud; and first the men came flocking round us, and then the women, leaving their work, came out also; and they all listened with deep attention while we preached to them twice.

21st.—We came to *Boán Bazár*, where we preached twice; in one place to a congregation of Hindus, and in another to Muhammadans; they were all very attentive. One Muhammadan who had learned English, and was employed in the Police followed us to

our boat; we had much conversation with him, and gave him a Bible.

22d.—We came to *Godlpará*; and had no sooner come out of the boat, than the people received us willingly, and heard the word with much attention and gladly received tracts. At noon having come round a bend of the river, we came to another part of the same village, and, sitting in a blacksmith's shop, we preached to many who assembled there to hear us.

23d. We preached at *Shikárpur Bázár*; many people came round and listened attentively. When we had nearly done, a body of Muhammadans came and said, they had not understood us; we therefore went over the substance of the Gospel; they said, "All this is true; if we could act according to this, we should be saved." We then distributed some tracts and Gospels. In the afternoon, arrived at *Dedlganj*; here there was a market. No sooner had we begun to preach, than all the people crowded round us, and those who had brought articles for sale, left their stalls, and came to hear the Gospel. All were very attentive; but they were very ignorant, none of them being able to read or write. Here we preached twice.

24th.—We came upon the *Padma*. As soon as we had entered it, the wind blew so strong against us that our boat was nearly upset; but God saved us. Having been blown near shore, we came out of the boat at *Dhapári*, where was a market. Here hundreds of people assembled to hear us, and we met with no hindrance or opposition. So earnest were they to hear the word, that though we were with them till evening, they would scarcely let us go: they remained with us all the time, and their attention seemed never to flag. Some said, "Your words are so good, that we wish we could go with you." Others said, "We are exceedingly anxious to serve God, but, pressed with cares, we know not what to do; alas! what shall we do?" One man came forward and said, he had read nothing about Christ in his *Shástras*, where then had Christianity been all this time? A *Bairági* who was there, and listened with marked attention all the time we spoke, was asked whether he had anything to say in reply. "Nothing," he answered; "there is no reply to this; this is substantial truth." Thus the Gospel was honored by all.

25th.—We came to a bázár called *Dumudewár*; where we read and preached to upwards of fifty Hindus and Muhammadans, who all listened with much attention. Afterwards two young men, walking along and thoughtfully conversing together, came up to us, to whom we spoke; we found their conversation very interesting, and the more we spoke, the more highly were we pleased with them: they said that fear of their countrymen alone prevented them publicly embracing this religion; we said much to encourage them to come out. They also told us, that the Scriptures were read, and the truths taught in them were subjects of investigation; they named some five or six villages, in each of which they knew two or three people who studied the Scriptures; and added, if they could be with us and hear us speak, it would be well. In the afternoon we came to a village called *Kuroli*, and preached in the bázár; we did not know at first it was market-day, but while we spoke, observed the number of people rapidly increase. They at first heard us with attention; but afterwards some foolish boys and giddy young men clamored loudly for books, and endeavored to create confusion. On our refusing to give them books, they threw clods of earth at our boat. But others heard the word attentively, and some said, "Sirs, be kind enough to give us some instruction and answer our questions," so saying they gave us seats and spread mats for themselves; on which about forty people sat, and heard the word of the Lord; and asked many questions. When we rose up to go, a shop-keeper invited us to his shop, where we sat, and opened to him the Scriptures. So we continued preaching and distributing tracts till evening.

26th.—In the morning went to a bázár in a village called *Kupedaha*; where we were listened to with much attention. In the evening arrived at *Pubnághát*.

27th.—Went to *Dogáchiyd* market, about four miles from *Pubná*. There we continued preaching till evening. There may have been about two thousand people in the market, and our auditory consisted of hundreds at a time, who listened attentively and silently. As we had preached in this market last year, many who saw us

then, recognised us and expressed great pleasure in seeing us; and when we witnessed the eagerness with which they heard the word, we grieved to think that, though the people were ready to hear, there was none to preach to them steadily.

28th.—Went to *Palunpur* market, while we waited for the people to assemble, two *amlas* from *Artyddaka*, a village in the vicinity of Serampore, met us; and enquiring what our business was, were much pleased when they knew we were their neighbors. They entered into some conversation with us, and took four tracts, and said, "Jesus Christ is our Saviour, we confess; we have read much of the Bible;" and left us. When the people had well assembled in the market, we began our work; but no sooner had we begun to preach than they crowded round us, and pressed so hard upon us, that we could not tell how we should distribute our tracts; but three of the people came to our assistance, one of them took charge of the books and tracts, and the other two guarded them, and gave them away when we began to preach. Many here could not understand what we meant in preaching, all was a novelty to them, being most of them from remote villages where they had never heard preaching, or witnessed the distribution of tracts.

29th.—Preached in the bazar at Pubná; where a hundred people at a time assembled around us; and listened attentively. While we were thus occupied, we heard that a *Schib* was similarly engaged there, and on enquiry found it was the Rev. Mr. Foy, of Jessore. We did not, however, see him, for he was preaching at one end, and we at the other end of the bazar. While we spoke, the people crowded round us, and clamored so loudly for books, that we were obliged to withhold them altogether; and only continued to preach. On leaving the place where we stood, a Bráhmaṇ invited us into a neighboring shop, where we sat, and answered all the questions he asked, and explained the purpose of our coming; he was much pleased, and appeared almost ready at once to cast in his lot with us.

After resting awhile we went on to *Rádhánagar*; where the people heard the word with as much silence as Christians in a chapel. Here we found three

people who appeared ready to embrace Christianity; they were of different villages, and different castes. One was a Musalman of about fifty years of age; another a Sudra and a third a Bráhmaṇ: the Bráhmaṇ said there were four others, his companions, who in this matter were of the same mind.

30th.—We went to the north end of Pubná bazar; and stood on the road-side to preach; the people flocked round us from all sides, and heard the word with much attention, no one offering any opposition. We went thence to *Deudanganj*, which is on the other side of the zillah of Pubná; there were a few shops and a small number of people; but when we began to read, many passers-by stood and heard us, and put questions to which we gave suitable replies; and they were silent, and, having heard the word, received some tracts, &c. We then went on to *Kálitálá* market, about four miles from Pubná. Here the people heard us with attention at first, but afterwards clamored loudly for books; we gave all we had with us, and then they listened with silence, and the Word of God seemed to make some impression on them, some cried out, "Alas! alas! What are we doing; we are entangled in sin and have forgotten salvation." We left them in the evening.

31st.—We left the district of Pubná, and arrived in the evening at *Lakshminiganj*: where, when we commenced reading, the whole bazar broke up, and people crowded on all sides to hear us. There was no disturbance, all heard with attention and received our books with pleasure; some even following us to our boat for more.

Jan. 1st, 1853.—We came to *Puns Mádhábpur*: many crowded round us, and, though there was pushing and elbowing, the people being desirous of coming as near to the preacher as possible, yet there was much attention. In the evening, we came to at *Názirganj*, where there is a market. While we were preaching about three hundred assembled to hear.

3rd.—We preached in *Nakál bazar*, where the people came round to hear us in numbers. Here they appear to be completely under the control of the Bráhmaṇs and Vaisnabs. One Bráhmaṇ, who is held in very high repute among them, came up and abused us, and endeavored to create confusion. He was just going away, when

we stopped him, and reasoned with him against his false pretensions and claims. He was silenced, and the people felt he had the worst of it. After he had left us, a Vaisnab came up, and clamored loudly, and endeavored to blunt all our arguments by foolish talking; but we showed him that a sanctified nature was necessary to salvation, and that Christ was the only Saviour, and the true Teacher. We then gave them a brief history of Christ's life and death, and retired to go to the boat; but the people followed us, and we stood on the banks of the river and preached to them again.

In the evening we came to a market at *Shandl*, where we preached with much delight. The market is more than two miles from the river, and the people heard us with so much attention, that we remained speaking and distributing tracts till the market broke up. The larger number there were Muhammadans.

4th.—Hearing there was a large market at *Furridpur*, to-day, we made every effort to get there, and we were not disappointed. The number visiting the market could not be less than four thousand. On account of the noise we were obliged to go out a little way, and hundreds flocked round us to hear the word of God; and as many as could read begged books. We remained with them till evening; but many of them even at night, notwithstanding the fear of tigers, of which there are many here, visited us for books.

5th.—The shop-keepers in the bazar here, not having had an opportunity of hearing the word yesterday, we went to them early this morning, many of them left their shops to hear us, and all were attentive. Having preached to them, we returned to the boat, and went on to *Dangur* bazar. The people here were quite afraid of us, and dared not approach us. We gave them every encouragement, and invited them to come near and hear what we had to say. After much persuasion they came; but refused to accept of any tracts, till a young Bráhmañ having taken one, they ventured to accept of some; but on seeing some boats come near shore, they returned them to us.

In the evening, we came to a market-place called *Núnnagar*; the shop-keepers there received us well. We

remained there that day because we heard that on the following day a market would be held there; and that there was a large bazar called *Chál Mohal*, about four miles inland, which we were anxious to visit.

6th.—We went this morning to *Chál Mohal*, the bazar is called *Bahá-chár Bazar*. When we stood up to preach, no Hindus had the courage to come near us; Muhammadans came near, but the Hindus stood afar off; but afterwards acquiring a little courage, they asked us to sit in their shops, and enquired as to the cause of our going about distributing tracts. We showed them why we preached the gospel. Still, however, they seemed to have some doubts. The people in that bazar seemed anxious to hear the word, and sometimes upwards of a hundred stood listening. When they had assembled in the market-place at *Núnnagar*, we stood up to preach. When we began, the people left their stalls, and ran to hear what was said, and asked, "What is the meaning of all this, and why are these books distributed?" The Musalmáns replied, "The English have sent us these religious books, that we may read, and act according to them." We endeavored to explain our object as well as we could; when one of them said, "What are we to do with these books? You come and speak to us a few words and then go away, and we never more hear those words. What are we to do with the books? take them away." We were deeply grieved when we heard this; the harvest is truly great, but the laborers very few. We took the books from the man, and then read and explained a portion of them to him. He was then much pleased and took the books back. Though we were here two days and talked much with the people, yet we could not altogether remove their fears.

7th.—In the morning we crossed over a piece of water, something like a lake, and in the afternoon came to, at a village called *Ghata* in the zillah of *Natore*, in *Rajshye*, here there was a market in which there might be about two thousand people; who, perceiving that we were from a distant part of the country; asked us what we had for sale. When we read to them some portions of the tracts and preached, some said, "These men are mad;" but the Muhammadans said, "No,

they are not mad; they declare to us words of knowledge." A dense crowd gathered round us, and all listened attentively to the word preached, and received books. When we had done, a Muhammadan said, "Are we not, then, to believe Muhammad?" We replied, "Muhammad was not the friend of God; but Jesus, the Spirit of God"—(a name given by Muhammad to Christ, as coming from God), "he gave himself up a sacrifice for the sins of men." The Muhammadan said no more. A Vaishnav woman, who was there, and heard us very attentively, asked for books, saying that she would take them home with her, and have them read to her; for all that she had heard were words of knowledge. We gave her a gospel and a tract. We staid there till evening.

8th.—We came to a place called *Hátmidyá*, and preached in the bazar; the people came and listened attentively, but were afraid to take any tracts, till a Vaishnav came forward and took one; many then followed his example.

9th.—We arrived at *Natore*; and went into the bazar. There is in the centre of this bazar a large tank, and the shops are all round it: we went round preaching, and from seventy to eighty people, each time came to hear us. No one offered any objection or made any disturbance; all were attentive and gladly received us. Afterwards we sat in a shop, and expounded a passage in the New Testament, at which the people seemed very highly pleased. In the evening, we preached at *Dighápoti* bazar. There was a large number of people, and upwards of a hundred at a time crowded round us, and heard the word.

10th.—We found no bazars, but went through four or five villages, preaching.

11th.—Came to a village called *Dhubail*; where the people heard with attention and received tracts. Afterwards we found some people, with whom we wished to enter into religious conversation. They said they had no pice to offer us for our books. When we told them that we declared unto them the word of life, and it would cost them nothing to hear us, they listened with pleasure.

12th.—Morning. At *Bhartipará* bazar, preached; the people left their shops and came out, and heard us attentively. In the afternoon we came

to *Báds* market; a third of the people flocked round us to hear us. There was no confusion, but all attention.

13th.—At *Chárgat bazar*; here too, we were attentively heard.

14th.—At *Rámpur Bauleah*. We had intended to continue there three days, but hearing that a Missionary from *Kishnagar* had pitched his tent, and was preaching there, we did not stay. At our first attempt to proclaim the Gospel there, we were met by a very wicked man, who was afterwards joined by two *Hindustánis*; who abused Christ and the Gospel, and endeavored to drive us away. When they found, they could not frighten us away, they themselves left us, and we were enabled to preach the word with much freedom to a quiet and attentive auditory.

16th.—We went to *Noyárá Há*, a place about six miles from that where our boat was. The people received us well. The shopkeepers invited us to sit in their shops and explain the word to them; and all, both heathen and Muhammadans, were attentive. After this we travelled all round ~~the market~~ preaching.

17th.—We preached in *Comercolly bazar*. The people behaved respectfully, heard with much attention and asked many questions, to all which we gladly replied. Two *Bráhmans* entered into a friendly argument with us; and we gave to each a New Testament. When we were returning to the boat in the evening, we were met by several respectable people who had come out to see us. We spoke with them, and they were highly gratified.

18th.—At *A'bdulpur* there is a small market, where the people heard us attentively. They were mostly people that work in the fields. Some said, "We have heard that all men are to be of one religion, and this is a sign of it." Others said, "This word is good; if we could act according to it, we should be saved."

19th.—At *Rárganj*. The market here was attended by so many, that scarcely a third part could have known that Christians were there preaching. On account of the numbers that crowded round us, many that stood afar off went away because they could not hear. We met with no opposition; the people were very attentive. We remained there till evening; and many respectable people came down to our boat for books.

# THE ORIENTAL BAPTIST.

SEPTEMBER, 1853.

## Theology.

### THE HUMANITY OF JESUS CHRIST.

"The Word was made flesh, and dwelt among us."—John i. 14.

As our Lord's Divinity has been disputed, and even rejected, by many ; so his Humanity has been treated in the same manner. While some have said, that he is not God ; others have said, that what appeared to be his human body was a mere shadow, a form without a substance. Both these errors were refuted by the apostle John. In the beginning of his gospel he asserts our Lord's Divinity : "The Word," says he, "was God." And, in the commencement of his first epistle he proves our Lord's Humanity. His language is this : "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life ; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ."

This passage teaches us, that our Lord's human body was not only seen, but also felt and handled by his disciples. Hence, his body was not a mere shadow and form, without a substance.

The Divinity of our Lord Jesus Christ is a truth of very great importance ; and his Humanity, we suppose, is also of very great importance. Which of these truths may be more important than the other, it is not easy for us to say ; but the enlightened Christian can see that both are necessary to our salvation, and that, with-

out both, our salvation could not be effected. The God, Jesus Christ, could not have died for the sins of men ; the man, Jesus Christ, might have died, but the death of a mere man, could make no adequate compensation for our sins. There must be Humanity to suffer, and Divinity to give efficacy to that suffering, or the sacrifice of Christ would not be a full satisfaction for the sins of men.

The qualifications of Jesus Christ for the office of Saviour, arose partly from his Divinity, and partly from his Humanity. We have often spoken of those qualifications which belong to his Divinity, let us now attend more particularly to those which belong to his Humanity. These qualifications are of very great advantage to us, and we shall now speak a little minutely with respect to some of them.

1. The Humanity of our Lord Jesus Christ, forms an intimate connection between him and the human race. Had Jesus Christ appeared in our world, first of all as a full grown man, as angels have appeared, we could scarcely have called such an appearance an incarnation ; and we might have felt no closer connection with him, than we do with angels. But he was *born* among us ; he took our nature, as we ourselves take it, by being born of a human mother. He was not only born among us, but he grew up among us ; he passed from infancy to childhood ; from childhood to youth ; and from youth to manhood, by the same process as that by which we ourselves do. He was, then, one of ourselves.

This assumption of our nature, by the Son of God, is a great honor con-



ferred upon us, the sinful descendants of Adam. Shall we be despised in heaven, by the saints and angels there, because we were once sinners, or because we once had a nature inferior to that in which we shall appear in heaven? Nothing of the kind! What angel will dare to despise the human saint, whose nature the Son of God wears? This assumption of our nature by the Son of God, is an honor conferred on the human nature, which has never been conferred on the angelic; for Jesus took not on him the nature of angels; no, Jesus is *our* friend, *our* brother, and the co-partner of our humanity. Angels will honor human saints in heaven, because of their intimate connection with the Son of God; because they wear the nature which he also wears.

2. Our Lord's Humanity enabled him to become the Instructor of mankind. Had he appeared only as angels do, men would have been afraid of him; they could not have calmly listened to his instructions. But having been born among us, many persons, even the most timid, and most ignorant, attended with pleasure to his discourses. Men saw him addressing an audience, and, observing that his countenance beamed with intelligence and benevolence, they too went and stood round him, and became his auditors, and were captivated with the gracious words which proceeded out of his mouth. Being a meek, humble man, many were bold to speak to him and reason with him; and, often by conversations thus held with him, important truths of great advantage to us men, were elicited. Any one could speak to him, and question him; he did not assume the airs even of a sage or a philosopher. He was the friend of man, conversing with men in a kind and familiar manner. Some there were who opposed him, who rejected his instructions, and offered him the grossest insults; but, even with them, he condescended to reason in a mild and friendly manner, trying to convince them and bring them over to the truth. How great the advantages, which men enjoyed by this intercourse with the Son of God, in human nature!

3. Our Lord's Humanity opened the way for his suffering. He assumed our nature; he "was made a little lower than the angels, for the suffer-

ing of death;" yes, he took this humble form, that he might suffer death;\* "being in fashion as a man, he became obedient unto death." A Divine Being could not die, for God is immortal; and had our Lord taken the nature of angels, he could not, as far as we know, have suffered death, for we suppose, that they too are immortal. But men are mortal beings; death is common among them; therefore, by becoming a man, our Saviour became capable of suffering death. But some may be inclined to ask: Was it necessary, that Jesus Christ should suffer, in order to save us men? Could not God, the universal Sovereign, by one act of sovereignty, pardon all the sins of men, without requiring any sufferings from his Son? We feel no difficulty in saying, No! the Almighty could not thus dispense with the sufferings of his Son; if Jesus would save sinners, he must do so by suffering in their stead. He that would release the debtor, must pay his debts. God himself formed this plan of salvation, and if we say that he could have saved sinners without the sufferings of his Son, we impeach his wisdom; for there must be want of wisdom in forming a plan of salvation which includes so much suffering, when that suffering might have been avoided. Shall we then adopt this view of the subject, and conclude that the plan of salvation is awfully defective in wisdom? What Christian will do this?

But, say some: "While we own that God must have some very wise and cogent reasons for subjecting his beloved Son to so much suffering; yet we do not like to hear it said, that God could not, in saving men, dispense with the sufferings of his Son. Is any thing too hard for the Lord? Is it right to employ a term expressive of inability, relative to that Great Being, to whom nothing is impossible?" But have we not Scripture authority for the use of a term, which expresses the inability of God to do the thing in question? Does not Paul say: "God, that cannot lie?" It is clear then, that there are things which God cannot do; yes, he cannot do that which is morally wrong. This argues no imperfection in God, it is on the contrary, a mark of the highest perfection. He cannot lie; he cannot do wrong;—are

\* Hebrews ii. 9.

not such expressions most honorable to God?

But granted that God could not in saving men dispense with the sufferings of his beloved Son, we should like to know the reason why he could not dispense with those sufferings. The reason, we think, will, by the well-informed, be easily conjectured. God must be a just God, as well as a Saviour. While he justifies the ungodly that believe in Jesus, he must still be just. God cannot forfeit his justice and holiness; they are attributes of the Deity, which are essential to the Godhead; and if sin is not punished, what becomes of the justice and holiness of God? Take a slight illustration: A magistrate has several debtors brought before him, and it is made clear, that they are debtors, but instead of requiring them to pay, he forgives their debts, and dismisses them. Is this justice? The creditors complain; and well they may. 'This man,' they say, 'is not fit to be a magistrate; he does no justice.' Shall a similar complaint be brought against God? But let us suppose, that while the magistrate dismisses the debtors, he pays their debts himself, or desires his son to pay them. How does the matter appear now? Now the magistrate is extolled, as being perfectly just, and he is abundantly praised for his mercy to the poor debtors. We can see then, that if God would pardon sinners, consistently with his justice and holiness, the debt of their sins must be paid, or, in other words, punishment must be inflicted for their sins. And as the magistrate or his son is supposed to pay the debts of these poor debtors, so God directed Jesus Christ to take upon himself the suffering due to our sins. Thus God is just and holy, while he is rich in mercy.

Now as it was necessary, that Jesus should suffer in our stead, if he would redeem us; so it was necessary that he should become a man, and thus assume a body capable of suffering. How necessary then to our salvation is the Humanity of our Lord Jesus Christ, and how full of advantage is it to us!

4. Our Lord's Humanity gave us an opportunity of seeing more of the magnitude of his love, than we could otherwise have seen. Had he appeared among us like an angel, and even suffered on the cross, we should per-

haps have known but little of his love, compared to what we now know. It is the fact that he was born among us, and dwelt among us a number of years, that has given us so clear and full a manifestation of his love. His sufferings were all the result of his love to us. It was love to us, that induced him to suffer; yea love, that induced him to pass through that long scene of various sufferings, which was witnessed by us. How amazing his condescension! "He who was rich, for our sakes became poor." The beloved Son of God, who might have been arrayed in all the glory of Heaven, and attended by hosts of angels, was seen on earth, a poor man, arrayed in mean attire, and attended by a few poor fishermen. Instead of his heavenly throne, he sits on the ground, on the top of a hill, surrounded by crowds of poor people, who are listening to his instructions. Follow him into country places, whither he went to preach the gospel, and heal the sick, and you will find him suffering from hunger and thirst, and fatigue; and after the labors of the day, without a suitable place to rest in at night. "The Son of man," said he, "has not where to lay his head." In more polished society, we have him insulted and reviled; charged with blasphemy, and with being in league with the devil. When he had suffered in this way for years, he was apprehended as a malefactor, was beaten, spat upon, crowned with thorns, cruelly scourged, and then crucified. We cannot pretend to know the extent of our Saviour's mental sufferings; they surpass our comprehension; but of his bodily sufferings, seeing they took place before our eyes, and were such as men sometimes endure, we can form some estimate. And as we naturally conclude, that a person's love to us is in proportion to what he voluntarily suffers for our sakes; so we conclude, that as our Saviour's sufferings for us were very great, so his love to us must have been most wonderful. But had he not been a man like ourselves, we could not have formed this estimate of his sufferings, nor have been thus deeply convinced of his great love. His Humanity then, in this respect too, is a great advantage to us.

5. Our Saviour's Humanity enables him to sympathize with us in our sufferings. As our Lord took upon

himself our nature, so it became him to be made in all points like to us, his brethren ; and, "in that he has suffered being tempted, he knows how to succour them that are tempted." We like to tell our sorrows, and utter our complaints to those who have suffered in like manner, for they know what we endure, and they can sympathize with us. Sympathy brings relief to a suffering mind, even when it cannot remove the cause of suffering. But the Christian has the consolation of knowing, not only that the Saviour sympathizes with him, but also that he has power to bring him effectual relief. Our Saviour is both Human and Divine ; while he can perform the part of a human friend, he is also a Divine helper.

6. Our Lord's Humanity has enabled him to set us an example of all that is good. Had he not been a man among us, we could not have witnessed his example. We might, in other circumstances, have had his commands, and they might have been of great value to us ; but now, we have the unspeakable privilege of seeing his precepts enforced by his own example. He requires us to obey God in all things, and he has set us an example of doing so. He requires his people to pray much ; and, we know, that he abounded in prayer :—

"Cold mountains and the midnight air  
Witnessed the fervor of his prayer."

He commands us to deny ourselves, and his whole life was a bright example of self-denial. He has commanded us to love one another, even unto death ; and he enforced this precept by his example, for he loved us unto death. He requires us to suffer patiently, and to be resigned to the will of God. In the midst of his greatest sufferings he said : "The cup which my Father giveth me, shall I not drink it?" He taught lessons of humility, and he enforced them by washing the feet of his disciples. He taught us to forgive our enemies, and he himself prayed that God would pardon his murderers. He enjoined on us to do good to all men ; and he went about doing good.

How great is the value of our Lord's example ! Yet this is an advantage derived from his Humanity. Had he not been a man and lived among us, we could not have witnessed his pious conduct.

7. Our Saviour's Humanity rendered him capable of exaltation and reward. As God, he could not be exalted and rewarded ; but as man he was capable of both exaltation and reward. In his character as Saviour, there was a bright reward set before him. He was to be highly exalted, to have a name that is above every name ; he was to have the name SAVIOUR conferred upon him ; and what name can rival that ? In these circumstances, how did our Saviour act ? While he suffered, he set this bright reward before him. He, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." This example is of great advantage to us. We have now to labor and suffer, as our Saviour had ; and as he had a great reward before him, so have we before us. Nor is our reward in all respects very inferior to that which was set before the Saviour ; the reward which is set before us approximates, to say the least, to that which was set before him. Hear his own animating words addressed to us : "To him that overcometh, will I grant to sit with me in my throne ; even as I also overcame, and am set down with my Father in his throne." Had our Saviour never assumed our nature, he could never have set us this bright example of striving for the great reward before us ; never have taught us to look through the sorrows and clouds of earth to the bright sunshine of heaven. In this respect then, as well as in many others, his Humanity is of unspeakable advantage to us.

Thus, then, we see, that we ought to be exceedingly thankful for this incarnate Saviour. While we rejoice in him as God, we have perhaps equal reason to rejoice in him as man. Let us then, fully confide in him. He is all that we need.

W. R.

*Dacca, March 20th, 1853.*

## WISDOM'S ORNAMENTS :

### A SERMON FOR CHILDREN.

"She shall give to thine head an ornament of grace : a crown of glory shall she deliver to thee."—Proverbs iv. 9.

Of whom does the writer say this ? This we may learn by reading the 7th and 8th verses. "Wisdom is the prin-

cipal thing, therefore get wisdom : and with all thy getting get understanding. Exalt her, and she shall promote thee : she shall bring thee to honor, when thou dost embrace her." Wisdom is like some rich and mighty queen, who is not only rich and mighty, but very good, and lovely, and holy, and especially fond of children. She sees children trying to be happy by being naughty, and to please themselves by disobedience : and she knows such ways will end in sorrow. So she stands with an ornament of grace in one hand, and a crown of glory in the other, and calls all children to come after her, that they may be good and happy.

Again, to whom does the writer address these words? No doubt, these words are good for all. If people have grown up without listening to them, they should be the more eager to do so now ; for how much nearer they are to death and eternity than when they were children ! Even old people should not think themselves too wise to learn in wisdom's school. But, children, these words are more particularly spoken to you. In the 1st verse of this chapter it is written : "Hear, ye children : " and in another place, "Now therefore hearken unto me, O ye children, for blessed are they that keep my ways," viii. 32. Oh yes, if you grow up to be men and women, or to gray hairs, and then repent, and turn to God, God is so kind, he will not refuse you : but would he not rather you should listen now ? Ask the gardener if he would not rather have a young tree given him to plant in his ground, and to water and nourish. He will say, "Yes, a tree is much more likely to thrive and be fruitful, that is planted out young." And you are much more likely to be happy and useful, if you begin to walk in wisdom's ways from your youth. How kind God is to care for you, and invite you to the way of happiness ! He says all he can to win your hearts. Are you fond of riches ? He offers you such as will never be spoiled, or spent, or taken from you. Are you fond of pleasures ? He has pleasures for you, that will make you happy while you enjoy them, and not cause you any shame or grief afterwards, like as when people seek pleasure in wicked ways. God knows children are fond of ornaments : and he even offers you ornaments,—not the gaudy and expensive ornaments that

people put on to please their vanity,—but far better than these, "an ornament of grace," and "a crown of glory :"—grace to make and keep you good here, and glory to make and keep you happy for ever and ever in heaven. Let me beg you, then, to attend a little longer to this subject, which you see God has written in his word especially for children.

1. I would say something more of the wisdom of God, which you are here advised to follow. You know God is very wise. How wisely he has formed the world and all things, so that birds, beasts, and insects can all find their food in the right time ! And how happy they all seem, chirping and singing, as if they would speak the praises of their great Maker ! Be sure such a wise God would not make flies and worms happy, and leave children without a way of being happy ; because he has made children so much better than dumb animals, that cannot talk or think. And as God has determined that your souls shall live when your bodies die, and your bodies shall be raised again, and your souls and bodies live on for ever and ever, be sure that God's way is one that will make you happy all that long, long eternity, that we must live after our bodies are raised up to life again.

But where is God's wisdom to be found ? If you knew of a man that was very wise indeed, wiser than any man, and if you heard that he had written a book, which he meant to be sent into every country, and read by all people, would you not expect to find his wisdom in that book ? Then since you know the Bible is God's book, and is to be sent into every land, and preached and explained to every person, you may be assured God's wisdom is in the Bible. You know that parts of the Bible were written by good and holy men, as Moses, and David, and Solomon, and Daniel, and Paul. These were all such great and good men, that it must be good to read what they wrote. But do not think they wrote out of their own heads, as wise and learned men write books now. No, they only wrote what God taught them. The word was God's ; they only took it down in writing. So when you read the Bible, do not think you are reading Moses's words, or David's, or Paul's, or any other man's, but God's. And, oh, if their words

would be so good to read and think about, how good must God's word be! Then, dear children, value your Bibles. They are better than thousands of gold and silver. Read them. Try to understand and remember what you read. Pray to be able to follow it. The Scriptures are "able to make you wise to salvation, through faith in Christ Jesus."

But then there are some things which we are told to do in the Bible, which it is not easy to understand how to do. There are some things which people say they cannot do; it is impossible. Some people say it is impossible to love God with all their hearts, to pray for their enemies, or to do good to those that hate them: and when they are offended or injured, they say they cannot forgive. So they would make out that it was not wise of God to tell them to do these things. Yet God is so kind as to meet their objections. There is something that God has done, so that no one may have any good reason for making such objections again. What is it God has done? He came down himself into the world; was born in Bethlehem; grew up in Nazareth till he was thirty years of age; and then preached three years and a half in the land of Judea. And he was always doing exactly the things that are commanded in the Bible. And then he died, and rose again, and went to heaven. Then he sent down his Holy Spirit, the very Spirit with which he did the things commanded in the Bible, to help all that believe in him, and pray to him. Now, who can make any objection against the wisdom of the Bible? Will any one say that following the Bible will not make us good? Who was ever so good as Jesus, that obeyed it exactly in every thing? Will you say you cannot obey the Bible? You see Jesus did, and he promises, if you ask him, to help you by his Spirit; and then why should you not be able? An infant at first cannot walk by himself, but his mother gives him her hand, and then he can. And so, dear children, you cannot follow the wisdom of the Bible by yourselves, but when Christ helps you, then you can. But will you say that you do not understand what to do? Read in the New Testament how Jesus acted, and go and ask strength from God, and act in the same way. If any one was to sit down to tell you the road, through

forests and over hills, to some distant place, though he should be never so careful to describe every turning to you, yet you would find it hard to understand. But let him only get up, and be your guide, and go before you, and how easy it would be to follow! So Christ has become your guide, and says, "Come, follow me." Do you want to know how a child ought to behave? As the holy child Jesus did. How should you obey your parents? As readily and promptly as Christ did his. How should you be in the house of God? Attentive and desirous to learn, like Jesus in the temple, at twelve years old. So follow Jesus, and when you feel weak, pray to Jesus, for he is a strong, as well as wise, guide, and will bring you through every difficulty.

2. I would say something more of the ornaments wisdom has to bestow. I hope you have understood that wisdom means the Bible, and Jesus Christ, of whom the Bible speaks, and Jesus has some beautiful ornaments for those who follow him. But I told you before not to think of such ornaments as vain people are proud of,—gold and silver, and jewels, and fine clothes. No, these ornaments will all fade, or be lost, or become old, and thought no more of. They cannot make you happy. The finest clothes often cover an aching head and aching heart. Such finery may be admired by some men, but it can never make God love you. So never set your minds on ornaments like these. If you grow up to be wise and good, you will think it was very foolish to do so. But what lovely ornaments Christ puts on children that love him! They are such as God and holy angels delight to see. First in the list is the pure white robe of righteousness. It has no spot or stain. It will never grow old, or go out of fashion. It may be worn in heaven, as well as on earth. How happy you will be if you have this robe! You know sin is an ugly stain. Those who have the stain of sin on them are not fit for heaven: they cannot stand before God: yet we have all sinned, and so got the stains of sin on us, not one or two stains, but all over from head to foot,—and we cannot hide them from God ourselves. But Jesus Christ lived to obey God's commandments, and died to bear the punishment of sin. His righteousness

is perfect, there is no fault in him. He is all goodness. And he gives the benefit of his goodness to all who confess their sin, and turn from it, and trust in him to save them. Then his goodness is reckoned to them; and for his sake, God treats them as if they were good. So his goodness is to them like a shining white robe to cover all their sins. Oh, it is so beautifully white, that it can match with angels' robes of innocence. Those who have it, can walk in the golden streets of heaven, without being ashamed or afraid.

Besides this, Christ gives other ornaments, so pretty that whoever sees them, admires them. One is mentioned by Peter, in his first epistle; (iii. 4.) "The ornament of a meek and quiet spirit." He tells us it is "in the sight of God of great price." Solomon tells us of others in the first chapter of his book of Proverbs, in the 8th and 9th verses. Obedience to parents is a lovely ornament to children, better than a crown of diamonds on their head, or chains of gold about their neck. Peter tells us of another sweet dress. "Be clothed with humility." How lovely humble children are, not seeking their own pleasure, but trying to please others! And oh, there is another ornament, love,—the brightest jewel of the whole. It shone most on the precious Saviour, and it shines most in heaven. "God is love." These are wisdom's ornaments. The child that wears them need not wish for the fine things that princes and princesses have. Though he lived in a hut, and had on nothing but rags, he would be lovely and beautiful in the eyes of all good people, and of angels, and of God. Last of all, wisdom has a "crown of glory" to bestow. We are pretty sure we shall never wear a crown here. You need not be sorry for this. Many that have worn them wish now they never had, because they have to answer for all the blood they shed to get and keep them. Wisdom offers you a better crown. It is to be got, not by fighting with men, but by loving them. It is a "crown of glory," brighter than the sparkling of the richest gems. Those who wear it are always happy, and there is no fear of its ever being lost or taken away. It will last for ever, and ever, and ever.

Oh, children, who would not walk in wisdom's ways, and have "an orna-

ment of grace" on earth, and "a crown of glory" in heaven? Dear children, begin life with Jesus and the Bible, and you will never repent of your choice.

J. P. M.

### ALONE WITH GOD.

ALONE with God! How solemn, how sublime the idea! How tranquillizing! how comforting! how fraught with security and strength! Yet how awful! "Jacob was afraid, and said, How dreadful is this place!" And Peter was bewildered and awe-struck, while he exclaimed, "It is good for us to be here!"

Alone with God! Such is the attitude of the Christian in prayer. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray." There are heart-sorrows and plagues which the Christian could not bear to tell to his most intimate earthly friend. There are fears which we dare not whisper into any mortal ear. There are hopes and joys too vast and glorious to be imparted. But when the Christian has hid his face in the bosom of his Father, he can breathe forth all,—for when words fail, he can resort to the language of sighs and groans, for "He knoweth our thoughts afar off." "He that searcheth the heart, knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God."—These "groanings which cannot be uttered," are the workings of the interceding Spirit in the heart. The Infinite Spirit prompts, the Infinite can alone understand them. Here there is no fear of betrayal, of contempt, of lack of appreciation and sympathy. For we converse with God, whose name is Love, and who has told us to "pour out our hearts before him."

Wondrous privilege! Does then this lowly, mortal, sinful, and suffering state admit of such intercourse with God? Yes!

Christian, be often thus *alone with God*: for this sweet and holy solitude, though it is much aided by occasional external silence and seclusion, may be attained even in the midst of bustle, and multitudes, and cares. Be often alone with God—and thou shalt never faint in sorrow, nor sink under duty. "Happy shalt thou be, and it shall be well with thee." Thou shalt begin heaven upon earth. For communion with God is heaven's commencement, and glory's dawn. Thou shalt "dwell in the secret place of the Most High, and abide under the shadow of the Almighty"—and all the promises which follow (read and ponder them well, Psa. xci.) shall be thine, even to seeing "the salvation of God."—*American Magazine*.

## Poetry.

### NIGHT SONG.

FROM THE GERMAN.

HEART, be still !

In the darkness of thy woe,  
Bow thee, silently and low ;  
Come to thee whate'er God will—  
Be thou still !

Be thou still !

Vainly all thy words are spoken ;  
Till the word of God hath broken  
Life's dark mysteries—good or ill—  
Be thou still !

Cease thy sighs !

'Tis thy Father's work of grace,  
Wait thou yet before his face,  
Sure deliverance will arise,—  
Cease thy sighs !

Lord, my God !

By thy grace, O may I be  
All-submissive, silently,  
To the chastenings of thy rod ;—  
Lord, my God !

Shepherd, King !

From thy fullness, grant to me,  
Still, yet fearless faith in thee ;  
Till, from night, the day shall spring ;—  
Shepherd, King.

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## Narratives and Anecdotes.

### JOHN BROWN, THE AYRSHIRE CARRIER.

JOHN BROWN was an amiable and blameless man. He had taken no part in the risings or public testifyings of the times. His only crimes were, his non-attendance on the curate of the parish, and his occasional retiring, with some like-minded, to a favorite ravine among the moors, where they spent the Sabbath-day in praise and prayer. His wife was a noble spirit,—blythe, leal-hearted, humorous, even. While he, on the other hand, was gravely mild and sedate, her smile shone on him and transfigured him into gladness. His family was one of peace, although Isabel Weir was his second wife, and there were children of the first alive. All were wont to pour out, like blood from one heart, to meet him, when he was seen approaching on his pack-horse, from his distant excursions. Latterly, as the persecutions fell darker, and closed in around those Ayrshire wolds, John could no longer ply his trade ; nay, was even compelled, occa-

sionally, to leave his home, and spend days and nights in the remoter solitudes of the country. Nevertheless, his hour at last arrived. It was the 30th of April, 1685.

John Brown had been at home and unmolested for some time ; he had risen early, and had performed family worship. The psalm sung was the twenty-seventh ; and the chapter read, the sixteenth of John ; which closes with the remarkable words, " In the world ye shall have tribulation ; be of good cheer, I have overcome the world." His prayer was, as usual, powerful and fervent ; for although he stuttered in common speech, he never stuttered in prayer ; he could not but speak fluently in the dialect of heaven. He then went away alone to the hill, to prepare some peat ground. Meanwhile, Claverhouse had come in late at night to Lesmalingow, where a garrison was posted ; had heard of John ; had risen still earlier than his victim ; and by six, on that grey April morning, had tracked

him to the moss; had surrounded him with three troops of dragoons, and led him down to the door of his own house. With the dignity of Cincinnatus leaving his plough in mid furrow, John dropped his spade, and walked down, it is said, "rather like a leader than a captive." His wife was warned of their approach, and, with more than the heroism of an ancient Roman matron, with one boy in her arms, with a girl in her hand, and, alas, with a child within her, Isabel Weir came calmly out to play her part in this frightful tragedy!

Claverhouse was no trifter. Short and sharp was he always in his brutal trade. He asked John, at once, why he did not attend the curate, and if he would pray for the king. John stated in one distinct sentence the usual Covenanting reasons. On hearing it, Claverhouse exclaimed, "Go to your knees, for you shall immediately die."

John complied without remonstrance, and proceeded to pray, in terms so melting, and with such earnest supplication for his wife and their born and unborn children, that Claverhouse saw the hard eyes of his dragoons beginning to moisten, and their hands to tremble, and thrice interrupted him with volleys of blasphemy. When the prayer was ended, John turned round to his wife, reminded her that this was the day come of which he had told her, and asked her if she was willing to part with him. "Heartily willing," was her reply.

"This," said he, "is all I desire. I have nothing more now to do but to die."

He then kissed her and the children, and said, "May all purchased and promised blessings be multiplied unto you!"

"No more of this," roared out the savage, whose own iron heart this scene was threatening to move. "You six dragoons, there, fire on the fanatic!"

They stood motionless; the prayer had quelled them. Fearing a mutiny, both among his soldiers and in his own breast, he snatched a pistol from his belt, and shot the good man through the head. He fell, his brains spurted out, and his brave wife caught the shattered head in her lap.

"What do you think of your husband now?" howled the ruffian.

"I aye thocht muckle o' him, Sir, but never sae muckle as I do this day."

"I would think little to lay thee beside him," he answered.

"If you were permitted, I doubt not you would; but how are ye to answer for this morning's wark?"

"To men, I can be answerable; and, as for God, I will take him in my own hands!"

And with these desperate words, he struck spurs to his horse, and led his dragoons away from the inglorious field. Meekly and calmly did this heroic and Christian woman tie up her husband's head

in a napkin, compose his body, cover it with her plaid,—and not till these duties were discharged, did she permit the pent-up current of her mighty grief to burst out, as she sat down beside the corpse and wept bitterly.

This tale has been told a hundred times; and, in any of its versions, is nothing more than a simple story. But though simple, it is pregnant with meaning. It casts a light far around its blood-lit page upon the character of those times. It proves that the rage of the persecutors had become insatiable, and sought, at last, not even the pretext or shadow of crime to justify its outrages. It sheds a pleasing ray upon the domestic life of the persecuted; and shews that their wrongs had never been able to render them regardless of common duties and household charities. John Brown and his wife are made to stand out from the deepest privacy; they are bathed, amid their moors, with the light that never was on sea or shore, and have become characters equally dear to the romantic imagination, and to the Christian heart. And it needed only this last instance of cold-blooded depravity, to add a conclusive hue of blackness to the character of him whom some would now exalt into a hero,—“the chivalrous, gallant, and accomplished Claverhouse!”—GILFILLAN.

## HOW MEN DIE WITHOUT THE BIBLE.

THE Rev. Dr. Cox, of Brooklyn, at a late anniversary of the American Bible Society, stated, with thrilling interest, a private conversation he had with a gentleman of renown (whose name he would not mention), just before going to his account. "As for the Bible," said the sage, "it may be true; I do not know." "What then," it was asked, "are your prospects?" He replied in whispers, which indeed were thunders—"Very dark, very dark."

"But have you no light from the Sun of Righteousness? Have you done justice to the Bible?"

"Perhaps not," he replied, "but it is now too late—too late."

## A SURE RECOMMENDATION.

A YOUTH seeking employment went to one of our large cities, and on inquiring at a certain counting room if they wanted a clerk, was told that they did not. On mentioning the recommendations which he had, one of which was from a highly respectable citizen, the merchant desired to see them. In turning over his carpet-bag



to find his letters, a book rolled out on the floor. "What book is that?" asked the merchant. "It is a Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face,

and replied, "I promised my mother I would read it every day, and I shall do it," and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm.—*American Paper.*

## Biography.

### BRIEF MEMOIR OF THE LATE REV. WILLIAM CAREY, OF CUTWA.

AMONGST the many pleasing reflections which a review of the history of our Mission in Bengal during the last sixty years suggests, some thoughts of a melancholy aspect will occasionally mingle themselves. The records of the faith and patience of the earliest missionaries, and of the greater number of their younger coadjutors, relate to men who have now quitted the scene of their trials and successes, and who are but dimly remembered by the present generation. Every year removes from us some of the very few surviving witnesses of the commencement of the mission, and soon not one of them will be left. True, there is nothing strange in this. It is but a single illustration of the common lot of mankind; and it is well that those who bore the burden and heat of so many days of toil, have entered into their rest; whither we also, in our appointed time, hope to follow them. Yet it would surely be unnatural, were we, who love the work to which their lives were given, and who loved them, both for their own and their work's sake, to contemplate, without regret, their removal from the world for whose salvation they abounded in prayers and labors. We mourn to think that we shall see them no more on earth, and we feel that they are worthy to be held in everlasting remembrance.

Among the last of those whom death has taken from us, after a long life spent in the service of the Baptist Mission, is William Carey of Cutwa, a sketch of whose history we propose to lay before the reader. We are persuaded that many who knew him, and who loved him for his unostentatious benevolence and simple piety, will prize a brief record of the principal events of his life.

William, the second son of the late Dr. Carey, was born at Moulton in

Northamptonshire, on the 22nd of June, 1787. His father was then pastor of the Baptist Church at Moulton, and, though encompassed with painful difficulties arising from his poverty, was beginning to attract attention from neighboring ministers of the Gospel, on account of his remarkable facility in acquiring various kinds of knowledge, and the originality and boldness of his plans for the spread of Christianity. At home his leisure was occupied in gathering information relating to the condition of the heathen world; and when he met his brother ministers, the necessity of doing something to extend the knowledge of Jesus Christ to idolatrous nations, was the constantly recurring subject of his conversation. In the year 1789, Mr. Carey removed to Leicester, where he prosecuted the same enquiries and labored to promote the same desires for the salvation of the heathen, in a larger and more influential sphere. The result is well known. The BAPTIST MISSIONARY SOCIETY was formed by the ministers of the Northamptonshire Association in the year 1792, Mr. Carey consented to go forth as its agent to Bengal in company with Mr. Thomas, and, on the 13th of June, 1793, he and his whole family embarked in the *Kron Princessa Maria*, which landed them below Calcutta, on the 10th of November.

We mention these circumstances in which William Carey passed his early childhood, because they are interesting when taken in connexion with his after life. He may be said to have been born and nurtured with the mission, and his whole life was spent in its service. At the time when his parents embarked for India, William was but six years old: his recollection of his native land was consequently very indistinct. He could just remember the

journey from Northamptonshire to London, when the family was hurried away to secure a passage in the expected Danish ship.

It is delightful to observe that in voyaging with his family to India,—then, to English imaginations, a land of boundless luxury and wealth,—all Mr. Carey's desires for his children were comprised in this,—that they might ultimately unite with him in the great work he was undertaking. As the emigrant to the broad uncultivated lands of Australia, rejoices in his sturdy children, as the certain means of securing both domestic society and an honorable independence, so did Carey rejoice in his sons, trusting that, in the scene of his own missionary labors, he should succeed in so training them up for God, that every one of them might eventually become a most efficient evangelist of some part of benighted Asia. Thus, little more than a month after his arrival in India, he wrote of his children,—at a time, alas, when both Felix and William were very ill;—"I had fully intended to devote my eldest son, [Felix,] to the study of Sanscrit, my second, [William,] to the Persian, and my third, [Peter, to the] Chinese. I shall have opportunity for this, and if God should hereafter bless them with his grace, this may fit them for a mission to any part of Persia, India, or China." Experience had not then taught Mr. Carey, as it afterwards did, the necessity of concentrating effort. It will be seen that the plan mentioned here was, to some extent, carried out in the education of his children; though the early death of Peter made it necessary for the fourth son to be taught Chinese, in his stead.

William appears to have been a thoughtful child, and some religious impressions were made upon his mind when he was about seven years old. The hopes thus awakened were among the few enjoyments his father possessed amidst his anxieties and privations at Dehatta, in the early part of 1794. But these impressions were transient, and it was not till the year 1800, when Mr. Carey's family removed to Serampore, that a permanent change of heart was effected. Mr. Ward, who had then joined the mission, was distinguished, not only by eminent personal holiness, but by his affectionate concern for the salvation of the children of his brethren. Mr. Marshman conducted

their education; but as both Felix and William were employed in the printing-office under Mr. Ward's direction, he found many opportunities of conversing with them. He soon gained their affection, and frequently called them to his room, where he catechised them and prayed with them. In a short time the most pleasing evidences of early piety were manifest in both the brothers. In the mental anxiety which attended William's conversion, he sought the counsel of his father's chosen friends both in India and England, and we have now before us some interesting letters, written at this period, which show how much affectionate concern was felt in his spiritual welfare. We have very much pleasure in introducing one of these, written by Mr. Thomas, entire. The advanced Christian will admire the heavenly wisdom displayed in it, and the youthful believer will do well to embrace the advice which it conveys. It is dated, "Dinagpore, March 2nd, 1801," and reads as follows:—

"DEAR WILLIAM,—I received your letter, and thank you for it; and quite agree with you, there is no friend like God, nor any to be compared to Him; and to Him will I pray for you,—though I know not that I dare ask every thing you mention, for you; but we must pray in faith, according to His word, and in His word we must find a ground for our prayers, and then our petitions shall be granted. Yes, dear William, I will for ever join you in asking his Holy Spirit, and rejoice that you desire it. He is the cause of all fruitfulness, and of all holy living. He is the cause of any holding out to the end, and so being saved. It is He only that reveals in the heart such great things as never can be found out by the wisdom of man, nor calculated by his ingenuity; but are discovered to his people by revelation of that Holy Spirit, which our glorified Saviour is shedding down on them to this day; the effect of which upon man is, invariably, a ready sense of his own vileness, incapacity, and folly, with a full persuasion of his entire dependance on the free favor of God, for every crumb of mercy and goodness, through Jesus Christ, whether for his body or his soul, for himself or for others. Cleave to Him, William, till he reveal himself to you, in a clear, satisfying manner, according to His holy word. Watch

as well as pray, and pray as well as watch. Watch your own doings,—watch your tongue, your temper, and behavior towards every one that offends or pleases you. Moses was denied an entrance into the land of Canaan, for speaking unadvisedly with his lips; though he had a great provocation to it. See that you do not grieve *that* Holy Spirit in the day, which you have asked for in the morning, nor quench *that* light by your common doings, which is afforded you by the means of grace. But in all your ways acknowledge Him. When you watch well, you will discover many failings to turn into prayer; and when you pray well, it will issue in a double guard over yourself that you do no evil; and then Jesus will increase your dependance and hope on Him, who is a rewarder of all them that diligently seek him.

“Give my love to all the young ones, and to my brethren and sisters.

“Yours in the Lord,

“J. THOMAS.”

Mr. Fuller and Dr. Ryland also wrote to the young disciple, conveying their affectionate advice, and if our space permitted, we should gladly transcribe their communications. One or two extracts from Mr. Fuller's letter must suffice. He wrote, Nov. 23rd, 1802: “I lately received a few lines from you with much pleasure and satisfaction. It cheers our hearts to hear of the children of those whom we love, being brought to love Christ. I rejoice for your own sake; as it is a matter of infinite importance for you to be converted, and to become as a little child, without which you could not enter into the kingdom of God. Nor would you have been of any use in this world; but a mere cumberer of God's ground, to be cut up at last, and cast into hell. But if you have put on the Lord Jesus Christ, and walk in him, you be blessed and be a blessing. I hope I shall soon hear of your being baptized, and that you will study to please God, and your parents, and all your friends about you. . . . Our Society have agreed, as a testimony of their affection towards you and your brother, to make each of you a present of Mr. Scott's Bible with an Exposition. I hope you will read much in it. It is from the Bible, my dear William, that the man of God must be thoroughly furnished unto all good works.

If ever you be a missionary, or in any way serve the mission, it must be by your understanding, believing, and loving the Bible, that you must be fitted for it. Accept my warmest wishes and prayers for your temporal and spiritual welfare.”

It is very pleasing to observe such an instance of kindness as this letter affords. It was written at a time when, in his own words, Mr. Fuller's hands, head and heart were always full. He was in infirm health, had to sustain the duties of his pastorate at Kettering, was engaged in perpetual controversies with those who opposed the truths he held dear, was obliged to travel much to collect funds for the mission, and was over-burdened with the necessary correspondence which his office of secretary to the mission, involved; yet amidst all these cares, he could find time to write to a hopeful lad in the mission family. Dr. Ryland's kindness was scarcely less remarkable.

How soon William Carey began to labor as a preacher to the heathen we cannot say precisely, but he appears to have occasionally joined his father and the other missionary brethren in their excursions as early as the close of the year 1800. His baptism took place on the 3rd of April, 1803. He was baptized in the river, together with two native converts, one of whom, named Sadaksháh, is still alive. Mr. Ward, in recording the event in his journal, adds, “William improves much, and, I hope, will become useful.” What his feelings were at the time of his baptism may be seen in an extract from a letter which he wrote to his kind friend, Dr. Ryland, in September following. He writes: “What shall I say of the mercy of God! I am lost in surprise! I have sometimes wondered at the mercy of God in teaching me the way of salvation, who am the chief of sinners. When I look back on my past conduct;—how I loved sin; how I used to sit with the heathen, and hear and join with them in their sinful deeds; how I hated religious instructions; breaking the Sabbath and committing all manner of wickedness which it was possible for a person of my age to do;—when I look back upon all this, I sometimes almost despair, whether the Lord will have mercy upon me or not. But when that blessed promise comes to my recollection:

'Whosoever cometh unto me, I will in no wise cast out;' and that he can save to the uttermost all those that come to him, then I receive strength. Now, thanks be to God, that, through His grace, I hope;—and not only hope, but do hate sin, and love the ways of truth. Blessed be God he has shown me what a dreadful thing sin is. Through the great mercy and loving kindness of God, I have been baptized. It was a time of joy to my soul, indeed." Dr. Ryland's answer to this letter has been preserved, but our limited space will not admit a quotation from it. It was full of kindness, and well adapted to convey those clear views of the pardoning grace of God in Jesus Christ which, the preceding extract shows, William Carey did not then steadily enjoy.

Towards the close of 1804, the heavy bereavement which befell Mr. Chamberlain, rendered it desirable that some one should for a time be associated with him at Cutwa. William Carey was selected for this purpose, and his affectionate sympathy and attentions tended greatly to console his afflicted brother, for whom he ever continued to feel the truest admiration and love.

In the year 1805, Mr. Carey commenced a journal, which he continued, with some interruptions, down to 1833. From this we shall extract a few notices of his labors. It commences with an account of a preaching excursion to Tamluk, in August, 1805, of which Mr. Carey says that it was the first attempt to spread the gospel made by him alone, or accompanied only by natives. This was followed, the next month, by a preaching tour to Dacca, in company with Mr. Moore and three native brethren. This tour was suddenly brought to a conclusion by the Magistrate of Dacca, who summoned the missionaries to his *kachhārī*, and desired them to desist from their attempts to propagate Christianity, until he should obtain orders concerning them from Calcutta. Mr. Moore being unwell, they could not wait for these, but returned at once to Serampore, visiting on their way a village of Bengali Roman Catholics, to whom they preached and gave a copy of the New Testament. Though this journey was abruptly terminated, it was not made in vain; for when, about ten years later, Mr. Carey visited Chittagong, he found there an active Christian, whose conversion was traced

to his receiving a tract and a copy of the Psalms, on this occasion, at Dacca. The poor man found that there was something in the books which had been given him, which it was necessary that he should understand more clearly than he could do without assistance; and for years he sought some one who could enlighten him. in vain; until, having removed to Chittagong, the missionary there afforded him the instructions he required, and at length baptized him.

In September, 1806, Mr. Ward speaks of Mr. William Carey as very usefully employed in catechising the enquirers at Serampore, and in reading and expounding the Scriptures to them. Journeys for the purpose of preaching the gospel to the heathen had been, in effect, prohibited by the British Government, the month before; and the missionaries, for a time, prudently confined themselves to such quiet labors at Serampore, as might prove a preparation for activity, when the storm which threatened them had blown over.

On the 5th of January, 1807, Mr. Carey commenced a journey to Goamalty in company with Krishna Pal and Sebak Rām. On this excursion he wrote in his journal: "Since I left home, my conscience has never been at rest. I constantly feel as if I had something to do, which I could hardly do. The very great importance of the work and the emptiness of myself, very often take away my comfort, which otherwise I should enjoy. My prayer to God is, that he would once more look upon me in pity, though I am the meanest, the least, the unworthiest of his creatures, and make me the honored instrument of doing some good in his vineyard; for the meaner the instrument, the greater will be his glory." Notwithstanding some hindrances which he sustained on this journey, through the serious illness of his companions, Mr. Carey appears to have made a very interesting and encouraging tour; and he preached in a great number of places around Serasing, Goamalty, &c. in a very able manner. In August of the same year he was sent to Jessore, to examine into the state of the native Christians who resided there, and to preach to the heathen. Throughout this journey he labored under deep dejection of spirits.

On the 18th of October, Mr. Carey conducted the Bengali service in the

chapel at Serampore. Mr. Moore wrote concerning this: "Mr. William Carey preached his first sermon in the pulpit, to a congregation of natives, which gave general satisfaction. We hope he may fill an important station in the mission." In the afternoon of the same day, his brother Felix, who was about to depart to Rangoon preached his farewell sermon in Bengali.

We have seen what Dr. Carey's early plan for the education and employment of his sons, was. In accordance with it, Felix had studied Sanscrit, and acquired such an acquaintance with it as to be of great service to his father in correcting the proofs of the Scriptures in that language. William also, had applied himself to the Persian, though not with any great success. Thus far their father's plan had been followed out. But now a very different arrangement for the employment of the young men was brought about. Circumstances induced Felix to offer himself to accompany Mr. Chater to Rangoon, and his father consented to the proposal. William's case was next a subject of deliberation. The brethren in the field and the Committee in England united in encouraging his wish to become a missionary, but it was found difficult to decide on a suitable station. Persia, for which his father had designed him in the infancy of the mission, was, of course, out of the question, and the hostility of the government to missionary exertion was then so great, that the brethren saw "no prospect of finding a settlement within the British dominions." Mr. Robinson, now of Dacca, was also unprovided with a station, and he was requested to select from several places, named in a letter addressed to him by the senior brethren, the one he thought most eligible; while it was suggested to him that he would do well to ask William Carey to become his associate in labor. Mr. Robinson having chosen Bhot-hát, in the Bootan territory, as the most suitable station of those proposed to him, readily adopted the suggestion relating to William Carey, who, after consideration, agreed to accompany him. Accordingly on the 19th of April, 1808, these two brethren left Serampore intending to visit Bhot-hát and make the necessary arrangements for establishing a mission there. Their journey was prosecuted with considerable difficulty, as they had, part of the

way, to travel on foot. On reaching Bárbári, on the confines of Bootán, they learned that the Booteas were at war; and they were therefore compelled to turn back without attaining the object of their journey. They arrived at Serampore on the 8th of June, grateful to Him who had preserved them from all the dangers of the way.

The purpose of forming a missionary station at Bhot-hát having been thus for a time frustrated, Mr. Carey at length resolved on removing to Sádámahál, where a few native Christians, members of the church at Dinagepore, resided. Mr. Fernandez of Dinagepore possessed an estate at Sádámahál, and his bungalow there was available as a residence for a missionary. On the 1st of August, therefore, Mr. Carey was united in marriage to Miss Mary Kincey,—now his widow, after a union of more than forty-four years; upon the 22nd of the same month he was solemnly set apart to the work of an evangelist, when Mr. Marshman addressed him from 2nd Timothy iv. 1, 2; and on the 25th, Mr. and Mrs. Carey left Serampore for their new home, at which they arrived about the 22nd of the following month. He was at first much discouraged at the loneliness of his situation; but, in a few months, having been joined by Sebak Ram, his labors in the surrounding villages were frequent, and were prosecuted with some prospect of success.

The project of a mission to the Bootán country was not abandoned by the brethren at Serampore, and in January, 1809, Mr. Robinson again undertook a visit to Bhot-hát. Mr. Carey had given up the intention of joining him in this mission, but on Mr. Robinson's arrival at Sádámahál, he volunteered to go with him and assist him in his attempts to establish a friendly understanding with the authorities at Bhot-hát. They set out for Bootán, on horseback, on the 22nd of March; and this time succeeded in obtaining an interview with the *Kálmá*, or governor, of Bhot-hát, who formally entered into friendship with them. We regret that our space will not permit us to introduce Mr. Carey's account of this curious transaction. Having thus prepared the way, Mr. Robinson proceeded to erect a bungalow for his family at Bárbári, and Mr. Carey returned to Sádámahál with the native brethren, who had been attacked by illness.

He returned with gratitude to God, for preserving him when exposed to meridian heats which had been fatal to many natives of the country.

Mr. Carey's subsequent stay at Sádámahál does not afford many incidents calling for special notice. He records in his journal a merciful deliverance from violent death, in January, 1810. He had attempted to shoot a large wild buffalo, and the infuriated animal rushed upon him and tossed him; yet he escaped without serious injury. At Sádámahál there was much to discourage a missionary, in the difficulty of obtaining hearers,—a journey of some miles frequently being rewarded by an opportunity of preaching to four or five persons only. Mr. Carey's relation to the native Christians there was also productive of some discomfort, since the pastoral oversight of them was retained by Mr. Fernandez, who, residing at Dinagpore, was too distant from Mr. Carey, efficiently to co-operate with him. His labors at Sádámahál were apparently blessed to some of his hearers; but after a trial of nearly two

years, it was thought undesirable for him to remain in a station of such comparatively small importance. When, therefore, a severe illness attacked him in the beginning of July, 1810, his removal was decided upon, and, on the 20th of August, he took leave of the converts at Sádámahál, with many tears, and set out for Serampore, which he reached in eight days.

Mr. Carey was not long in suspense as to the station he should next occupy. Mr. Chamberlain of Cutwa had, about a fortnight before Mr. Carey's return to Serampore, visited Calcutta, in order to make arrangements for the spiritual welfare of a company of soldiers to whom his labors had been blessed, and who were then about to embark for the Isle of France; and on his way, to his station he had some communications with the senior brethren at Serampore, which ultimately led to his removal to Agra, while Mr. William Carey was appointed to succeed him in the interesting station at Cutwa.

*(To be concluded in our next.)*

## Baptist Missionary Society.

### THE FIRST BLOSSOM: AN ACCOUNT OF RÁM RÁM BASU.

In our sketch of the life of Mr. Thomas we have made mention of three Hindus who appeared to have believed in the Lord Jesus Christ, before his visit to England, in the year 1792. Their supposed conversion was a strong inducement to the founders of the Baptist Missionary Society to adopt Bengal as the sphere of their earliest efforts. Having brought themselves and their offerings before the Lord, beseeching Him to show them whither they should first send forth the glad tidings of redemption through His Son, these good men felt, when Mr. Thomas announced to them those instances of hopeful conversion, that their prayers were answered and their way made plain. They believed that God had already visited the heathen in Bengal "to take out of them a people for his name," and they rejoiced in the prospect of abundant success thus opening before them. They also earnestly desired to instruct the converts already gathered yet more per-

fectly in divine truth, hoping soon to see them united in a Christian church, from which the word of the Lord might be "sounded out" into all the country around. Had the first missionary efforts made by Mr. Thomas been rewarded by no such earnest of success, it is not probable that the Committee of the newly instituted Baptist Mission would have been willing to encounter the difficulties of sending their representatives to India, guarded as it then was by the suspicion and jealousy of its British rulers, while other heathen lands were more easily accessible. Thus the appearances of contrition for sin and of faith in Christ which Mr. Thomas beheld, and of which he bore home cheering accounts, were productive of happy results. It may be that the Lord permitted them, as inducements to an arduous enterprise which he designed to bless greatly, when he had fully tried the patience and faith of his servants who commenced it. The encouragement

they looked for, as the immediate consequence of their mission, was withheld from them, but in later days they were made to exclaim with wondering gratitude, "What hath God wrought!" Many a blossom which has made glad the heart of the husbandman in the early summer, dies and falls upon the ground, but the laden boughs of autumn make ample amends for all.

Of the three men concerning whom hopes were entertained by Mr. Thomas, Rám Rám Basu was the first who came under Christian influence, and in other respects his history is more remarkable than that of the others. We do not possess all the information in regard to him which we could desire, but we are sufficiently acquainted with his career to form a tolerably correct idea of his character. Perhaps a brief account of him will prove both entertaining and instructive to some of our readers.

Those who bear the name of BASU (or, as the name is commonly represented in Roman letters, Boser), form a very respectable branch of the Káyastha, or writer caste. The family to which Rám Rám belonged, was once very wealthy, and although it is said to have been greatly impoverished by some proceedings of Warren Hastings, certain members of it were still in possession of landed estates, at the time of which we write. As to Rám Rám, his principal inheritance was the education he received in his youth. He was a proficient in the Persian language, knew a little of English, and possessed a more rare attainment in the ease with which he could express himself with precision and force in his native Bengáli. In his employment as a Munshi, or teacher of languages, he was happy enough to obtain the notice and good opinion of W. Chambers, Esq., whose acquirements as a Persian scholar, as well as his amiable Christian character, have been widely acknowledged. By Mr. Chambers, Rám Basu was recommended to Mr. Thomas, early in the year 1787, when he commenced the study of Bengáli. Rám Rám was then nearly thirty years of age. In the letter which he and Párbati wrote, requesting that British Christians would enlarge and sustain the mission, Rám Basu gave an account of the impression made upon him by the holy deportment of Mr. Thomas, and contrasted it with the effect produced

by the conduct of other Englishmen. As to the latter he made the following melancholy statement: "Though we thought that many nations had many kinds of shástras, yet in the country of the English we thought there was no shástra at all; for, concerning sin and holiness, those that are here have no judgment at all. We have even thought that they were not men, but a kind of other creatures like devoursers." Of his beloved master he spoke in the following very different language: "Within these six years, it is our mercy and praise that Mr. John Thomas came into this country. Such a kind of *uttam* [excellent] person we have neither seen, heard, or known of, at any time." The letter proceeds to state that as soon as Mr. Thomas was able to speak in Bengáli, he lost no time in making the gospel known to his Munshi, who speedily received it as the truth of God. Only a few particulars of Rám Basu's supposed conversion are preserved in Mr. Thomas's narrative. It appears that he was anxious to be baptized, but his relations refused to give up his wife and children, who were with them at a distance from Malda. He therefore resolved to defer his baptism until he had regained his family, and could obtain their consent to abandon caste with him. Meanwhile his abilities rendered him a very efficient helper to Mr. Thomas in his work among the heathen. He assisted him in his attempts to translate the Scriptures, and thus two gospels and some other portions were rendered into Bengáli and circulated in manuscript among the people. He also disputed with the Bráhmans, and confounded them by his arguments in favor of Christianity; he instructed any who were anxious to inquire into the new doctrine; he held meetings for prayer and praise with those who felt the power of the gospel; and he composed Christian hymns in Bengáli, one of which, written in 1788,\* is still used in some of our native congregations. What could be more encouraging than the character of this man, who so readily and so efficiently labored to assist our first missionary in his attempts to preach Christ to the Hindus!

\* কে আর ভারিতে পারে? No. 106, page 102, in the Hymn Book published by the BENGAL BAPTIST ASSOCIATION, where it is erroneously ascribed to Dr. Carey.

But the character of Rām Rām Basu was severely tried. When Mr. Thomas returned to England, he left behind him no like-minded man, who would naturally care for the state of those who had begun to serve Christ. With an imperfect knowledge of the gospel, they were left as sheep without a shepherd. We extract from a letter written by Mr. Carey, January the 3rd, 1794, an account of Rām Rām's trial. "When Mr. Thomas left India, Rām Basu went to visit one of the Rev. Mr. Brown's people, at Calcutta, who told him that if he would be baptized, and lose caste, he would give him some support. He answered, 'Do you suppose that I will be baptized for the sake of money? truly, no!' He was then asked, 'Will you say that all which you have heard from Mr. Thomas is false, and that you do not believe any thing about it? If you will, you shall have money.' He replied, 'No, that I cannot say; nor will I accept of money on any such terms.' It is the custom of the Hindus for the eldest member of the family to be its head; and all the earnings of the whole household are thrown into one common stock; so that, if any want employment, they are supported by the community till they have work. Munshi, having no work, went to an elder brother, who supported him, till his master (a professor of religion,) forbade him to stay there. He was thus entirely neglected by all European professors; and the jealousies of the Hindus ran so high, that they threw dust at him, and loaded him with all the opprobrium they could invent. In this state he fell ill of a fever, and the affection to his distressed family, the shame and persecution he underwent, and the arguments used to persuade him, prevailed. They reasoned thus: 'How do you know that Christianity is true? you have only seen Matthew, Mark, and James: this it seems is but a small part of the Bible. How can you tell that the English is a true translation? you do not understand the originals. Besides, great numbers of Christians are of a very different opinion, and worship images as well as we,'—meaning the Catholics and Armenians, of whom there are many thousands here;—'and how can you say that worshipping images after their custom is not warranted by some other part of the Bible which you have not

seen?' Thus they pleaded, and he, being left alone, 'transgressed,' as he says, 'for a morsel of bread.'"

While this was taking place in India Christians in England were rejoicing over Mr. Thomas's account of Rām Basu's supposed conversion. A literal copy of his hymn, *কেন্দ্র ভাঙ্গত পাঁচ* was published in the BAPTIST REGISTER for 1793, and three metrical versions of it were soon composed for the use of British Christians. It was expected that on the arrival of the missionaries he would be baptized, and bright hopes of his usefulness amongst his countrymen were cherished. We will quote from the letter written by the Committee of the Baptist Missionary Society to the three supposed converts in Bengal, the paragraph especially addressed to him.—

"Dear brother Rām Rām Basu!—Thousands in our solemn assemblies have read and sung your Gospel Hymn, with joy and hope, and brotherly love! Your sentiments and feelings are ours! We feel that we are brethren! Though wide oceans divide us, we are of one spirit! We have heard of your labors of love. Go on, very dear brother, and, by every means in your power, disseminate the knowledge of Jesus Christ. Teach the gospel which you have heard and learned. Teach your countrymen by psalms and hymns, and spiritual songs, to make melody in their hearts to the Lord."

When Messrs. Thomas and Carey arrived at Calcutta, they found Rām Basu waiting for them. The tidings that he had fallen into idolatry were unspeakably distressing to both; but they joyfully accepted his professions of penitence, and he was engaged as a Munshi by Mr. Carey, who recorded his first impressions of his character in the following terms: "Notwithstanding poor Munshi's fall, I entertain a very high opinion of him as a converted person. He is a man after my heart. He is a faithful counsellor and a discerning man, and very inquisitive, sensible, and intelligent. If he wants any thing, it is zeal. I have been seriously talking with him, and hope that in a little time I may see a church formed here for God." The brethren in England took a similarly hopeful view of his case. Thus the Committee wrote to the missionaries: "It afforded pain, amidst our pleasure, to hear of poor Rām Rām Basu's fall:—but do



not give him up: his meeting you, and cleaving to you, does not indicate an apostate heart. It was more like the spirit of a Peter than of a Judas.—Your business is ‘to bind up that which is broken,’ and ‘to bring again that which was driven away.’—Such was the conduct of the Chief Shepherd of the sheep, and such, we are persuaded, will be yours.” So also, a short time after, Samuel Pearce gave expression to his affection towards him, in a letter to Mr. Carey, as follows:—“Give my love to dear Rām Basu. Tell him, I long to take him by the hand, and call him, ‘Brother!’ I suppose ere now he has felt the constraints of divine love overcoming the fears of man, and that he has become an *avowed* disciple of the lowly, lovely Jesus. The Lord be with you when you partake together of the memorials of the Redeemer’s sorrows.”

In all the great perplexities which involved Mr. Carey during the first few months of his residence in India, Rām Basu was his valued and trusty friend and adviser: with him he discussed his plans, and on him he relied for assistance in carrying them out. The neighborhood of Dehatta appears to have been selected as the most eligible for a settlement, because Rām Rām’s uncle was the zemindar there, and it was hoped that, under his nephew’s influence, he would prove a useful friend; and when a few acres of land were secured at Hashnābad, on the opposite side of the Jabunā, and Mr. Carey was employed in erecting a mat house with his own hands, being assisted to some extent by the neighboring inhabitants, who promised to come and dwell near him, he gratefully recorded, “This is occasioned by Mushi’s representing me to them in a favorable light.” The translation of the Scriptures was a work to which Mr. Carey and his Munshi turned their attention, even before they removed to Dehatta, at the beginning of February, 1794, and it was, as far as circumstances would permit, diligently prosecuted during their stay there. In May their removal to Malda was undertaken; and the arrangements for it, such as the preparation of boats, &c. were committed to Rām Basu. Indeed, we are at a loss to conceive how Mr. Carey could have done without his faithful Munshi, whose conversation, in the absence of all other reli-

gious friends, tended greatly to compose and refresh his spirit. “Though deprived,” he wrote, “of a personal intercourse with my European friends, I have at least one religious friend, and that is Rām Rām Basu. He has indeed much timidity, but is a man of very good understanding, and well informed; he is also a person of strict probity.” In another place he speaks of being “much affected with some instances of generosity in his Munshi, such as would have done honor to the most eminent Christian in the world.” When Mr. Carey attained some facility in the use of the Bengālī language, Rām Basu afforded him great assistance in preaching to the natives. He read the Scriptures to the people who came together to hear the gospel, and explained any difficult parts of the sermon to them, or carried on the discourse when the speaker had been obliged to conclude prematurely, in consequence of his imperfect command of the language. When a vernacular school was established by Mr. Carey at Mudnabatty, the Munshi took a prominent part in conducting it. Thus time passed on, and, although Rām Basu was as far as ever from possessing the resolution to forsake his caste and be baptized in the name of Christ, Mr. Carey still regarded him as a sincere believer, while he lamented that he could not see in him “that disinterested zeal which is so ornamental to a Christian.”

How anomalous was the position of this poor man! He labored—and to all appearance his labor was not merely mercenary—to evangelize the heathen and Muhammadans around him; he succeeded in teaching them much of Christianity; his hymn, “Oh, who besides the Lord Jesus Christ can deliver us?” was commonly sung by the people in connexion with the factories at Mudnabatty and Mappaldiggy, even in their own huts; and he was the missionary’s companion in his fervent prayers for the establishment of the gospel. Yet, with all his knowledge and apparently cordial love to the truth, he was a Hindu, and could not abandon his caste for Christ’s sake. When first he felt the power of the truth he thought that the difficulties of professing his full belief in it, would diminish after a season. It was not so; but, on the contrary, as time passed on, he evidently became less and less

able to cast off the shackles by which he was bound.

The Son of man has said, "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad." Men may not trifle with their convictions of His truth, nor deal with His invitations as with words of no authority. He who does this, does it at the peril of his soul; and it is no strange thing if such a man is suffered to make it manifest, by some gross act of sin, that he is "not fit for the kingdom of God." So it was with Rám Rám Basu: for in the former part of the year 1796, he was found to have fallen into the awful crime of adultery, and, for the gospel's sake, Mr. Carey felt himself compelled to discharge him. It was a painful stroke; and the work which was being carried on at Mudnabatty suffered much by it. The school-master left with the Munshi, and the school was for a time broken up. The progress of the translation of the Scriptures received a check. The very preaching of the word at Mudnabatty was, in some degree, hindered. In Mr. Carey's own words, "It appeared as if *all* was sunk and gone." Deep dejection settled upon the mind of the missionary; from which he was relieved only by the appearances of concern for salvation manifested by three Musalmáns, who had been among his hearers, a few months after the Munshi's departure.

We can discover nothing of Rám Rám Basu's history after this until the middle of 1800. Mr. Carey appears to have maintained some correspondence with him, and we read of his forwarding to him books, &c. sent out for him by Christian friends in England. A short time after the arrival of Messrs. Ward, Grant, Marshman, and Brunson, he received tidings of their coming, and went to Calcutta to make enquiries as to their place of residence. Hearing that they were at Serampore, he visited them there, one Sunday, the 25th of May, 1800. A letter from Dr. Ryland was waiting for him, and Mr. Carey read it to him, and spoke with him freely of his danger. The newly arrived missionaries were very favorably impressed by what they saw of the Munshi; and, in the evening, he went with Mr. Carey to preach to the heathen. As the printing press had just before been established, and the bre-

thren were busily engaged in printing the gospel by Matthew and a few little tracts, for circulation amongst the heathen, the ready pen of Rám Basu made him a very great acquisition; and a small salary was given him by the missionaries, that he might be able to remain with them and assist them. His department revived Mr. Carey's hopes; and he appears to have been an active and patient assistant in preaching the gospel, while his pen was busily employed in the preparation of tracts. The first piece composed by him consisted of a hundred lines of Bengálí rhyme, intended to recommend the Scriptures, and was called *THE GOSPEL MESSENGER*.<sup>\*</sup> After pointing out the folly of Hinduism, it briefly declared the way of salvation by faith in Jesus Christ, and concluded by inviting the attention of those into whose hands it fell, to the Scriptures, which were then in process of publication. This piece gave early promise of usefulness: it was eagerly read by the people, and excited the anger of the Brahmins. Within six years no fewer than *fifteen* editions issued from the press. Perhaps in a future paper we may again refer to this tract, and give a few particulars relative to the controversy it excited in England seven or eight years after it was first published. In successive reprints, large additions were made to it, and at length its name was changed to *THE MINE OF SALVATION*, under which title a modification of it is still extensively circulated, by more than one Indian Tract Society. It has been translated into Hindi, Oriya, Tamil, Telugu, &c. and has been blessed to the conversion of souls, in a large number of instances.

Rám Basu's next piece was entitled *THE RISE OF KNOWLEDGE*,† and contained a bold attack upon Bráhmānism: in Mr. Carey's words, it was "something like those thundering addresses against the idle, corrupt, and ignorant clergy of the Church of Rome, at the commencement of the Reformation." This tract also was written in Bengálí rhyme, and it must have produced a strange sensation amongst both the Bráhmāns and the Sudras. The shameless rapacity of the one class and the imbecile servility of

<sup>\*</sup> মঙ্গলসম্ভারের দূত।

† জ্ঞানোদয়ের পুষ্পক।

the other, were exhibited in a very spirited manner. It is observable that in this piece he introduces his former master by name, as the exponent of Christian truth, and prefaces important remarks with the formula, "Carey says," &c. This poem, which was much longer than *THE GOSPEL MESSENGER*, closed in like manner, with a recommendation of the Bible and a short summary of the gospel. We wonder that it escaped public animadversion at the time, before alluded to, when the enemies of the gospel in India and England said so much of the inflammatory nature of the printed addresses of the missionaries. An English translation of it, authenticated by N. B. Edmonstone, Esq., Secretary to the Government, was sent home in 1808, but nothing of consequence resulted; though several members of the Court of Directors inspected it.

Towards the close of the year 1800, Rám Rám Basu left Serampore and removed to Rishirá, where, through the influence of Mr. Forsyth, of the London Mission, he was employed in the management of a hemp-farm. Rishirá being close to Serampore, he was still able to see the missionaries very frequently, and to hear the gospel. Indeed, he sometimes joined in preaching it, although no longer in the pay of the mission, and by doing so, exposed himself to the enmity of his countrymen. "Notwithstanding all his caution," wrote Mr. Carey, "he is obliged to dispute for the gospel sometimes, and meets with more severity from the Bráhmans than he would, in all probability meet with, if he were wholly on the side of Christ. I hope he may not be able to hold it out much longer." In Mr. Ward's journal of the same date we read that when Rám Basu went with the missionaries to preach, the people were sometimes ready to beat him. These circumstances tended much to endear him to his Christian friends. "Oh, that this man were but brought wholly to God!" wrote Mr. Marshman. "He knows that all the Hindu shástras are nothing; he believes that Christ alone can save; but he cannot bear the idea of losing caste for His sake!" A few extracts from a letter which he wrote in February, 1801 to Dr. Ryland, will give an affecting view of his state of mind at this time. After relating the circumstances of his recent re-

moval to Rishirá, &c. he says, "O Sir! I am most wretched. When the gospel was first published in this country, I heard it. Mr. Thomas had been here but a few days when I became his Munshi, and taught him the language of the country. After he had learned a little, he began to translate, and preached in many places, where he was much esteemed, and where the word was manifested to many people. After this Mr. Carey came hither. I also taught him the language; and the gospel was also proclaimed. But as I was under Mr. Thomas, so I remained. I understood something of the gospel, and can make it known a little to others; but *cannot leave my caste*. This is my great difficulty. . . . You have sent me the great Word—the Bible. What can I send you? Only for the purpose of ushering in the gospel I have written two little pieces, which the missionaries have printed. I enclose you a copy or two of them. . . . The people of this country will read such little pieces. I have a desire to turn all the Bible thus into verse; but must labor to supply the wants of my family, so that I have much travelling from one place to another, and am seldom long at rest. Yet, at my leisure, I have written a little. When I have finished any subject, I will send you copy."

In the year 1801, Mr. Carey was appointed to the Bengali professorship in the newly founded College of Fort William, and, being at a loss for books adapted to the use of his students, he induced Rám Basu to write *THE HISTORY OF RAJA PRATAPADITYA*,\* which was printed at Serampore within the same year. This work is remarkable; because, the Bible excepted, it is "the first prose book ever written in the Bengali language." Its style is very barbarous, abounding with Persian and Arabic words. Another work, written by Rám Basu, was published in 1802. It was called *THE GARLAND OF WRITING*,† and was designed to be a guide to letter-writing in Bengali. It contains a number of epistles supposed to be addressed to equals, superiors, and inferiors, exhibiting all the various modes of address; and, at the close of

\* রাজা প্রতাপাদিত্য চরিত্র যিনি বাস করিলেন যশহরের দুর্গঘাটে এককর বাদসাহের আদলে। 8vo. pp. 156.

† লিপি দ্বারা পুস্তক। 8vo. pp. 255.

the hook, the various arithmetical signs, &c. used in Bengali writing, are explained. The style of this work is very unequal, as was necessary to adapt it to the purpose for which it was written: some passages are composed in pure Bengali, while others exhibit a barbarous admixture of Persian, Arabic, and Hindi words. It is interesting to observe that two of the letters in this book relate to Christianity, the outlines of which are set before the reader in a very pleasing manner.

Rám Rám Basu again entered the service of the missionaries at Serampore in 1801, but remained with them a few months only, and then he appears to have removed to Calcutta. He still kept up his acquaintance with them, and continued to manifest interest in the cause of Christianity.

On the 4th of October, Mr. Ward wrote of him: "Rám Basu was here yesterday. It was highly gratifying to hear him disputing with another Hindu, all the way down the street, as we came from preaching. Perhaps there is not a man in Bengal whose conversion is more desirable. Had he but a Luther's spirit, much good might be expected." But, alas, his case became less and less hopeful, as year after year passed by, leaving him in the same state of indecision and inconsistency. In March, 1802, he visited Serampore, and presented the missionaries with translations in Bengali verse, of the well known hymns, commencing,—

"Jesus, I love thy charming name," &c. and

"He dies,—the Friend of sinners dies," &c.

Both were printed in the Serampore hymn books.\* In June, Mr. Carey wrote of him to Mr. Fuller, "Poor Rám Basu is always glad to give the Bráhmans a bye-blow, when he has opportunity; but I have many fears for him. He seems to us, what Erasmus was to the Reformers."

In April, 1803, we find another notice of Rám Basu, which is interesting from its relation to an important ser-

vice he rendered to the mission, as well as from the insight it gives into his religious condition at the time. Mr. Ward writes on the 25th,—“Yesterday, at Calcutta, Rám Basu called upon me at brother Carey's lodgings, by appointment. I wished to engage him to write for us a Life of Christ in Bengali rhyme, to give away; in the hope it might be useful. The Hindus have been used to scarcely any thing but poetry, and in consequence the Bible is more strange and unacceptable to them. They have their histories of Rám, Krishna, &c., in poetry; and it is probable that these poems have contributed more than any thing else to fix and disseminate the peculiar notions and customs of the Hindus. Rám Basu was of the same opinion, and entered very cheerfully into the work, promising to devote his nights to it, till it was accomplished. I asked him about his own hopes; he said he had no hope of salvation, if he died now; yet when he thought of the pain he felt when the gospel was derided, and of his pleasure when it was spoken well of, he could not but hope that at some future day he should become a disciple of Christ.” Poor man, what a melancholy prospect for eternity!

The preparation of this life of Christ does not appear to have proceeded very rapidly, but at length it was completed. We cannot fix the date of its publication; but it was probably about the year 1810. It contained a harmony of the gospels, written in different metres, and was, as a whole, well fitted for the purpose for which it was designed. Two editions, at least, were published in Bengali, and, in later years, translations of it in Oriya and Hindi were printed. Its title is, *THE IMMORTAL HISTORY OF CHRIST*.\*

We are in possession of very few additional particulars. Rám Basu appears to have continued in the neighborhood of Calcutta and, with all his timidity, to have exerted some influence in favor of Christianity upon those around him. In the year 1807, a European, whose case “afforded pleasing hopes of a work of divine grace,” corresponded with the brethren at Serampore. The circumstance which had first directed his attention to eternal realities, was a reproof administered to him for his profane language

\* Neither of these hymns has been inserted in the Hymn Book published by the BENGAL BAPTIST ASSOCIATION. In the Serampore Hymn Book of 1818, Part III. both may be seen: the first, commencing হে খ্রীষ্ট যিহু যুক্তিহীন at page 4; and the second commencing হে খ্রীষ্ট পাতকিগণ at page 2.

\* অর্থ খ্রীষ্ট-বিবরণার্থে পুস্তক লিখিতে।

by Rám Rám Basu. Alas for the reprover! His tracts were circulated by thousands, and men were brought by them to seek after, and embrace the truth, while with his tongue he was ready to defend and recommend the gospel; but nevertheless, he remained year after year far from Christ.

And what was the end of all his knowledge and early promise? It is recorded in the Circular Letter of the Scrampore Mission for August, 1813, as follows:—

"This month died at Calcutta, Rám Basu, whose profession soon after the arrival of brethren Thomas and Carey was of some use, though he finally abandoned it and proved insincere. He has left a Christian tract or two in Bengáli, and particularly a Life of Christ in verse, which it is hoped may do good, though the author died in idolatry. The love of this world was, we fear, fatal to his best interests. He, in his heart, despised idolatry, and often spoke against it in the boldest and most pointed manner. But he was of the writer caste, and had a great number of relatives, whose favor he unhappily preferred to the favor of God, while he was secretly convinced of the truth of the gospel. His own state of mind made him at first ex-

press much displeasure when others of his own caste boldly came forward and were baptized in the name of Christ, because their conduct reproached himself. Nothing, however, could move him to come forward and avow the Lord Jesus Christ; the reason of which was ultimately but too apparent:—he had not parted with iniquity."

Here our account must close. May not some of our readers learn an important lesson from the history we have narrated? How fearful are the consequences of irresolution and delay in regard to God's commandments and invitations! How should such an example as that of poor Rám Rám Basu remind us of what the Holy Ghost saith: "To-day if ye will hear His voice, harden not your hearts!" "Behold, now is the accepted time; behold, now is the day of salvation." How many who have been convinced of sin, and brought to the point of embracing the Saviour, have first delayed, and then drawn back unto perdition! Blessed are those who, like David, can say, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to keep thy commandments."

C. B. L.

## Essays and Extracts.

### NOTES OF A TOUR IN THE HOLY LAND.

FROM A LETTER WRITTEN BY A RETIRED MILITARY OFFICER.

*Constantinople, 2nd June, 1852.*

MY DEAR FRIEND,—You will be somewhat surprised at having a letter addressed to you from the Metropolis of the "Great Turk." An opportunity has been given to me, of carrying out a plan, that has passed across my mind for some years, of visiting the most highly interesting portion of the habitable globe: that which the Most High conveyed by covenant to his friend Abraham, where the Son of God was manifest, as the seed of Abraham, died for the sins of the world, revived, rose, and ascended, and will therefore reign. The journey on this occasion was suggested by a Christian friend, well known in Calcutta, John Wallace Alexander, who was going there with a young friend of his, the son of Lord

Henry Cholmondely. We left England the 17th January, disembarked at Cadiz, and visited Seville, where I found myself in a Muhammadan city. I visited the cathedral, once a mosque, and thought of the many magnificent ones in India, where now God the Creator is acknowledged, but where, we may hope, God in Christ may (ere long) be adored. Seeing the gorgeous and imposing ceremonial of the Romish Church, I wished that those *once* Protestant clergymen who are reviving forms and ceremonies that have hitherto been abolished, could see how paltry their attempts appear, compared with this, and remain satisfied with the simplicity that has hitherto accompanied evangelical preaching. From thence we reached Gibraltar, and on-

wards by Malta to Alexandria. At Cairo we staid a week, had much intercourse with the worthy missionary, Mr. Leider, and were much helped by his energetic and clever helpmate, in the preparations we had to make for crossing the short desert, by El Arish to Jerusalem, in procuring the necessary servants, tents, camels, and horses. To have gone by mount Sinai and Petrea, would have taken more time and money than we could spare. I cannot attempt to give a detailed account of our journey through such a remarkably interesting country, where almost every place is more or less connected with the wonderful works done by Him, by whom are all things. These have been well described by many superior writers, who have from different motives, been led to visit the Holy Land. I can but mention the names of places; your knowledge of Scripture must complete the account.

We entered the holy land by crossing the river of Egypt, now the dry bed of a rarely flowing torrent, and proceeded to Gaza. The soil and its productions begin to improve: the extensive plains in that direction are covered with wheat cultivation. The inhabitants are few and rarely seen. You will be surprised to know that this increase of cultivation has taken place since the abolition of the corn protection in England. Syrian corn has assisted in sustaining British Gentiles, and the nomade Bedowee of this part has taken the first step towards civilization. Hebron was the next remarkable place. The tombs of the patriarchs are still supposed to be under the large mosque; but this is closed from the profanation of Jew or Christian. There is much difficulty in fixing the sites of the plain of Mamre, or Abraham's dwelling. Ignorant monks selected spots to shew to credulous pilgrims; for not only here, but throughout the holy land, places have legends annexed to them, utterly at variance with Scripture. We obtained the first sight of the once holy city, still beloved, though for a time deserted, on the afternoon of the 24th of March. On that approach the site of the temple is concealed by mount Zion. The walls are in perfect order, they were constructed in the time of Queen Elizabeth, by Suleiman the Magnificent, and are similar to what you are in the habit of seeing in India. But the

interior manifests the truth of God's word. In many places it is still "heaps," bearing crops of wheat; desolation abounds, and the place has a decayed and mournful look. Being near to Easter it was filled by pilgrims from every part of Christendom. The most flourishing quarters are the parts inhabited by the Greeks and Armenians. Russian wealth is raising the former to high position. The bazars are extensive and well supplied, and traders even from Surat were exposing their wares. "El Kuds" is visited by Muhammadan pilgrims: some from Bokhara crossed the desert with us. We were surprised at being accosted in Hindustani; and I also met there one from Hydrabad in the Deccan.

Our Protestant Church and establishment are conspicuous, being placed on an elevated site near the castle of Hippicus. The exterior composition of a Church exists:—ministers of different orders,—but the body is wanting. It is but poorly attended; save by those connected with the mission, those belonging to the schools and asylum for adults. The fact is, that the Jews are but strangers, and few in their own city: mostly aged men who have come from where they are dispersed, to die at the place where they look for salvation. It is difficult therefore to operate on their minds. I write as the case now is, without reference to the Scriptures, they are now subject to, or those which abound with promises of future blessings. I witnessed that mournful spectacle, their assembling at the "Wailing Place," where some most massive stones remain, apparently in the position of the outer wall of the temple: at which place they remain during the greater part of the day preceding the Sabbath, reading the Scriptures and reciting prayers. Here were aged men, from Morocco especially, with the countenances and dresses that Rembrant delighted to represent. The aged far exceed the usual proportions of their community. There are many obstacles to conversions to evangelical religion. Baptism is withheld from inquirers until there appears some renewal of heart. In the case of any insincere ones, when a reproof is administered, they cast themselves into communion with the Church of Rome, whose arms are open to receive all that offer: thus the in-

gathering is slow and small. Bishop Gobat appears to have much of the mind of his Master, and the manner of the revered Corrie of Madras. The Hospital appears one of the most satisfactory institutions connected with the Mission. I cannot receive the position of the so-called Holy Sepulchre; for it is impossible that all the memorials of occurrences it professes to contain could be included within the compass of that building: if indeed one be correct, the others must be assumptions. In consequence of the contentions between members of the Western and Eastern Churches that occur within its limits, Turkish authorities hold possession of the keys of the entrance; and it is a very painful sight, to see within its vestibule a band of their officials listlessly smoking, and their police precede processions, within the Rotunda. The Holy Sepulchre is built of variegated marbles, and has much the shape and appearance of a highly ornamented *Dewal*. It is easy to raise objections to the alleged sites, when they do not fulfil all the conditions of Scripture, as the overturning of every thing that has been created, by man, has so altered the form of the ground as to render the identity difficult. Even as to what is generally received as the garden of Gethsemane, it is hardly possible to include in its present extent or position all that occurred in that locality. Nevertheless, the hills stand about Jerusalem; and the view from the Mount of Olives still brings the city and site of the Temple before us, as when our Lord wept over its coming destruction. From thence, as well as from an elevated point within the city, the Dead Sea is visible, so that God's blessings connected with the Temple, and His awful judgments, were ever before their eyes. Jerusalem was our head-quarters for twenty-one days: and I could have remained longer with much pleasure; for "The Church" was edifying, hospitable, kind, and informing. From thence we made many excursions. Bethany is still a pleasantly situated village, on an eminence, surrounded by well cultivated hills. The waters of Siloam still "flow softly." The account of the waters of the Dead Sea is not exaggerated; but the appearance varies with the sky and weather. The range of mountains on the eastern side is bold, precipitous and barren. There is

a ledge about their mid-height, which may be supposed to be the original level of the country before the depression occurred. I bathed in the Jordan, about four miles from its junction, where it is not more than thirty yards wide. The stream was very rapid, and the footing bad; so that my mind was solely occupied with considering how I was to keep my feet, rather than with thoughts of the baptism and other events that occurred there. Elisha's fountain flows forth a strong stream. The brook Cherith is not dried up, but runs to waste. The valley of the Jordan is about two thousand feet below the level of the Mediterranean; and being bounded by precipitous, rocky mountains, increases the temperature so much, as to assimilate it to that of a tropical climate; whilst the mountainous ridge, running northward from Hebron, on which it and Jerusalem are placed, is raised to the same height above that level; thereby giving a very varied range of temperature: so that it seems to me that the God of Abraham, when he divided the earth among the nations, made the lot of his people to comprise within its confined limits the power of producing that which is otherwise obtained from distant countries. The sugar-cane was cultivated by the Saracens on the plain of Jericho; but that fertile plain is desolate from the incursions of the Bedowee. At Mizpah, now "Nubbee Samweel," we gave a picnic party. It is the highest point of the range, and from it a most extensive view of the country is obtained, extending from Jaffa and the sea to the mountains of Moab. The country is in a better state of cultivation than I anticipated; but the crops are not very productive. The hills have their sides laid off in terraces, which is greatly facilitated from the strata lying horizontal. The olive tree abounds; while the mulberry is extensively, and the apricot frequently met with. The villages are walled, but as they are most frequently situated on the summit of a hill, are thus protected. Rain water is preserved in large excavated cisterns under the houses. In many places, fountains gush out of the sides of the hills. The first we met with was at Hebron, and it was in every way refreshing; as it was the first living water we had seen since leaving the Nile.

(To be concluded in our next.)

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Muttra.*—At the latter end of July, two natives were baptized by Mr. Phillips.

*Jessore.*—One native convert was baptized by Mr. Parry at this station, in July.

*Rangoon.*—A valued correspondent writes thus:—"Within the past two months, two more Karen native assistants have been ordained; one of whom, since his return to his church, has baptized fifteen, and the other forty Karens, and many more are reported as asking for the ordinance.

"In the city of Rangoon fourteen Burmese have been baptized, and there are several hopeful inquirers.

"One new preaching station near Kemendine has been occupied. The congregation there is good, and the prospect of establishing a church is very encouraging."

### PURI.

FROM THE REV. W. MILLER.

WE arrived at this place April 25th, and were in a few days joined by two native preachers, with whom we commenced our work of daily proclaiming the gospel and distributing Scriptures and tracts, and continued up to July 12th. The Chandana festival began May 11th and closed June 1st. The daily farce of conveying a number of small idols, as representatives of the larger ones, to the Chandana tank; attended by the Rájá in a very shabby palkí, his elephants and an old horse gaily caparisoned, with a picked lot of the rabble of the town, beating brass cymbals and drums, and shouting and yelling, like so many maniacs, was, of course, acted. This seems to be the principal entertainment of the festival; but how any thing so absurd can command attention and serve the purpose of the priests in keeping up Jagannáth's celebrity, is a mystery to us. It attracted a large number of people the first and second days, but very few subsequently. With a few exceptions, we obtained a respectable congregation and a good hearing each day, but found it difficult to dispose of books, owing to the press and violence of the

people, when they were being distributed. On several occasions our patience was very painfully taxed by wicked fellows under the influence of "bháng," a powerful compound of narcotics, used to a frightful extent in Puri. To reason with them we found perfectly useless. At times, however, their language was so indecent, that we had to threaten to represent them to the Magistrate. On one occasion, one of them stopped a native preacher, and insisted upon knowing his caste. Thinking it best to "answer a fool according to his folly," the preacher said, "I was once a wicked idolator and sinner, like yourself." This served the purpose admirably: the opposer was conscience-smitten, silenced, and shamed. We had no lack of respectable and zealous opponents, who did their best to uphold Jagannáth. Some of the arguments employed and the answers by which they were demolished, were amusing, though by no means novel: e. g. "Jagannáth must be the true God, from the fact of having so splendid a temple, being so richly endowed, visited and worshipped by so many thousands from all parts of India, and receiving Rs. 23,000 a year from the Company." Answer: a quotation from their Shástras which states the impossibility of transforming a donkey into an elephant: no matter how you adorn, or where you place him; with the statement that were the wealth of the world and the worship of its inhabitants presented to an idol, all would avail nothing: it would still remain a lifeless contemptible image. "A sight of Jagannáth destroys all sin and secures salvation." If this be true, how is it that these Puri Pandás and Bráhmans, who see Jagannáth daily, are, as you know, the greatest villains upon earth; and you, through coming here, are two-fold more the children of the devil, than you were? We generally found this simple mode of meeting their foolish arguments more effectual than long abstruse replies, which but few have the disposition to hear, or ability to comprehend. Having disposed of objections and secured attention, we gladly led our hearers to "Calvary," by way of "Sinai," and urged them, with all affection and faithfulness, to "flee



from the wrath to come," to the refuge of "the Cross." In the interval of this and the Snán festival, it was our melancholy duty to visit, in his cell, a man who had committed murder, and was under sentence of death. We found him painfully ignorant and indifferent respecting his sinful situation; he had no correct idea of God, man's responsibility, sin, heaven, hell, nor of the magnitude of his own crime. After much conversation, and visiting him three or four times, light, by which he saw that he was a sinner exposed to the wrath of God and that only the Lord Jesus could save him, appeared to have entered his understanding. When taking our final leave of him, he solicited our prayers, and expressed his determination to die trusting in Jesus.

The Snán festival occurred June the 21st. The ceremony from which it derives its name and celebrity,—of removing the large idols from the temple to the Snán-mandap, a place of bathing, to undergo their annual ablutions, and subsequent removal to the secret apartment where, seen by none save the workmen and two or three Pandás, they are painted and repaired, preparatory to the Car festival,—as usual, created much excitement, and brought together a large number of *páñch-kosiyás* or persons who live within a distance of five kos. We were occupied most of the day in preaching, discussion, and conversation among the people. The ceremony of the day furnished us with a good introduction to more important subjects; and we were pleased by seeing many of our hearers listen with deep interest, and retire convinced that idolatry was sinful, and that the religion of Christ was alone worthy of their attention and reception.

#### THE CAR FESTIVAL

commenced July 8th, and was ushered in by a frightful disaster, involving the loss of twenty-three lives, and serious injury to three more persons. This occurred on the morning of the 8th, the day on which the idols are visible for the first time after the Snán festival and being repaired. A large crowd of people had, at an early hour, gathered round the door of Jagannáth's temple, with the intention of entering, and having their first *darshan*; hence, the moment the door was opened, there was a general rush inside, during which

twenty-six persons, chiefly Bengálí women, were knocked down and trampled on, twenty-one of whom were killed on the spot, and two more died shortly afterwards from the injuries received. What renders this event most distressing, is the fact that it might possibly have been prevented, had the superintendent and door-keepers used the proper measures to prevent so many being at the door and going in together, and if they had not been guilty of wilful and most culpable negligence. It is customary to open the door very early on this day; in order to avoid a large accumulation of the people outside at one time. This, however, was neglected, and the door was opened some hours later than usual. Then again, the door-keepers, whose place it is to prevent a large number going in together, intentionally neglected their duty. It appears they had quarrelled with the officiating priests inside the temple on the ground of not being sufficiently remunerated. Their demands not being met, and their services, as they thought, not properly appreciated, they resolved to be revenged and make their value and importance known: and for this purpose they selected this time and occasion, and allowed the people to assemble and rush into the temple, without any attempt to prevent them, thus sacrificing the lives of twenty-three of their fellow-creatures to their avarice and revenge. The whole case is now being investigated by the authorities; and we have every reason to believe that all the parties involved will receive a punishment in some measure proportionate to their deserts. The manner in which the dead bodies were disposed of, was most revolting to humanity. To have carried them through the gateway would, in the estimation of the priests have, if possible, polluted Jagannáth's sacred abode more than it had been before; hence another expedient was adopted, they were dragged from the interior of the temple to the summit of an eminence adjoining, and nearly on a level with the outer wall, which is at least sixteen feet high, and, like the carcases of so many dogs, were thrown one by one into the public street beneath, where they lay piled one upon another some hours. Notwithstanding the order of the Magistrate that they should be buried, they were simply removed from this to a

Golgotha, and consigned to the disposal of dogs and vultures. When I passed the temple with Mr. Stubbins some hours later, the by-standers directed our attention to the part of the wall where the corpses had been thrown over, which was marked in several places with blood. Several hundred persons were assembled, and we endeavored to impress their minds by the awful event. Many heard with attention, until our voices were lost, amidst the Hari bols and vociferations of a number of unfeeling and hardened Pandás, seated on the wall above us, who occasionally, with apparent pleasure and triumph, proclaimed that Jagannáth had displayed his power in the death, and grace in the salvation, of those killed. Turning from them we went towards the Golgotha, and there beheld the remains of sixteen of these poor creatures, dreadfully torn and mangled. They were fast being devoured, for there was no lack of agents for the horrid work; as soon as one set retired, gorged, to rest on the boughs or at the root of a neighboring tree, their places were filled by others. Oh, it was a shocking and heart-rending scene. We could not but shed a tear, and weep over the miserable and untimely end of so many of our fellow-creatures; and how could we but vow vengeance and unceasing warfare against the hateful and infernal system which thus, year after year, like "a besom of destruction," sweeps thousands unprepared into eternity? The festival of this year was a small one, not more than 30,000 persons were present, and many of them were inhabitants of Puri. The idols were brought out and placed on the cars between seven and eight o'clock on the evening of the 8th.

The cars appeared unusually shabby. The superintendant evidently economizes more and more each year in the expenditure of their making and fitting up. They reached the Gundecha on the 14th; and should have commenced their return on the 16th, but a heavy and continued fall of rain detained them to the 23d. When the weather cleared up, it was found that the Kala Batheas had very naturally returned to their homes and their fields, and left the idols to get back as they could. The Puri people themselves had therefore to do the needful; which we feel assured would be neither easy nor

agreeable to them. The annual pulling of the cars is a grievous tax upon these poor Batheas. Willing or unwilling, well or ill, no plea can exempt them from either going or finding a substitute; neither do they receive any remuneration, not even their food; and are often called away, as was the case this year, when they are most required in their fields. Being principally the Rajah's ryots, they have no hope of redress, without giving up their land and houses, or rising in a body, and shaking off the burden.

June 29th, we were joined by Mr. Stubbins, who, with three native preachers from Cuttack, formed a very seasonable and important addition to our number and strength; hence we were able to form two parties, and occupy two different places in the *bara dandá*, and also come in contact with a much larger number of people. The appearance of so many in array against Jagannáth, was to the Pandás the signal for all manner of offensive measures on their part; hence they received us with no kind feeling, but exhibited their hatred by causing sand, gravel, and mud, mingled with their best wishes and benedictions, to bear upon us in a manner that beggars description. A young Bengali from Serampore, who had received an English education and had read the New Testament, on witnessing the spirit of the Pandás and those influenced by them, very gravely said to Mr. Stubbins, "Sir, are you not commanded in your Scriptures not to cast pearls before swine?" He was, however, not prepared to hear in reply, an entreaty to be no longer a swine, but come out and be separate from them. However none of these things moved us. We maintained our ground, and succeeded in getting a hearing. We had the pleasure of addressing large congregations every day, and, for more than a week, both morning and evening. Among our hearers were some who listened with deep and serious attention. We had also a good deal of interesting conversation and discussion at the close of preaching, and met with persons who, despising idolatry, knew much of and highly appreciated the religion of Jesus. On the morning of the 9th and 10th, we were several hours at the Atháranalá bridge, preaching and distributing gospels and tracts to the returning pilgrims. About

5000 were thus circulated, in the Oriya, Bengali and Hindi languages. On the afternoon of the 13th, we stood some distance in advance of the cars, and collected several hundreds of persons around us. While engaged in preaching, a car was suddenly drawn up along side, and we were immediately in the midst of several thousand persons. There only being Mr. Stubbins and myself, and at some distance from each other, our situation in the midst of so excited a multitude became rather unpleasant, especially as handfuls of gravel commenced being thrown at us by some unseen persons. We deemed it prudent, therefore, to retire to a more suitable part. In our progress we encountered such a storm of gravel, dust, and stones, as we never at any previous time experienced at Puri. However we reached an eligible place, and there proclaimed the gospel to a very large audience until it became dark. We are happy to say that though several cases of cholera came to our notice, and doubtless many occurred, that did not, the mortality of this year was comparatively very small.

### Foreign Record. BRUSSELS.

THE Rev. H. Dowson, under date of June 20th, has written as follows to the PRIMITIVE CHURCH MAGAZINE:—"Our friends will be pleased to learn that a Baptist church has been formed in Brussels. On reaching that city, I found above twenty persons who gave evidence of conversion and were convinced and enlightened upon the subject of baptism. After several interviews with them I thought it right to receive them as disciples of Christ. The great difficulty was to find a place where we might be permitted to baptize; had we attempted it in the open air, there was every probability of our being interrupted and disturbed. We had therefore a baptistery constructed on purpose, lined with zinc, and placed in the court or large entrance to the room where our brethren meet; there, very early in the morning of the 12th of June, twenty-one persons were baptized, twelve males and nine females. In the evening the church was formed, consisting of twenty-three persons; two of these are English Baptists, whose judicious counsels and efforts are invaluable to this infant cause.

"On the Monday evening following, the church having chosen a pastor and three deacons, these brethren were set apart to their office by prayer and exhortation. The

pastor's name is Charles Holsters. He is a respectable man in business, and I think in every respect worthy of the confidence of the brethren in this country. I may just add that the present room for worship is not very convenient of access. A large room, central, and in every way adapted for the purpose, now occupied by the Jesuits as a school, will be at liberty at the end of July. We have recommended the brethren to secure this room; it will involve a little more expense, but it is exceedingly desirable. Our brethren are poor; considerable expense has been incurred in fitting up the room, and the purchase of a baptistery. A generous friend who accompanied me to Belgium, presented them with £5 towards these expenses. Belgium is now opened, by the establishment of the first Baptist church, for the diffusion of our distinctive sentiments, as well as the proclamation of 'the common salvation.'

"Several are candidates for Christian baptism, not in Brussels alone, but in other parts of Belgium. A little aid now rendered will, with the blessing of God, end in most important results."

From another article in the same magazine we extract the following additional intelligence:—

"*The Church of England* has three ministers at present in the city, but no place of worship belonging to that body. The congregations assemble in chapels belonging to other Christian sects. The oldest meets in what is designated the Chapel Royal—but used also by the German and French churches. The congregation is not large, and the ministers' tendencies are those of the high churchmen. A second, and somewhat larger one, assembles twice on the Sabbath in the French church, on the Boulevard de l'Observatoire. The minister was attentive to his congregation, showing them seats, and presenting in some respects a contrast to the priesthood at home. The staple of his sermon was marked with rather the want of great and vital truths than anything hostile to pure and undefiled religion. The largest and, apparently, the most flourishing episcopal congregation, meets in the French Congregational Church, in the *Quartier Leopold*. The minister is professedly evangelical; I did not hear him, as he was from home. From an Irish clergyman supplying for him, I heard a sermon distinguished for its tone of truthfulness, but by no means striking for its power. Dissenters as well as churchmen attend here, both Baptists and Independents having sittings in the place. The total number of English residents in the country is estimated at somewhere about 6,000, and from seven to eight other places of worship, belonging to this community, exist in different parts of the kingdom."

# THE CALCUTTA MISSIONARY HERALD.

## JOURNAL OF A NATIVE PREACHER AT KĀLIKĀPU

COMMUNICATED BY THE REV. J. JOHANNES.

*July 1st, 1853.*—All our brethren and sisters met as usual for divine worship. In the day visited Manipura; and in the house of a Thākur spoke about Jesus Christ, how he came into the world and died to save sinners. There were about twenty persons present; but I was grieved with the inattention of a few amongst them. This I attribute to the ignorance of the people, for till lately these villagers never had the tidings of salvation preached to them.

*2d.*—Whilst sitting in my house, two Hindus, knowing that I had been a Brahman and had become a Christian, asked me how the sins of men could be forgiven. I said, "The reply is simple: not so in the shastras of the Hindus; where a man is lost to know what he is to do, to have his sins blotted out. 'Believe in the Lord Jesus Christ and thou shalt be saved!' And to encourage sinners coming to Him, he has added, 'Him that cometh unto me, I will in no wise cast out.'"

*3d.*—*Sabbath.* Worship both in the morning and evening.

*4th.*—Visited a place called Sāhibnagar; there I had few hearers; but they were very happy to hear about the new religion.

*5th.*—Morning and evening worship with our brethren and sisters. In the middle of the day went to Shuāh'hāt, where a good number attended, and heard the Gospel of Christ preached. A Brāhman asked me when the day of judgment would come? I replied, "That event is known to God alone; and besides him there is not a single soul, great or small, that can ever tell the time." He then asked me, "Who will on that day be regarded as the greatest?" I replied, "Jesus Christ will be the head of all things."

*6th.*—I preached at Jogi's Khāl to-day. A Brāhman recognizing me said, "O you, Johannes Sāhib's golām, what are you doing here?" I replied,

"I am not Johannes Sāhib's golām; and if he heard it, he would be displeased; for he himself, as well as myself, is Jesus Christ's golām, or slave." "If you are, as you say, Jesus Christ's golām, what work has he assigned you?" I said, "I go everywhere and sound abroad his goodness and love.—What he has done for me, and what he is able to do for others."

*7th.*—A few Musalmāns said, "Why do you go about in this way giving away your Christian books?" I replied, "We have sinned against God greatly, and this Book shows the way to God, and that is through his Son Jesus Christ." They said, "No, if you only say, 'Tobā tobā,' then you are sure to have your sins forgiven." I said, "Sin is so deeply rooted, and the heart of man is so desperately wicked, that you must yourself feel convinced, that such a thing cannot profit you." I then told him of Jesus, his Spirit, and how he opens the hearts of sinners.

*8th.*—Went to a few persons living in a valley, and they were very glad to hear of Christ. They said, "Your religion is good. Whilst there will be an end of our religion, yours will have no end; but will flourish and thrive more and more."

*9th.*—Visited Jasadāpur. The Brāhman turned us out.

*12th.*—Went to Rangā-māti. The people said, "What may we learn by your books?" I said, "There is a Saviour pointed out; and it is now made known in this country. We have found him a Saviour indeed, and recommend the same Jesus to you, as able to do you good, and save your souls after death."

*13th.*—Preached at Shuāh's-hāt. A pleasing attendance. I trust those who listened so attentively will profit by the Word.

*14th.*—At Jagannāth the people said: "How is it that you have left your jāt and religion, and become a Christian?" I replied, "Because I find

none in our *jât* who can forgive sins, but I find one in the Christian's *jât*. His name is Jesus; and you have no doubt heard of him before."

15th.—A shop-keeper asked me to come to his *dokdn*. This I did, and was pleased with the attention of the man, and a few others who were present.

16th.—A *munshi* asked me to tell him about our religion. While I was willingly doing so, a great man came to his house, and I was sent away.

17th.—At a place called *Modon's-hât*, a few persons surrounded me and

said, "You are become a Christian; will you make us also Christians?" I replied, "Your hearts are made by God, and he holds the key of them. He alone can change your hearts. I am a sinner and have not such a power. I simply sow the seed, and look up to God for fruitfulness."

18th.—A few *Muhammadans* had a good deal to say about caste. I argued with them for a while; but they were vehement and abusive, and I thought best to leave them, and proceed elsewhere, to sow the seeds of life.

## DINAJPUR.

FROM THE REV. H. SMYLLIE.

August 2nd 1853.—On the afternoon of the 11th we were in the *bâzâr*, and our audience was pretty good. A *Musalman* youth put the following question. "Is there nothing in your books to prove the *Qurân* to be the word of God?" "Nothing whatever;" was the reply. "We put the Gospel and other portions of God's Word into your hands; daily read for yourselves and see if there be any thing in the Word of God which would lead you to suppose the *Qurân* to be from God. Why do you continually put this question? If there be, as you say, another Gospel; show us that Gospel. If there be anything in the Bible which goes to prove your prophet to be from God, show us where it is. If, as you say, such passages have been erased from the Bible, prove by whom, and by what nation such a thing has been done. I am a poor man, but I declare, before all this audience, that if you or any one of your *Maulvis*, can prove any such things to be true, I will sell what I have and pay you one hundred rupees; nay,

I venture to say, one thousand rupees. Witness every one of you, what I say to this man." All said the proposal was a fair one. I continued, "Go to your *Maulvi*, and ask him why your *Qurân* calls Christ the Word of God, and God's Spirit, if he be not God. Tell your *Maulvi* I want to see him, and ask him to read the 3rd Chapter of the *Qurân* to you." "Our *Maulvi* would not speak to me." "That proves that he cannot be God's servant: God commands his people to love their enemies, your *Maulvis* do not love their friends."

On the afternoon of the 19th we had another long encounter with a *Musalman* youth, who told us he had read "Reasons for not being a *Musalman*." He had heard of our being at *Goriyâ* and *Maypâldigry* in search of the *Maulvi*, I said: "Go to him, and ask the reason why he would not converse with us." "He said he would not argue with you, because it would not be profitable." "He told truth when he said so. It would certainly not be profitable for him."

## NOTES OF A MISSIONARY TOUR.

BY THE REV. T. MORGAN.

DURING my wanderings along the banks of the *Rupnarayan*, I was informed that there were some large towns and villages some distance inland, but not accessible to a European on foot.

After my return, I brought this fact to the notice of a gentleman, who is ever ready to co-operate in missionary work. He kindly lent me his

*palki*; and bearers were to be procured in the respective localities, as they were wanted.

Having procured two large boxes of Scriptures, I left *Haurah* on the 3rd of January, and reached *Tanluk* on the evening of the 4th. In order to save time, money, and unnecessary labor, it was a matter of some importance to ascertain the best central spot. Hav-

ing arrived at Tamluk, I went to consult some of the gentlemen connected with the Salt and Bund Departments, who, in the kindest manner, examined their maps, and gave all the information in their power. We all arrived at the conclusion that Ghátál was the best central place, there being some large towns within accessible distance.

*January 5th.*—Left Tamluk early this morning, and, after much effort, came as far as Kolah. Went inland, preached and distributed books, in several places. Here I observed some village school houses, built in a pretty and substantial manner. At 7 P. M. the tide being in, I left this place in company with a Dárogá in the Salt department, who had derived much good from the missionaries of the Free Church, of whom the young man spoke in grateful and affectionate terms, and he was really anxious to tender me any assistance in his power. Arrived at Mánpur at midnight.

*6th.*—Left at day-break, and the men seeing my anxiety to reach Ghátál as soon as possible, worked hard all day, and we arrived at that place, some time in the night. The prospect of some days' rest cheered the men on.

*7th.*—Went out before daylight to look for bearers, who demanded four rupees a day for eight men: this I thought rather exorbitant, and went to consult the Dárogá; who stated that, considering the shortness of the engagement, the nature of the ground the men would have to go over, and the distance, two rupees a day for eight men was not unreasonable.

After securing a man to carry a load of books, we started for Kirpái. Passed through Bundah and Rádhanagar, the latter is a very populous place, mostly inhabited by weavers. Here I addressed the people in several places, and gave away as many Scriptures as I could afford.

Arrived at Kirpái. There, at one time, the Company had their principal factory. It is an exceedingly large place. Some of the respectable inhabitants informed me, that it has eighteen large bázárs and six smaller ones. I observed a great number of very excellent houses, and many temples. I was given to understand by some Pandits, that it has no antiquarian celebrity, but has derived its importance from the trade of the Company. Began operations by preaching in a large

bázár, and walked some miles, distributing books about the town, till the bearers warned me that we must depart. On the way home, some parties who received Scriptures in the morning, came to know what they were about. One in particular who received the Acts, said he could not make it out, because it was about many things. Some men asked for a book for a young woman. On coming forward, I found that she could read very well; she is a Baistabi, and had been taught by some Sarkár. On my return home, observed a great number of temples of Vishnu, very beautifully ornamented.

*8th.*—After a hasty breakfast before daylight, started for Dewáganj and Bali; about ten or twelve miles from Ghátál: There was not a shadow of a road; and we had to pass through Bunds, rice-fields, and pools of water. In some places the ground was almost impassable; and I was obliged to walk. The Bunds were so narrow, that the men were every moment in danger of rolling over; and once they did tumble down, in grand style. Being constantly on my guard, I escaped unhurt, except a good shaking.

On arriving at Dewáganj I found a large square surrounded by shops and temples, and a large concourse of people, it being market day. Having obtained an elevated position, I preached and began to distribute: hundreds of hands were out-stretched, hundreds of tongues shouted, clouds of dust rose, while I was bathed in perspiration. My head at last became dizzy, and down I fell from the top of the páiki; but received no damage, because the crowd was thick enough to support me. I was then obliged to rest a few minutes in the páiki, and bathe my forehead with cold water; after which I set to work again, until the books were all gone. Still the people followed me, and, as a last refuge, I went to the police station, and put myself under the protection of the Dárogá for half an hour; after which I returned once more to the bázár, and preached again. Near to the entrance of the bázár, there is a small place occupied by some Musalmáns. Here both Hindus and Musalmáns paid their votive offerings, consisting of cowries, and little horses made of clay. The latter were numerous. I asked the Hindus, how they came to make offerings at a Musalman shrine?

The answer was, "It will bring us some merit." It was my intention to have gone two miles higher, to Bâli, but books, time, and strength, were all exhausted.

After my return to the boat, it was very pleasant for an hour or two; but after being in the sun all day, there was a bitter sensation of cold, I therefore went on shore for a short time to walk. The shop-keepers seeing me, asked me in. My bringing a pâiki had produced quite a sensation. There was soon a shop-full of people; the shop-keeper served the hukâ all round, and our conversation was prolonged to a late hour. The questions were, "Who paid for the books? and the pâiki? What was the object? What change would the books produce? and would it be a change for the better? Numerous questions were asked about Christianity.

9th.—Having been informed that it was market-day at Kulmijole, thither I went. There is something that may be termed a road between that place and Ghâtâl, distance eight miles. Every thing had an air of poverty; as well shops, as people. Very different from Dewânganj. There were plenty of people, and readers; and the desire of the people to obtain the Scriptures, was most intense. News of the distribution was soon carried in all directions, and some of the better classes came, and among them aged and venerable Brâhmans supported by younger men. When I told them that the books were revelations which God had made through holy men of old, and that they contained an account of the true Incarnation, they were received with the profoundest reverence. Though the people were so eager for books, and the pressure so great, that I was obliged repeatedly to retire into the pâiki to breathe, yet there was one young man who positively refused to take one. It appears that he had heard of a new tract published by the Tract Society, called *Jâti Brittânta*, or Description of Caste. During the time I remained in the bazar, and when I was a mile out, he kept shouting: "Sâhib, Jâti Brittânta!" He was determined to have that, or nothing.

On the way I passed a Bungalow, belonging to a gentleman in charge of the Bunds. It was pleasant to see an English vegetable garden, in the middle of the wilderness, and more pleasant still to witness the kindness of

the owner in offering me the hospitality of his house. But I had no more work then, in that direction, and I was obliged to refuse. However, when I went to my pâiki, it was evident that the good people were determined not to let me go empty-handed: there was a plentiful supply of the produce of the garden. Acts of kindness produce a deep and lasting impression under such circumstances: this is my excuse for introducing any notice of them here.

10th.—This morning my bearers refused to work, alleging as a reason, that they had been working so hard, and must rest. I therefore walked out some distance, and spent the remainder of the day about the town; and in the evening, the shop was crowded as usual to a late hour.

11th.—This morning the bearers hinted that the distance was greater than usual, there was some trouble in starting them: they had taken an extra quantity of liquor the day before, and the effect was very evident at that early hour.

Having been informed that Kana-pur and Kistanagar, were wealthy and populous places, I took an extra man to carry books. The ground we had to go over, was of the very worst kind: there were rivers to cross, in the most primitive and crazy boats. However, after great efforts on the part of the men, and much walking on my part, with narrow escapes in passing over trunks of trees, which served as bridges over deep chasms, we reached Dowânganj. To my great joy it was market-day; and I was soon surrounded by a highly respectable audience, the majority of whom were Brâhmans. Here I distributed half of my stock of Scriptures, reserving the other for Kistanagar, which is two miles further. This is a highly respectable place, the birth-place of Kâmmohan Roy, and the home of his family. Preached in the bazar, and my stock of books was soon distributed. The most respectable people brought their children in their hands, and even in their arms, requesting me to present the books to the children.

My two boxes of Scriptures were now exhausted, I had therefore ordered the boat to move up six miles this side of Ghâtâl, to meet me. Circumstances required my presence at home that night; and we moved on towards Calcutta.

# THE ORIENTAL BAPTIST.

OCTOBER, 1853.

## Theology.

### NOTES OF SERMONS BY JOHN FOSTER.—No. II.

That ye be not slothful, but followers of them who through faith and patience inherit the promises.—Hebrews vi. 12.

IN one sense we are all *followers*, for what an amazing number have gone before us. They have been where we are; but are gone! What we call the past, when we speak of *men*, is not what we have left behind, but what has proceeded before us. We may properly be said, not to belong to posterity,—to those who will follow us,—but to those whom we are following: our faces are directed *that way*—we are going after them, to be added to them.—We should consider ourselves as in the *very act* of following: not we “shall follow,” but “are following:” there is a real movement going on:—every day we draw nearer to those before; and we go just as fast as ever they did.

But if in one sense we are following *all*, and that by *necessity*; in another sense we are following a *division* or part, and by *choice*. All, in the mortal journey which leads out of the world; but, as in the manner of accomplishing that journey there has been an important difference, in the spirit, the leading purpose, the final tendency of our course, we are following one distinct portion or class of those who have gone or are going before. And here our text comes in, in the sense of following the *example* of others, at the same time as we follow them in the mortal *way*. Nor can *any* one say that he knows not how to decide or proceed, for want of some going before,—that he should be exceedingly glad if there were some that he could look to and judge by—for every possible kind of example has been given. Were one thus to complain, we should say, “Open your eyes and cast your view yonder after those who have preceded.

Though in their actual persons they be gone out of sight, they are still visible in their character, course, progress and end. Look at them as displayed on a remote field of time under that ancient light, Scripture;—as they are shewn on the scenes of the world through succeeding ages:—or look at them who are so late as to be within our own memory: we see them, some far before us, and some nearer before us, passing forward in numbers: *all* equally in a progress to another world, yet in divided classes or orders—in separate trains according to their different characters, manner of proceeding, and destiny.”

Looking how those different trains have proceeded respectively, we can see with what aim, what guidance, what attending circumstances, and to what termination they have gone.—Behold one great division of them—by far the greater! We see them having set out, careless of the great object of their earthly journey, or as if there were no ultimate object, in a pernicious companionship, giving themselves up to the guidance of deluding evil spirits of divers kinds—those evil spirits busy among them—a dark cloud of the divine displeasure over them—and they not looking to the end, not preparing for it—but dreading and abhorring it when they approached it. Now in this progress through life and out of it, all may be said to go to an inheritance. There are promises and threatenings—and the fulfilment of these in the future state, that is, the turning of the words into realities, may be called respectively “inheritances,” “portions, which are possessions by law”—the law of God,—the portions, the possessions



plainly signified before to us as set apart respectively for those who come entitled to them. But how mournful that any,—how emphatically mournful and astonishing, that a very large part of our race gone before us,—should have chosen to go to the inheritance of the threatenings!—And who, who will follow them?—with deliberate choice, or through desperate thoughtlessness, who will follow them? They have room for more in those dark realms; but do not wish for more. In a thoughtful hour they might seem almost to be heard crying in an awful voice of warning,—"Lest others also go into that place of torment:"—unlike the inhabitants of that better world, who exult in every addition to their number.—And many have so cried with their last voice on earth!

But there has been a different class of the travellers before us over this mortal scene. They have shown us the way to a better inheritance. And beside all other unlikeness, there is this one most striking difference, that, whereas such as we have described do *not wish to attain* the inheritance to which they take the way, those of this happier order are *most earnest to attain* it:—and if men will talk of following reason, or even common sense, here is something to look at, as a determining consideration.

I. "*The promises*;"—that is, good words of assurance from God regarding things to come. Now, creatures advancing fast toward the *great hereafter*, would they not earnestly wish to have some such good words from the Almighty Lord of their being and their destiny? Of all things it were the most sad and desolate that He should say nothing to them. For them to be going into that infinite unknown under his perfect silence, in utter ignorance, at hazard, and, in addition to all this, with a consciousness of unworthiness, would be a fearful, a terrific condition. Let the full gloom and terror of such a situation be supposed, and that then *one* single sentence of kind meaning, of merciful assurance, should come certainly from Him—how inestimable! how animating!—It would be as a ray of glory—a luminary bursting on the dark and melancholy night! But instead of only one, we have many promises—"great and precious," all converging towards one ultimate glory; but at the

same time applicable in various ways of assurance and consolation. We have to view them in what their complete *fulfilment* will be:—that will be "inheriting" them. And by the following considerations we may be led to apprehend the excellent quality—the virtue that is in them.

1. The promises of God are *the free expressions of his goodness, and beneficence*: but then their *meaning* has in it something of the greatness of that Divine attribute. Nothing that he says can be in the mere narrow proportion of man. The words are necessarily those used by man, but the meaning is that of God; and we may be confident that what will be given in fulfilment of them will be according to the magnitude of the Divine goodness; as far at least as the faculties of the recipients will admit, and *these* can be enlarged. The Divine goodness being transcendantly above all other goodness, the gifts of it will be according to its own manner; and not limited to the human import of the words, as if merely preserving the bare truth of those words. So that He will surprise his servants, as they find the earthly terms of his promises translated as it were into a celestial language, when they arrive in His presence and have those promises acknowledged.

2. The promises are *made in the name of Jesus Christ*, and *on the strength of his mighty work*: but then what must that be in another world, that shall be adequate, or according to the proportion of his merits! Let it be considered who he was, whence he came, why he came, what he performed, what he, being such as he was, suffered, how he is employed still:—then, what must that be which, in consequence of all this, and as an equivalent to all this, is to be conferred on the souls redeemed at such a cost?—The promises being made on the strength of all this, must be of a meaning commensurate: and how high the elevation to which they are raised, if it be in proportion to the depth to which He descended! In the full proportion of *equality* it may not, cannot be: but yet in proportion, and to satisfy him!

3. The inheritance of the fulfilled promises is even represented as *to be actually shared with him*:—we are "joint heirs with Christ." But what must that be which his followers can in any sense thus participate with

him, that they and he should have one happiness in common!—that they should “enter into the *joy of their Lord!*”—that they should be made capable of, even in any manner or degree, *comprehending* his felicity! There must be great and eternal condescension on his part in making it intelligible to them; and still more in putting it in communication with them. We may form perhaps some idea of this as conceived in *one way*:—viz. *his* joy and triumph and glory in having saved them—theirs in having been saved by him. Besides he himself will be an inheritor of promises:—there is the promise to him from the Divine Father of the certain efficacy and grand consequences of his mediation,—of the mighty multitudes to be redeemed by him, and that all nations shall come within his dominions. In his joy for all this, his followers can and will share.

4. What the promises engage to give, is *an ample compensation*, a vast surplus of compensation, *for all that can be suffered in this life*. Perhaps the “followers” we are describing are apt to say: “The good of hereafter must be great to overbalance all we now endure.” They may be assured it will be so great; and far greater. If they deem pains, fears, sorrows, afflictions—the evils they now suffer—to form a great amount, they may turn this into a consolatory principle of calculation for the future glory. And not only so, the promise engages that these temporal evils shall be *made to conduce* to the glory. “These light afflictions work out for us a far more exceeding and eternal weight of glory.”

5. Consider again, what is indeed the first and essential idea in the word promise, that *it points to hereafter*. Now to a being that looks far forward, the future is a thing of immense interest. A thoughtful spirit will say, “That vast future is full, through all its extent, with something for *me*:—there is good or evil all along the line.—It is *mine*—all that is in that vast reserve—all that *I am to come to* in it—*mine* as much as the present is; for it is *to be* the present, *my* present, of value in its time. Whatever, therefore, I now call the present, whatever I reckon of value in it—millions of millions of times so much are there for me in the future: and it is even through all that future that the promises of God stretch, to

secure that all in it shall be good. They set a mark on the things belonging to me, and so secure them for me. And what a grand thing that the prospect into the future should be bright, though all be dark at present!” But it is not only over a *wide* futurity that the promises extend, to secure every thing in it that is good; they embrace eternity! It will never be announced to the redeemed advancing spirit, “The promises were for *thus* far and no farther.” He who has pronounced them has put into them a vital force that can *never* be exhausted. God’s words do not die away. They will still be in the *act of fulfilment* through one long stage of duration after another. And we may presume it will never be forgotten that the blessings are the *promised* good; that they come not only by the immediate will of God, but because he always willed them: and thus the faithfulness of God will be proved as well as his goodness. But an endless existence and felicity! At the overwhelming idea the mind draws back confounded! Ages beyond the power of numbers shall pass away, worlds and systems perhaps decay and perish, and these souls so weak and diminutive now, shall be still living, and yet to live! Yet the promises would fail and deceive, were it not so, for they speak of “*eternal* life,” “an inheritance incorruptible, undefiled, and that *fadeth not away!*”

Now all this it is which some are gone before to inherit—that is, to begin to inherit—as the fulfilment of the Divine promises. Many had preceded the apostle’s time, and what a long train and multitude have gone since! So that if there was then a persuasive argument in example, it is immensely stronger now.

11.—The great question is, *Shall we follow them!* If they might speak to us from that better world to invite and conjure us, would one voice be wanting? May the Divine voice persuade us! But how, in what way, did they go to that happy state?—“*Through faith and patience;*” that is, through these as a disposition, an exercise, or action of the human mind, produced and sustained by the Divine Spirit.

1. *Through Faith.*—Its first property is what may be named a *realizing power*: that which brings the objects impressively before the mind, makes plain and strong the things which the words signify;—so that the

mind has actual substances before it,—not shadows, clouds, or mere sounds. It sheds a morning light on things faintly discerned before. Together with this strong apprehension of what it is that is meant, faith is a decided belief that *what is declared concerning it is true*: for a strong vivid apprehension does not necessarily imply truth. Faith says, "It is so as God hath said:—it will be so—it WILL. All that is declared about what shall be, is as certain as a true account of what is or was." Those whom we are called to follow, were in this state of mind with regard to the promises. They had an absolute certainty of the faithfulness of Him who gave them; and therefore an inseparable, adamant link between those *pledges* and the *things* elsewhere. Their faith was a principle which kept them to the *habit of attention* to things unseen. While they could not see the very things themselves, they possessed and contemplated in the promises, images, pictures, as it were, of things behind the shades; and their faith constantly recalled them to look at these objects,—“while we look at the things unseen.” And then their faith operated to *keep them under a powerful practical conviction that the objects were infinitely worthy of all their zeal and exertion*. Faith made them feel that indifference and slothfulness *would be basely unworthy* their vocation. It kept up therefore, the overbearing superiority—shall we call it?—the *ascendancy* of those great objects in prospect, over the present earthly ones. It condemned and expelled the unworthy disposition which is still thinking, “How little may be enough for their security?” Thus it was “through faith”—and this faith, it must be kept in mind, had its power, its security, its efficacy in regard to the whole of these important interests, by its firm hold on Jesus Christ. We can have availing faith *as to them*, only by having faith *in Him*. Plainly so; for it is through Him alone that men can have any thing to do with those interests, or with any promise concerning them.

2. Through *Patience*; which is a consequence of that faith, and will have its power of endurance just in proportion to the strength of that faith. Patience must be in the hope of something; but what hope can there be if faith have no firm hold? “Ye have need

of patience,” the apostle says elsewhere; and well may it be so, if the Christian enterprise to obtain the good of eternity *be an affair of such labor, strife and difficulty*. The patience of those of whom we are called to be followers was a temper of mind deliberately, rationally conformed to what they were told they were to expect. And it was exercised and evidenced in *not attempting, trying, and then giving up*. Multitudes of examples of this kind there are in respect to all good designs and undertakings, and unhappily in the Christian enterprise among them. It was shown in *not complaining that there was so much endurance, hard work, self-denial*. They did not murmur, “Surely a Christian’s task might have been easier! What need of this labor?—this grievance? It must be right, certainly, because it was so appointed; but yet it is hard and strange.” It was shewn in conscientiously *forbearing to reduce, narrow, or cut down, as it were, the Christian service*, so as to make it more easy or more conformed to the natural inclinations. “Let it, let it be,” said they, “all that our Great Master imposes. Not our wills, but his be done. It is perfectly right that sinful creatures should pass all through this to the heavenly kingdom.” It was shewn in *not letting failures or defective success discourage or deter*. In one sense all will be failure, as falling short of a perfect standard. Under this a good man will be *patient*. While he deploras the evils of his fallen nature, and does not acquiesce and allow himself to be contented and satisfied, yet he must *submit to endure* this imperfect state, as a grievance which his Creator, and even his Redeemer, leaves upon him. There may, however, be special and particular failures which grieve and mortify a good man; for example, falling short of his good resolution—failure in the conflict with a besetting sin—failure in command of his temper—unwise conduct towards those he has to do with:—patience will be not to despond for all this—not to conclude, “It is vain for me to watch and pray.” It was shewn in *waiting and abiding the disposal of God*, according to the nature of the case they were placed in. In some cases *all* must be simply left to him. There are difficulties and afflictions when nothing can be done; but merely to wait “keeping the soul in patience.”

In some other case we may need his *assistance* to our own energies, and if he does not immediately grant it—patience has her perfect work when, instead of being worn out by the exactions on it, it grows gradually more firm and constant.

Now it was by such a course, through such a discipline, that the excellent spirits who are gone before, arrived where they inherit the promises. They *are* in the possession. Let us think of it as a real fact. Somewhere they actually are, full of life and joy. We know not where, nor the changed manner of their existence. A dark thick veil is between us and that mysterious world,—that region of the departed,—that middlestate where they await the final consummation. But somewhere, we repeat, they are in the exercise of their elevated, sinless, and happy existence:—and this very moment thinking, remembering, anticipating, rejoicing, and expecting many to follow them. May not the latest of the departed train, some of our own pious friends, be thinking of us, and waiting for us? We will not say they will be disappointed, in the painful sense, if we fail to follow them; but if we do join them there, after a while, it will be an addition to their happiness, and it will be an animated portion of our own. And if we turn to those who are coming (in time) after us, would we not wish so to go forward before them that we might earnestly say to them, “Be ye followers of us”? our example being added to that of the great procession which has arrived in a better world?

### DEMAS.

THE notices which we have, in the New Testament, of Demas, are few and scanty; yet they are sufficiently numerous and full to exhibit a case which is very affecting, and to hold forth a warning to all professors, against what is called the love of the present world, powerful and alarming.

The first notice which we have of Demas is in the epistle to the Colossians, where it is thus written: “Luke, the beloved physician, and Demas, greet you.” A second notice of him is to be found in the second epistle to Timothy, which appears to have been written about six years after

that to the Colossians, and is expressed in these words: “Demas hath forsaken me, having loved this present world.” And a third notice of him is to be found in the epistle to Philemon, also supposed to have been written about the same time with the latter epistle, and is thus recorded: “There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers.”

From these notices of Demas, (and they are the only ones to be found of him in the New Testament,) we learn two things: first, that he was a preacher,—“a fellow-laborer;” and, secondly, that, as such, he was a man of considerable repute, the apostle having connected his name with those of the evangelists Mark and Luke, men whose praise was in all the churches.

How much longer than six years Demas had, previous to his defection, been a preacher of the gospel, we do not know; but this we know, that he must have been a much longer period a professor of religion, the apostles not having been wont to put men into the ministry, until they had been well tried by time and circumstances. In this matter the apostolic rules were these: “Not a novice.”—“Lay hands suddenly on no man.”

That Demas had never been a really converted man will at once be admitted; but that he had been all along a hypocrite, there is not the smallest proof, nor the smallest likelihood. It is probable that he had been most sincere in making his profession, the times in which he lived having been strongly opposed to the contrary; and it is likely, too, that he was not only sincere in his profession, but that he exhibited such marks of a thorough conversion, as led all to believe that he was indeed and in truth a real Christian. This latter must certainly have been the case, or he never would have been put into the ministry, never would have been chosen by the apostle Paul as a “fellow-laborer,” and never would have been classed by him in the same catalogue with such men as Mark and Luke.

Now, this is a most affecting fact. Had he, as we have already intimated, been really a true Christian, he would have gone on unto perfection; but his having drawn back into the world, shews us most distinctly, that he was

not in truth what others supposed him to be, nor, as is likely too, what he supposed himself to be. And what are the inferences derivable from this? Shall we not in the

1st place, say, That sincerity in making a profession, is no proof of real conversion? True; there can be no real conversion without sincerity; but there may unquestionably be sincerity without real conversion. Indeed, there is reason to think, that however many may turn out badly, very few are insincere at the time of making a profession. They think that, in putting on Christ, they are doing what is right, and they, at the time, fully intend to abide honestly, even to the end of life, by what they avow. But as many of them do not thus abide, this shews us at once, that we are not to reckon ourselves converted, *because* we are conscious to ourselves of sincerity. No; we must see to it that we are not only sincere in making a profession; but that we are really in Christ Jesus, building all our hopes on him as on the Rock of Ages, and cultivating his spirit in our hearts, and imitating his conduct in our lives.

2. And may we not also draw this other inference from the case before us, namely, that the being esteemed by a wide circle of the very excellent of the earth is likewise no proof of real conversion? We grant, that none but persons somewhat weak in judgment will ever draw any argument for their conversion from such a source as this; but it unfortunately happens that there are such persons,—persons who conclude, that, having been adjudged to be Christians by the minister and by the members of the church into whose communion they have been received, all must be right with them. But do we not see in the case of Demas, that he was most highly esteemed not only by the church in the time of the apostle, but by the apostle himself; and yet he was not a converted man? Let not, therefore, any one conclude, that he is a subject of that great change without which none can enter the kingdom of God, simply because he has been recognized by a church, or by others, as a real child of God. And,

3. May we not draw yet another inference from what we are told of Demas, and that is, that the being useful to the souls of others is likewise

no proof of real conversion? Demas was a preacher, a fellow-laborer with the apostle and others, and evidently greatly respected by his associates as such; and it is therefore to be presumed, that he must have been an effective laborer, even an excellent and successful preacher. And yet, notwithstanding this, he was not a real Christian. We may therefore set it down as a certain thing, that even a call to the ministry, and that, too, by men the most eminent for piety; the possession of excellent preaching talents; and considerable success in winning souls to Christ, are no evidences of a change of heart. And the same remark is also applicable to all teachers of the young, to all visitors of the sick, to all distributors of tracts and scriptures, and to all who lay themselves out in any way to be beneficial to others. All these may be made very useful; and yet, alas! they may themselves remain unconverted.

4. But we have yet one more inference to draw from the case of Demas, and it is this, that even suffering for Christ is no proof of real conversion. All the Christians in those days were more or less exposed to persecution. Some may possibly have escaped it; but we may be sure that no preacher did so, particularly no preacher who was a fellow-laborer with the apostle Paul. Obloquy, at least, Demas must have suffered; for, for a season, he remained with Paul while the latter was a prisoner at Rome; and no one could have remained with him without being a marked man, and a man talked about, and a man talked against. And yet after all Demas was an unchanged man. Let no one, therefore, ground his Christianity on his having stood out against jeers and contempt, and it may be even the loss of worldly property itself. To bear up against such things, is indeed a great proof of sincerity; but as we have already seen, sincerity does not of itself constitute a proof of real Christianity.

And for what did Demas abandon his profession? It was for the world. It is not said, that it was fear of the world that led him to do this; but love of the world. Hence, we conclude that it was not the dread of being subjected to the same death to which the apostle was doomed. And what else it was we cannot tell; but it was

something alluring, something that he loved; for he loved "this present world." The allurements of the world are ever more difficult to resist than its persecutions. An unconverted man may, for very glory's sake, stand forth as a sufferer in defence of truth; but as, in the world's estimation, there is no glory in despising the riches, the honors and the pleasures of earth, this same man may descend to the most disgraceful modes of obtaining these.

And was it not so in the case of Demas? Observe what he did. He forsook his friend. And what a friend! Paul must have been a most delightful companion at any time, at least, at any time after his conversion; and he must have been particularly so at the time at which he was forsaken by Demas. He was then Paul "the aged;" but he was not Paul the imbecile. His mind in all probability was then as vigorous as it had ever been. And what had he not seen, and what had he not gone through, and what had he not experienced, and what had he not known! He had been up to the third heavens, he had held high and holy communings with God, and he had been the subject of inspiration to an unprecedented extent. He knew more than Moses and all the prophets, and could speak as eloquently and as sublimely as they. To have sat with him, and to have heard him talk, must have been little inferior to sitting for a season on the mount of transfiguration, and listening to the conversation of Christ with Moses and Elias. And yet Demas turned away from all this: and for what? For this present world. Only think of the state of that man's mind,—of that man, too, who had been a preacher,—who could be induced to give up the society of such a man as Paul for the drivelling company and pleasures of the men of this world.

But the meanness and grovellingness of Demas do not end here. Think of what was Paul's condition at the time at which he was forsaken. He was just at the point of being put to death as a martyr for Christ; for in one of the verses immediately preceding that in which he says, "Demas hath forsaken me, having loved this present world," he writes, "I am now ready to be offered, and the time of my departure is at hand." We should have thought it impossible for any one

with the smallest pretensions to religion to have forsaken the apostle at such a time as this, far less for a man who had been a fellow-laborer with him in the gospel to have done so. Yes; we are ready to say, who could be so ungenerous, so selfish, so dastardly, as to desert an old man and an old friend,—and such a man and such a friend,—in the hour of his trouble; to abandon him in the season of his captivity when there was no one to do him a kindly act, all they of Asia having forsaken him; and to leave him without a companion as the day of his martyrdom approached? But this did Demas. And for what? For the love of the world.

How vast, then, is the power of the world! That must indeed be a mighty thing which could extinguish friendship and pity, respect for piety and respect for age, and lead to the abandonment of the high hope of immortality, and that merely for the pleasures of sin which are but for a season! Demas, from his office as a preacher, must have been well acquainted with all which revelation tells us of a future world: and O it is fearful to think that there should be that in existence which is possessed of such tremendous force as to urge a man knowingly to reject the glories and grandeurs of heaven for that which, if persevered in for a single hour, might plunge him into all the miseries of hell. Is it any wonder, then, that there should be so many exhortations in Scripture not to love the world? What good heed we should give to such warnings!

It is true, that as long as we are in the world we must have more or less to do with worldly things and with worldly men: but there are worldly things which are lawful, and worldly things which are unlawful; and there are times when it is right to have to do with worldly men, and times when it is not right to have to do with them. It is right for a Christian to pursue his business; but it is not right for a Christian to mix in what are called the gaieties of life. And it is right for a Christian to mix with worldly men while he is pursuing his calling; but it is not right for him to make worldly men his associates in his leisure hours, and to have them often, by his own invitation, thronging his house, and especially thronging his house on the Sabbath day. He that does so can

hardly fail to imbibe a worldly spirit : and a worldly spirit is apostacy in heart, if not in life. The life of faith (which is the Christian life) looks at the things that are invisible ; but if we unnecessarily keep our eyes fixed upon the things that are visible, faith will soon expire, and sense only be that which moves us. Hope, too, will vanish. And love to God and heaven will cease to exist.

Many have found it to be so. And not only have the young found it to be so, but the aged also. Alas ! it has not unfrequently been the case, that the period of youth has been spent in the ways of religion, whilst the middle age and even the old age of the same person has been spent in the ways of the world. The man who, in the earlier part of his life has lived apart from the world, has, it may be, in the after part of it, deemed it befitting that his children now growing up should see, as it is said, a little of life, and a little of the world : and to let them see this he has gone with them where he ought

not to have gone, and he has associated with those with whom he ought not to have associated ; and the end has been that both he and his children have been drowned in perdition. Children will soon see enough of the world without parents leading them there. Besides, it is better that children should never know any thing of the world than that they should be destroyed by it. And if destroyed by it, they will curse those for ever who led them into it. A. L.

### OUR HEAVENLY GUIDE.

IMPLICITLY to follow the counsels of the best and wisest of men, is to depend on an arm of flesh. They only are right and safe, who make God's glory their end, God's word their rule, God's Spirit the guide of their affections, and God's providence the guide of their affairs. They may not be led the *nearest*, but always the *best* road ; as it will certainly appear when they come to their journey's end.—T. CHARLES.

## Poetry.

### "HERE AM I."

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham and he said, Here am I.—Genesis xxii. 11.

HAPPY saint ! so often found  
Firmly fixed on duty's ground :  
Oh, how full thy short reply,  
Faithful Abrah'm, " Here am I."

Oh, to call such faith my own,  
When the Lord his will makes known !  
When He comes my love to try,  
Then to answer, " Here am I."

Whatsoe'er thou callest me to,  
Lord, to suffer or to do ;  
Still be this my one reply,  
" Ready at thy call am I."

If thy condescending grace  
In thy vineyard find a place,  
Humblest service to supply,  
Glad, I'd answer, " Here am I."

If through sorrow's gloomy maze  
Jesus bids me seek his face,  
Help me, strong in faith, to cry,  
" Here, beside thy cross am I."

Must this proud and lofty breast,  
Lord, be humbled and deprest ?  
Leave me not until I cry,  
Meek and lowly, " Here am I."

Do I build on earth my nest,  
Seek in creature joys my rest ?  
Make me, if thou bid them die,  
Calmly answer, " Here am I."

Closer to thee may I move,  
Prize still more thy faithful love ;  
To thine arms for refuge fly,  
Say, rejoicing, " Here am I."

Soon shall time's most gloomy scene  
Be, as though it had not been ;  
Stormy clouds may o'er me fly,  
Safely shelter'd, " Here am I."

When the darkest clouds are gone,  
When life's fairest tints are flown,  
May I, 'neath my evening sky,  
Welcome death with ecstasy,  
Calmly whisp'ring, " Here am I."

## Narratives and Anecdotes.

### AN EFFORT IN HUMBLE LIFE.

SAMUEL Prichard is a resident of Brecon, South Wales—a little town much frequented on account of its proximity to several excellent trout and salmon rivers. He is a fishing tackle manufacturer, and, in addition, is a professor of the art of angling. In the fishing season he is almost constantly out with some member of the aristocracy, gentlemen resident in the neighborhood, or officer from the military dépôt in the town. This association with men who are more prone to laxity than correctness of life has by no means viciated him, but, it is to be hoped, has had a beneficial tendency upon them. Oaths, so general with sporting gentlemen, are never allowed in the hearing of Prichard without a word of remonstrance; and this, instead of causing him to be avoided, has only made him the more courted; so that he is almost indispensable in any fishing excursion. So much for the discharge of duty in business.

Samuel Prichard is of very humble origin: necessity has compelled his working all the days of his life for a subsistence. This he has done cheerfully. But it has deprived him of the opportunities of mental cultivation, which would doubtless make him a shining as well as a useful man. In his younger days some thoughts were entertained of his going into the Haverfordwest or some other Baptist academy, but something prevented; perhaps a wise providence—who knows? He thought, however, when he came to man's estate, that he might be useful in the vineyard of the Lord, and therefore embraced every opportunity which presented itself of being of service to those with whom he came in contact. Not content with the opportunities presented in conversations in the streets and cottages, he sought a more extended field of labor in out-door preaching, which he has carried on for many years with remarkable success. During the last two or three years he has formed a little church amongst the cottagers in the worst part of Brecon. A large cottage which will hold more than a hundred people, has been fitted up with convenient furniture, and opened at stated periods for the preaching of the gospel. On Sunday evenings the room is always filled, sometimes inconveniently, with attentive and anxious listeners; and these, of course, either from want of proper clothing or from any other cause, are rarely if ever to be found in a place of worship. Indeed, so happy have been the results of these labors, that it is admitted that Prichard's preaching has worked al-

most a miracle: converted one of the worst and most noisy, into the quietest and most orderly of neighborhoods.

Every month, sometimes oftener, he publicly baptizes in the river those converts who are the result of his labors. And, of course, large gatherings of spectators,—including inquirers and amusement seekers,—are always witnesses of these renewals of Scripture baptism. On these occasions Prichard's energy of character is strongly brought out. His addresses at these times are forcible and determined statements of principles. He brings to his aid no bated breath, but flings before his audience the strong reasons of his faith, inviting all who will to examine and prove his positions, whether they are sound and tenable, or whether they are insufficient and not founded upon Scripture testimony.

Last month, upon one of the occasions, a larger gathering than ordinary assembled to witness the interesting service, owing, probably, to the fact that three believers were to be immersed. Prichard, observing a considerable number of children present, made an offer of two prizes to any Sunday Scholar, of any denomination; the first prize to be given to any boy or girl who should bring the greatest number of passages of Scripture confirmatory of *Believers' Baptism*. The second prize was to be given to any boy or girl who should bring the greatest number of passages sanctioning *Baby Baptism*. The prizes were to be two handsomely bound books. A considerable amount of interest was manifested by the young folks as the day approached for the distribution of the prizes—Prichard having adopted various means to make his offer known—which caused considerable conversation on the subject in the town. At the time appointed the room was filled with numbers of the little people, anxiously anticipating carrying away one of the books. The first list given in contained thirty-seven, the second forty-seven, and the third forty-nine passages in defence of adult or believers' baptism. Other lists were received, but none contained more than the third list: and the boy handing that in received the prize. But when a request was made for the lists of passages confirmatory of infant sprinkling, a pause immediately ensued—no list appeared. Upon the question being asked if no boy had come prepared with one, another pause ensued; at last, one of the boys broke the solemn silence with—"Please, Sir, it is not in the Bible; but it is in the Prayer Book, if that will do?" Of course it was



## FARMER JONES AND HIS MINISTER.

explained that the Prayer Book would *not* do. The second prize, therefore, remained unclaimed. However, as many of the older people might think that children, not understanding the subject, might be expected to pass over texts of Scripture strongly favoring infant sprinkling, Prichard renewed the offer of a prize to adults—offering for *one text*, either in the New or Old Testament, as handsome and suitable a book as could be bought. The prize has not been claimed yet—*nor is it likely to be*. But this has been done—considerable enquiry has been instituted—the minds of the children have been informed, and it may be that many adults have been convinced of the exceedingly untenable position of infant sprinkling—it may be that upon their minds the conviction has come—however tardy, that it matters little what the Prayer Book says, or what ingenious theologians have written; if they speak not according to the revealed will of God, their prayers and teachings are vain.

Who may not make an effort? and however humble it may be, who can say that that effort will not be recorded at the "Great Day" as the means of some erring wanderer being brought home? Who can say? Reader: **MAKE AN EFFORT.**—*Baptist Reporter for July.*

### FARMER JONES AND HIS MINISTER.

FARMER JONES was one morning standing near the wayside, on a small field connected with his farm, which, to the passer-by, had all the appearance of great barrenness, when Mr. Anderson, his minister, coming up, exchanged salutations with him.

"Busy, I see, with your farming operations, this bright morning," said the minister.

"Not very busy at this moment," said Mr. Jones; "I am bothered to know what to do with this patch of ground, which has never brought me a shilling."

"Yes, I see," replied Mr. Anderson, "it does not look very promising, but the good seed that has been sown there must, I suppose, sooner or later, come up."

"Good seed sown there! why, no seed has been sown that I know of for five years' past, and as it did not come up at the usual time, when it was sown, it would be a strange thing to expect it to appear now. We farmers do not look for crops five years after date," said Mr. Jones, laughing.

"Ah, I see," said the minister, "I am rather ignorant about these matters; but I was told that you had a field in which you said good seed was planted ten years ago, and yet the neighbors say you are still looking for the harvest, though hitherto

there is no appearance of 'blade, ear, or full corn in the ear.'"

"You were told, Mr. Anderson! and pray who told you I was such a fool as all that? When I plant, I expect growth the first season, and if it fails then, I plant again. Who ever heard of good seed growing after it had been lying ten years dead in the ground?"

"Well, I must confess," said Mr. Anderson, "what you say appears reasonable; but as good deacon Thomas told me, I thought I would mention it. He might have had some other meaning. If so, perhaps you can find it out. Good morning. I must go on my way."

Farmer Jones stood pondering for a good while, when a thought flashed across his mind which he found it very difficult to get rid of. The truth was, that ten years before, farmer Jones had professed to be converted, and had joined the church. From that time until the time of the above interview, none had been able to see in him the growth of the good seed. He had, indeed, been pretty regular in attending chapel, although he confessed that sitting still in his pew always made him feel drowsy, so that he did not very well know what the minister was talking about. It was observed, too, that Mr. Jones seldom had any change about him when collections were made for religious purposes, and although *very well to do* in the world, his contribution for the minister's support was very small. He could never see the good of prayer-meetings, and Sunday schools, and missions, and such like things. If he observed family worship, no one ever found it out; and if he prayed at all, he must have done it very secretly. No one had heard him instructing his sons and daughters, or urging upon them the importance of attending to the concerns of their souls. They were accordingly growing up without the fear of God. Indeed, his was a very irreligious family, not one particle better than if their father had never joined the church. He was, however, a very active man, and could go about anything in which he was interested with a right good will and a strong hand. He believed the Scriptures, at least so far as this, that he knew "that the hand of the diligent maketh rich," and he was every year becoming richer because he worked for it. He never looked for a crop where he had not sown seed, and he was not the fool to wait ten years for a harvest! But now while he stood on his barren patch, the words of Mr. Anderson worried him, and one thought followed another so quickly and painfully, that he could not avoid the conclusion that his own irreligious and unproductive life was the thing alluded to by his minister. He did not sleep easily that

night. He began to view things in another light, and the result was, as we hear, that good seed was then sown in his heart, which was watered by the dews of heaven, and sprouted at once.

Farmer Jones is now a new man, and his family a very different family. Would that others would think the same thoughts that he did, and with the same results!—*The Church.*

## GOD'S WORK MUST BE DONE.

THE following circumstance is related in a letter from the Rev. E. Davies, of New Amsterdam:—"There has been," Mr. Davies says, "a considerable increase in the income of the Station during the year. That increase has been owing chiefly to a great effort which the people are now making towards a large chapel. One incident occurred which I shall never forget. In calling over the names to ascertain how much they could give, I happened to call the name of Fitzgerald Mathew." "I am here, Sir," he instantly replied; and, at the same time, I saw him hobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving

from their places. On coming up, he put his hand into one pocket, and took out a handful of silver wrapped in paper, and said, 'That's for me, Massa.' 'Oh,' I said, 'keep your money at present, I don't want it now; I only wanted to know how much you could afford to give; I will come for the money another time.' 'Ah, Massa,' he replied, 'GOD'S WORK MUST BE DONE, AND I MAY BE DEAD;' and with that he plunged his hand into another pocket, and took out another handful of silver, and said, 'That's for my wife, Massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'That's for my child, Massa;' at the same time giving me a slip of paper which somebody had written for him, to say how much the whole was. It was, altogether, near three pounds,—a large sum for a poor field negro with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and felt deeply under their ministrations, but never have I been so impressed with anything they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraved upon my heart; let it be my motto in all that I take in hand for the cause of Christ:—'GOD'S WORK MUST BE DONE, AND I MAY BE DEAD.'—*Ibid.*

## Biography.

### BRIEF MEMOIR OF THE LATE REV. WILLIAM CAREY OF CUTWA.

(Concluded from page 271.)

THE town of Cutwa attracted the attention of the earliest Baptist missionaries when, in December, 1793, they were deliberating as to the place in which they should commence their labors in Bengal. Providence conducted them elsewhere; and it was not until ten years had elapsed that the occupation of Cutwa was practicable. Then the mission had become so far established at Serampore, and had so much increased in strength, that the brethren consulted together how they might best enlarge their operations. The plan adopted is briefly stated by Dr. Carey in a letter written in February, 1804, as follows: "We have agreed to make an experiment, on a plan lately formed, to extend the mission by setting up several subordinate stations, at about one hundred miles from each other; which, we hope, may maintain themselves by a little busi-

ness, such as dealing in cloth, or whatever the situation may produce. Four brethren always to stay at Serampore; each station to communicate with them monthly, both about spiritual and temporal things; the whole to be public property, and for the public good." We have here the outline of a noble plan, by which a handful of devoted men hoped, in the course of years, to cover Bengal and the adjacent provinces with numerous self-sustaining missionary stations and native churches, all working together for the establishment of the Redeemer's kingdom. In pursuance of this arrangement, the merits of which we cannot here discuss, Mr. Chamberlain was appointed to commence the first of the new stations, and Cutwa was fixed upon as the most suitable field for his labors. Thither he removed in the beginning of May, 1804, and commenced his

great work on the very day of his arrival. Among those who heard him in the crowded bazar of the town, some followed him to his boat, seeking further information concerning the great things he had brought to their ears; while others, far more numerous, were excited to anger, and did all in their power to prevent the preacher from obtaining a dwelling-place amongst them. But all difficulties were at length obviated by Mr. Chamberlain's indomitable perseverance, and a suitable piece of ground near the town was obtained, to which he gave the name of Rehoboth, because there the Lord had made room for him. Having built himself a house, Mr. Chamberlain entered on a course of self-denying endeavors to make known the truths of the gospel which has rarely been paralleled. Though his attention was to some extent distracted by the cares of the secular business which he had undertaken in accordance with the advice of the senior missionaries, he was unremitting in his efforts to preach Christ in the bazars, and at home his time was continually occupied in conversing with those who called on him to enquire or dispute concerning religion. Nor were his labors confined to Cutwa. At various places in the surrounding country, some of them at very considerable distances, annual festivals are held, and he availed himself of these opportunities to preach to the immense concourses of people who attended them; and, as he travelled to and from such places of resort, he proclaimed the tidings of salvation by Christ crucified, in the numerous towns and villages through which he passed. As the result of these various labors, a small native church was gathered at Cutwa, and a spirit of inquiry was awakened at many places in the districts around. In addition to these efforts for the salvation of the natives, Mr. Chamberlain did much to bring the English soldiers in the cantonments at Berhampore to a saving knowledge of Christ, and he was privileged to witness the conversion of a large number of men there. Thus the years he spent at Cutwa were years of incessant toil;—they were years of severely painful trial too, as those who have read his history cannot fail to remember.

We have mentioned the circumstances under which the station at

Cutwa was commenced by Mr. Chamberlain thus fully, in order that the position of his successor may be more clearly understood. Mr. Carey well knew that he was undertaking a work of no ordinary difficulty when he consented to supply the place of Mr. Chamberlain, and he removed to his new station with many fears and misgivings. On the 24th of November, 1810, he arrived at Rehoboth; and on the 28th, Mr. Chamberlain, having, on the previous day, baptized a convert, and administered the Lord's Supper to his little church there for the last time, took leave of the scene of so many sorrows and labors, and went to Serampore to make ready for his journey to Agra. Mr. Carey was immediately visited by several inquirers, and he entered without delay on the work of preaching the gospel, but as he looked round upon the vast field which he had undertaken to cultivate, and thought of the extraordinary qualifications of his predecessor, his spirit was overwhelmed with the responsibilities he had assumed. He wrote as follows: "The loss that Cutwa sustains by the removal of brother Chamberlain is a grief to me. I have sometimes been tempted to give up all. Since brother Chamberlain has been gone, I have been out once, and have almost every day had some come to see me, to whom I have endeavored to speak about the gospel; but I am so discouraged that I cannot do what I would."

We have before us some letters written by Mr. Chamberlain at this time, for the purpose of encouraging Mr. Carey in his work, and we are persuaded that a few extracts from them will be welcomed by the reader. On the 31st of December, 1810, Mr. Chamberlain wrote: "I am sorry to find that you are much discouraged. I wish you would write freely to me, I should be able to sympathise with you; for I suppose that I have had the same trials to struggle under. 'You say, 'The work is great!' It is so. But remember that your divine Master requires no more of you than you are able to do, or than that He enables you to do. I wish that you may possess faith, and in patience possess your soul. Remember that God does not commonly perform his wonders in haste. Only wait in the exercise of faith and patience, and doubtless you will see the mercy of the Lord in the

land of the living. May the grace of our Lord Jesus Christ be with you." Before this letter was written Mr. Carey's mind had been cheered by the arrival of some inquirers from Lakrakunda, in the district of Birbhum, where Mr. Chamberlain and his native assistants had repeatedly preached the gospel. His reply was therefore more cheerful than his previous letters to the other brethren, and Mr. Chamberlain wrote in January, 1811, "It affords me great satisfaction to hear good things relative to the little flock under your care. I am very anxious to hear more particulars respecting things at Lakrakunda. I suppose that you have been there and seen things as they are yourself, and, in consequence, are more able to judge of them than you were. May He, whose cause it is, the Almighty, the ever blessed God, succeed his own cause and bless your eyes and your heart with a grand display of its triumphs and glory. But if this should not take place immediately, may you be enabled to wait patiently for the whole will of God. You write, that you are unfit for the work. Ah, brother, who is there that is not so? All you need is the blessing of Heaven: with this, you will be as strong as Sampson, lively and vigorous in the work before you, and this you shall most assuredly have to cheer your heart, if you desire it in prayer, and wait for it with patience."

When Mr. Chamberlain proceeded on his journey to Agra, Mr. Carey sent two of the native itinerants to meet him at Bhagabangolá. Their accounts of the progress of the gospel in places where he had first introduced it, cheered his heart, and he wrote to Mr. Carey as follows: "I rejoice in your prospects, and hope that you will find the work good wages and great encouragement. I can assure you that I have ever found it so. All my discouragements have sprung from myself. My own indolence and folly have disheartened me, and thrown me into the arms of the enemy, many a time; but, blessed be God, His word and His grace have delivered me and given me renewed courage for His work...I regret that my efforts in Bengálí are so near a conclusion. Oh, for grace to help me in the work to which I am called. Pray for me, and for us all."

Perhaps these extracts from Mr.

Chamberlain's letters to his successor at Cutwa will appear disproportionately long. We have inserted them on account of the very pleasing view they afford of the faith, humility, and godly zeal of the noble missionary who penned them; and they are not without interest, as showing how arduous an undertaking Mr. Carey had entered upon, and what abundant success was expected as the result of his endeavors.

Mr. Carey did not settle at Cutwa with the expectation of continuing there; but appears to have regarded the arrangement as a temporary one. Here, however, his lot was cast, and, though he not unfrequently longed to remove to some other station, and, at times, seriously proposed doing so, here he remained to the close of his life.

On taking charge of the station he endeavored to sustain the various operations Mr. Chamberlain had commenced; with the exception of English preaching to the soldiers at Berhampore. At home he daily held a morning service with the native Christians, in his own house, and many of the heathen were often present to hear his expositions of divine truth. In places where European residents are few, a missionary is compelled to become, to the extent of his ability, the medical adviser of the afflicted, and very numerous were the claims thus made upon Mr. Carey's sympathy. Anxious to benefit the souls as well as the bodies of such applicants, he required that the sick who came for aid should be present at this morning religious service and his medicines were invariably dispensed at the close of it. The audience thus gathered was often numerous, and it may be hoped that many who came only for bodily healing found life to their souls in the instructions Mr. Carey delivered to them. His house was the resort of inquirers after the truth, and much of his time was taken up in discoursing with those who called upon him to ask after the way of salvation. In the bazárs of Cutwa and the neighboring town of Dewánganj he preached regularly, and he had a good congregation of hearers at a spot near the river's side. Large numbers of people thus heard the gospel from his lips, and, in the course of his prolonged labors, many, who, alas, continued in Hinduism, acquired an extensive and accurate knowledge of the facts and doctrines of

Christianity. The idolatrous festivals at Agradwip, Kupileshwar, Kendoli, Bairagi-tola, and other places in the surrounding country, were visited, and the advantages thus afforded, for distributing tracts and proclaiming the gospel to strangers from distant parts of Bengal, were diligently improved. The interest awakened by Mr. Chamberlain's preaching was fostered by repeated visits to the localities in which it was manifested. At the commencement of his career at Cutwa, Mr. Carey underwent great fatigue and hardness: thus he sometimes traversed the district of Birbhum on foot, and often reposed at night beneath no better shelter than that afforded by the overhanging boughs of some great tree. Schools were established in various places under his superintendence; and an active band of native itinerants, some of whom were very superior men, was constantly employed at his direction. Such is a summary of the various methods of usefulness adopted by Mr. Carey on his removal to Cutwa, and carried on through a long series of years.

The labors we have recounted would probably have been extended with yet greater ardor, and better sustained, but for the bodily infirmities which assailed our brother. Within a year or two after his removal to Cutwa he began to suffer from asthma, and to the end of his life he was subject to severe attacks of that painful disease. He was also several times brought to the borders of the grave by other serious disorders, which produced lasting effects upon his constitution, and unfitted him for those arduous engagements in which he would otherwise have delighted. We cannot speak of these afflictions in detail. Mr. Carey was at one time inclined to attribute them to the locality in which he resided; and, after a severe attack of fever, in March and April, 1816, he seriously thought of removing to another place. This purpose was not approved by the brethren at Serampore; but he was requested to undertake a missionary journey to Dacca, Sylhet, and Chittagong, from which he returned greatly improved in health. We have referred to this illness in particular, because it affords an opportunity of placing on record Mr. Chamberlain's opinion of Cutwa as a missionary station. Writing to Mr. Carey on the 31st of January,

1817, he says: "Your last afforded me much gratification. He that has labored and sown the field, loves to see the fields whitening for harvest. May you be enabled to sow much, and reap much of what has been or may be sown, to the glory and praise of our Lord Jesus. I was much distressed by a proposal I saw of yours, to remove the station. Be assured, my dear brother, there is not in all respects a better, nor so good a place as the present is, in all the places round about. It is one of the driest spots in Bengal; i. e. by the river; and its communications with Birbhum and Burdwan are of the utmost importance to the station. I entreat you, never dream of relinquishing it. Wait for the manifestation of divine mercy to that abandoned place. Verily in time, and in *due* time, salvation will appear: therefore be not diverted; be not discouraged." This earnest appeal may, perhaps, be as valuable now as it was when first addressed to Mr. Carey.

It is not easy, to form an estimate of the results of Mr. Carey's long continued labors. He mourned over them as unproductive; and for several years scarcely any progress appears to have rewarded them. Mr. Carey has not, therefore, of late, been regarded as a successful missionary. But it is due to his memory to observe that a very different opinion of his usefulness was entertained by his brethren thirty years ago. His success then, amidst much discouragement, was justly looked upon as remarkable. The converts he baptized were, however, for the most part natives of Birbhum; and in 1825, Mr. Carey permanently resigned the district in which they resided to the care of Mr. Williamson, who has ever since very efficiently carried on the mission there. We cannot better illustrate Mr. Carey's success in the earlier part of his life than by stating the following facts. The first convert from Birbhum was baptized at the close of 1810; and in January, 1820, when Mr. Carey visited his people in that district, he had the pleasure to dispense the Lord's Supper, at Bhuri, to fifty-four communicants.

In connexion with the results of Mr. Carey's labors we may be permitted to allude here to the great change which has taken place in the outward aspects of native society in Bengal within the period of his missionary life. Not that we would pretend that

he contributed to the production of this change, in any remarkable degree; nor even that it has been effected by the direct influence of the gospel solely; but because the perusal of his journals and letters has set facts before us, which forcibly remind us that many of the abominations of former days have come, as we hope, to a perpetual end. Even in the present day the Christian sojourner in India beholds much that is inhuman; but thirty years ago scenes of surpassing horror were daily enacted. The missionary in those days moved indeed—

'Amongst horrid shapes, and shrieks, and sights unholy ;

and we ought to rejoice in the progress which, under the auspices of the British legislature, has now been attained in civilization, while we are eager that the disgraceful remnants of bloody superstition may be swept away. Perhaps some of our readers may be startled by the following extracts.

On the 7th of September, 1812, Mr. Carey wrote: "Last week I witnessed the burning of a poor leper. A pit about ten cubits in depth, was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly, on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus, a man who to all appearance might have survived for some years longer, was cruelly put to death. I find that the practice is not uncommon in these parts."

Under date of April the 4th, 1813, we find the following. "At a late festival at Agradwip, two unnatural mothers cast their children into the river; but the fathers, more humane, took them out again, and paid a certain sum, for their ransom, to the Bráhmans. At Cutwa, on the same occasion, two were cast into the river, and both died: one, a boat-man took up; but the monster of a mother took it back, broke its neck, and cast it in again!"

On the 8th of November, 1814, he wrote: "Last week I brought a poor man from the river side. He had been thrown into the water by his brother. His mother also had come with him. This poor creature was in the water (in a place which was providentially shallow) for a whole day and night. This inhuman act was done merely

because he had the rheumatism. When I had him brought home to my house, he was half dead for want of food. He is now so far recovered that he can go about again. I hope he will be well enough to go home in a few days." This hope was happily realized.

We will not multiply quotations of this kind. Such incidents are not uncommon in Mr. Carey's journal, and yet more common are notices of the frightful *sati*, with the nature of which all our readers must be well acquainted. Let these horrors suffice. Blessed be God, such deeds are not done in the light before us now.

It has been shown that when the Cutwa station was originated, it was designed to be supported by the proceeds of trading conducted by the resident missionary. This plan was for a time acted upon, but as it did not fulfil the hopes cherished concerning it, it was abandoned before Mr. Carey took charge of the station. The principle involved in this arrangement was, however, still maintained, and in some of the other stations it was successfully carried out. These facts have, we conceive, a very important bearing upon Mr. Carey's history. With the theory advocated by the senior missionaries, and their remarkable example, before him,—with frequent difficulty in obtaining the supplies necessary to develop, or even sustain, the methods of usefulness he had adopted,—and, again, with the heavy burden of providing employment and support for the native converts gathered around him,—he very naturally longed to be able himself to procure the funds he required, by means of some business, which would leave him at liberty to fulfil his duties as a missionary. But, for the task of conducting secular business he was altogether unfit; and the result of his engaging in it was most disastrous. Having no knowledge of the work he undertook to superintend, he became an easy prey to the unprincipled natives who occupied situations of trust under him; and thus the issue of every speculation was disappointment, confusion, and debt. He never abandoned his missionary duties; but his pecuniary difficulties disturbed his peace, and cannot but have impaired his usefulness. His example in this respect may be a warning to his brethren; but let it never be forgotten that he did what he did from most disinterested motives, and

is an attempt to carry out principles which had been propounded by those who then conducted the mission.

Mr. Carey was remarkable for his ability in the use of the Bengali language. He spoke it idiomatically, and was an excellent preacher to the heathen. He was also very diligent in the preparation of books in the language; although comparatively little that he wrote has been printed. His manuscripts, some of which are extensive works, are preserved; and it is probable that at least a few of them will be hereafter published.

For many years before his death, Mr. Carey was accustomed to pay an annual visit to Calcutta. Towards the close of 1852, he thus came to sojourn amongst his beloved relatives for the last time. He was then in infirm health, and it was apparent that his constitution was breaking up. Still little apprehension of his immediate removal was entertained. On the 7th of December he was present at the meeting of the Calcutta Missionary Conference, and it gave unfeigned pleasure to all the brethren assembled, to welcome among them one who had been so closely identified with the Baptist Mission from its commencement. At the beginning of January, 1853, Mr. Carey returned to Cutwa; where, in less than a week after his arrival, he became exceedingly ill. His sufferings were very severe, and were greatly aggravated by his submitting to a surgical operation at the hands of an unskilful native doctor. He endured all his sufferings with exemplary patience; and the love of Christ evidently afforded him strong consolation. He knew whom he had believed, and was cheered with the prospect of a speedy removal to His happy presence. On Monday, the 2nd of February, Mr. Williamson of Birbhum came from his station, that he might render him all the assistance in his power; and with great kindness and skill he did all that man could do to relieve his agonized frame. Gangrene of some of the viscera had, however, previously taken place, and nothing could avail to the recovery of the venerable patient. So long as disease left his mind unshaken, he bore steadfast testimony to the loving kindness and faithfulness of the Lord, and he declared his pains to be light in comparison therewith. When near the close of life he became quite delirious, without any apparently lucid

intervals, and the struggle which immediately preceded death was very painful to behold. He died a little before 10 o'clock on the night of the 3rd of February, and exchanged the sufferings and anxieties of earth for the blissful abodes of redeemed saints above. His remains were committed to the dust on the evening of the next day; when a large concourse of natives, both Christian and heathen, assembled as spectators. Mr. Williamson addressed both classes at the grave, taking as his motto, John xi. 11:—"Our friend Lazarus sleepeth." Deep sorrow for his removal pervaded the assembly. May the event be sanctified to many.

Mr. Carey possessed a tender and affectionate heart, deeply interested in the welfare of all connected with him. The spiritual state of his relatives and friends was, as his journal shows, a matter of the deepest concern to him. His views of himself were ever humble; indeed, his mind was often almost overwhelmed by the consciousness of his imperfections as a Christian and a missionary. His hope for eternity rested solely upon the atonement, while the love of the Redeemer was the object of his highest admiration, and called forth his grateful praise. Especially of late, that love was the constant theme of his discourses to those who attended his ministry. As a pastor, his great kindness too often degenerated into negligence of discipline towards inconsistent members; as a consequence of which the peace of his church was frequently disturbed, and its influence upon the heathen population around greatly weakened. Unlike his father in literary attainments, he greatly resembled him in personal appearance, and in some of his peculiar tastes, —particularly in the love of horticulture.

May the truths which our departed brother disseminated throughout so many years at Cutwa, be fostered by divine care, and made to produce a large harvest of souls. Another missionary has now entered upon the station Mr. Carey occupied, and greatly shall we rejoice if it shall hereafter appear that Christ has sent him there, not only to work successfully himself, but to reap that whereon he has bestowed no labor; —to gather in the ripened results of the toils, and disappointments, and faith, and prayers of those who have gone before. C. B. L.

## Christian Activity.

### APPEAL ON BEHALF OF THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

We have much pleasure in publishing an Appeal from the Committee of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY. It contains a statement of the work effected by the Society since the beginning of 1849: the amount of which will, we think, surprise any one who duly estimates it. The Society's funds are now in a very unsatisfactory state; and, unless more abundant support is rendered, the scale of its operations must be reduced. This would be a serious calamity to all Christian Missions in Bengal. We cordially commend this appeal to the generous consideration of our readers. Its details of pages and numbers of copies may not be very inviting; but they are necessary to demonstrate the precise extent of its operations in publishing. This Society has, perhaps, some special claims upon the denomination whose interests it is our privilege to advocate. On looking over the records of its operations for the last twenty-three years, it appears that Baptists,—including those of Orissa, Assam, and Burmah,—have received from the Calcutta Tract Society, upwards of 11,66,320 tracts, in various languages, for free distribution. Will not those who have so largely participated in its advantages, now exert themselves to place its funds in a more prosperous state? We shall rejoice if the following appeal results in a great augmentation of the Society's income. Let all conscientiously consider what they can do to remove its difficulties and to carry out its admirable plans.

At the commencement of the year 1849, the Committee of the Calcutta Christian Tract and Book Society, were compelled to appeal to the public for an increased measure of support; and they thankfully acknowledge, that the appeal was so kindly met, that they were both relieved from the heavy burden of debt which before embarrassed them, and encouraged to enlarge their operations. A brief statement of the works since published, of those in progress, and of the present circumstances of the Society, will satisfy contributors that their gifts have been advantageously expended; whilst it will also show that more liberal aid is still needed to enable the Committee to carry out their designs, and, it is hoped, will tend to secure this, by engaging the sympathy of those whom God has blessed with the ability and desire to promote the kingdom of his Son in this heathen land.

The following Bengali books, most of which were written or translated for this Society, have been added to its list of publications since the appeal was issued in 1849:—

**FELIX NEFF'S CONVERSATIONS ON SIN AND SALVATION.** 123 pp. 1000 copies.

**THE PREACHER'S COMPANION,** by the Rev. J. WENGER 200 pp. 500 copies.

**THE EVIDENCES OF THE BIBLE,** by the same. 178 pp. 1500 copies.

**BUNYAN'S HOLY WAR.** 353 pp. 123 copies.\*

**THE PEEP OF DAY.** 142 pp. 3000 copies.

**LINE UPON LINE, Part I.** 207 pp. 2000 copies.

**THE YOUNG COTTAGER.** 73 pp. 3000 copies.

**THE NEGRO SERVANT.** 35 pp. 1000 copies.

**VOYAGES AND TRAVELS OF A BIBLE.** 60 pp. 1000 copies.

**THE HISTORY OF PHULMANI AND KARUNA'.** 306 pp. 3000 copies.

**THE LIFE OF THE REV. JOHN NEWTON.** 186 pp. 750 copies.

**LITTLE HENRY AND HIS BEARER.** 60 pp. 500 copies.

**BARTH'S BIBLE STORIES.** 355 pp. 300 copies.

**THE CHRISTIAN ALMANAC,** for the years 1850-1-2-3.

In addition to these, the following two books, which had long been upon the Society's list, have been printed after careful revision and with considerable additions:—

**CHRISTIANITY AND HINDUISM COMPARED,** by the Rev. G. MUNDY. 270 pp. 2000 copies.

\* For this work the Committee are indebted to the Rev. J. Robinson, of Serampore, who translated it, and to J. C. Marshman, Esq. at whose expense it was printed. It has been placed upon the list of this Society's publications by permission of those gentlemen.



# CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

A MANUAL OF PRAYERS, for the use of Native Christians. 110 pp. 500 copies.

Besides these books, large numbers of tracts, both new and old, have, since the same date, been issued from the press, as will be seen by the following list :—

SCRIPTURAL TEXTS. 24 pp. 5000 copies.

THE HOLY INCARNATION. 42 pp. Two editions. 18 000 copies.

LETTERS ON CHRISTIANITY AND HINDUISM. 70 pp. 5000 copies.

WHAT SCRIPTURES SHOULD BE REGARDED? 16 pp. 10,000 copies.

ON FORNICATION. 20 pp. 5000 copies.

ON CASTE. 30 pp. Two editions. 30,000 copies.

CONVERSATIONS BETWEEN A MOTHER AND HER DAUGHTER. 20 pp. 5000 copies.

THE ESSENCE OF THE BIBLE. 20 pp. 10,000 copies.

AN EPITOME OF THE TRUE RELIGION. 40 pp. 10,000 copies.

ON SALVATION 40 pp. 10,000 copies.

THE LIFE OF CHRIST. 42 pp. 5000 copies.

THE PARABLES OF CHRIST. 36. pp. 10,000 copies.

MEMOIR OF KOILAS CHUNDER MUKARJI. 60 pp. 5000 copies.

MEMOIR OF LITTLE ANNA. 40 pp. 3000 copies.

THE TEST OF RELIGIONS. 36 pp. 10 000 copies.

REASONS FOR NOT BEING A MUSALMA'N. 40 pp. 15,000 copies.

HINDU OBJECTIONS REFUTED. 82 pp. 5000 copies.

THE TRUE PILGRIMAGE. 8 pp. 10,000 copies.

COME TO JESUS. 12 pp. 10,000 copies.

THE VOICE OF THE BIBLE CONCERNING IDOLATRY 70 pp 5000 copies.

THE GLORY OF JESUS CHRIST. 114 pp. 4000 copies.

ADDRESS TO PILGRIMS. 16. pp. 5000 copies.

A WORD ABOUT THE CHILDREN. 24 pp. 2000 copies.

A LETTER TO PANDITS. 8 pp. 4to. 1000 copies.

REFUTATION OF VULGAR ERRORS. 32 pp. 5000 copies.

MAHOMMEDAN CEREMONIES. 26 pp. 5000 copies.

MARKS OF A TRUE PROPHET. 36 pp. 5000 copies.

MEMOIR OF RABEE. 32 pp. 750 copies.

THE WAY OF SALVATION. 12 pp. 10,000 copies.

THE PANDIT AND SIRCAR. 24 pp. 4000 copies.

THE FIRST CATECHISM. 12 pp. 10,000 copies.

THE SECOND CATECHISM. 36 pp. 5000 copies.

THE TRUE REFUGE. 30 pp. Two editions. 40,000 copies.

THE TRUE CHRISTIAN. 12 pp. 5000 copies.

WILSON'S EXPOSURE OF THE HINDU RELIGION. 84 pp. 10,000 copies.

Besides these, which are all Bengali tracts, the following have been printed in Hindustani :—

THE MIRACLES OF CHRIST. 45 pp. 5000 copies.

THE PARABLES OF CHRIST. 28 pp. 5000 copies.

THE DEATH OF CHRIST. 36 pp. 5000 copies.

THE CHRISTIAN INDEED. 16 pp. 5000 copies.

THE FALL AND RECOVERY OF MAN. 24 pp. 5000 copies, and

REASONS FOR BELIEF. 36 pp. 6000 copies. ✓

In Hindi :—

BARTH'S HISTORY OF THE CHURCH. 345 pp. 500 copies. And

TYPES AND PREDICTIONS OF CHRIST IN THE OLD TESTAMENT. 39 pp. 2,500 copies.

And in Hebrew :—

A VOICE FROM THE EAST TO ALL THE SEED OF JACOB. 19 pp 1000 copies.

The English publications of the Society during the same period are as follows :—

THE SUFFERING SAVIOUR. 35 pp. 2000 copies.

MAY I GO TO THE BALL? 25 pp. 2000 copies.

WHAT IS THE THEATRE? 24 pp. 2000 copies.

MEMOIR OF KOILAS CHUNDR MUKARJI. 58 pp. 2000 copies.

THE PRIZE ESSAY ON CASTE, by the Rev. H. BOWER. 123 pp. 8vo. 1000 copies.

Ditto ditto, by the Rev. K. M. BANERJEA. 40 pp. 2000 copies.

Ditto ditto, by Babu SHOSHI CHUNDER DUTT. 47 pp. 1000 copies.

THE PRIZE ESSAY ON VEDANTISM, &c, by the Rev. J. MULLENS, 253 pp. 12mo. 1000 copies.

PREPARATION FOR THE LORD'S SUPPER, a Sermon by the late Rev. D. BROWN. 12 pp. 1000 copies.

THE VOICE OF THE BIBLE CONCERNING IDOLATRY. 48 pp. 2000 copies. And EXTRACTS ABOUT CHRIST. 38 pp. 2000 copies.

Ditto ditto, 145 pp. 450 copies.

The expense of publishing several of the tracts and books before mentioned was provided for, wholly or in part, by special private subscriptions.

Such are the works which have been completed since the appeal was issued in 1849.

There are now in process of printing, the following Bengali books:—

THE PILGRIM'S PROGRESS, Parts I. and II. (With illustrations.)

THE LIFE OF MUHAMMAD, by the Rev. J. LONG, and

BROOKES'S PRECIOUS REMEDIES AGAINST SATAN'S DEVICES.

The following Bengali tracts are now in the press:—

ON SALVATION. 40 pp. 20,000 copies.  
HINDU OBJECTIONS REFUTED. 82 pp. 10,000 copies.

THE TEN COMMANDMENTS, with a Commentary. 30 pp. 10,000.

THE SERMON ON THE MOUNT. 12 pp. 10,000 copies.

Other works are fully prepared for publication and have been ordered to press; including the following new translations:—

ANECDOTES ON PROVIDENCE.

———— ON SOCIAL LIFE.

———— ON THE CHRISTIAN GRACES.

THE BENARES PRIZE ESSAY, Parts I., II., and III.

THE PART OF THE MIZAN-UL-HUQQ relating to Miracles.

THE MAN WHO KILLED HIS NEIGHBORS, translated from the well known English tract; together with a new edition of the

SHORT AND POPULAR EXPOSITION OF THE CHRISTIAN RELIGION, by the Rev. Mr DEERE.

The following tracts have been ordered for immediate republication.

THE LIFE OF CHRIST. 10,000 copies.

GOD IS A SPIRIT, 10,000 copies.

THE WAY OF LIFE, 10,000 copies.

THE DESTROYER OF DARKNESS, 15,000 copies.

Several other works have been undertaken by the Society, some of which will shortly be ready for publication. A list of these is subjoined:—

THE LIFE OF LUTHER.

THE LIFE OF BRAINERD.

THE LIFE OF JOHN HOWARD.

THE LIFE OF FELIX NEFF.

LINE UPON LINE, Part II.

BAXTER'S SAINT'S REST

BAXTER'S GUIDE TO HEAVEN.

BUNYAN'S GRACE ABOUNDING TO THE CHIEF OF SINNERS.

KITTO'S HISTORY OF PALESTINE, and

BARNES'S NOTES ON THE GOSPELS.

By far the greater number of these, and of the new books already published, will be recognized as translations of standard works issued by the Religious Tract Society, and every Christian philanthropist will rejoice that such volumes—so attractive, and so fraught with evangelical truth—are being put into the hands of the natives of Bengal.

The total number of copies of works published by the Calcutta Christian Tract and Book Society, and received into its Depository, since the appeal was issued in 1849, is 381,868; besides which it has received large supplies of the Parent Society's English publications, and several donations of vernacular tracts printed by other societies or individuals in India. Within the same period the Society has issued gratuitously 476,253 tracts in various languages; and has sold 52,812; together with 12,613 vernacular books. 19,159 of the publications of the Parent Society have also been sold.

On account of some of the works now in the press and in process of preparation, special subscriptions, amounting in the aggregate to Rs. 1,779-6-0, are in the Treasurer's hands.\* By the Parent Society also, grants in aid of the publication of certain of the books have been made, and these will be appropriated as the works go to press. The same noble institution allows the sum of £100 a year towards the salary of an Editor of Bengali works, and gives large supplies of printing paper. But while the Committee rejoice in all this assistance, they are constrained to call attention to the fact that the general subscriptions to the Society are altogether inadequate to the efficient maintenance of its operations, and to

\* The following special contributions were acknowledged in the last Report:—

The congregation at the Old Church, through the Rev. H. Thomas, for BAXTER'S GUIDE TO HEAVEN, ..... Rs. 600

The congregation at St. James's church, through the Rev. R. B. Boswell, for THE LIFE OF JOHN HOWARD, 200

The congregation at St. Paul's Cathedral, through the Rev. H. S. Fisher, for THE LIFE OF MARTIN LUTHER,.... 166

The congregation at St. Peter's and St. Stephen's, through the Rev. Messrs. Eteson, Bloomfield, and Kidd, for THE LIFE OF THE REV. JOHN NEWTON,.... 194

The Right Rev. the Lord Bishop of Calcutta, for THE LIFE OF BARNES, . . . 50

## THE FIRST-FRUITS.

a vigorous prosecution of those plans for providing a popular religious vernacular literature for the natives of this country, which they earnestly desire to carry out. The importance of fully realizing all that those plans are intended to effect, must be obvious to every one who knows anything of the activity of the native publishers, and who has had opportunities of testing the character of the books scattered by them over the length and breadth of Bengal. It has been estimated that 40,000 copies of works annually leave the native presses in Calcutta alone; the majority of which are full of the legends of Hinduism, while many are especially designed to foster the most loathsome lusts which pollute mankind; and these are dispersed throughout the cities and villages of the land by more than one hundred hawkers.

Let Christians ponder these dark facts; and let this appeal on behalf of the Calcutta Christian Tract and Book Society be considered in its relation to them. The Committee are placed in a position of painful difficulty. With the money now at their disposal, they cannot even fully defray the bills for printing already executed. And with several valuable works in progress, and many more being made ready for them at their request, they feel that it is absolutely necessary to call for increased support from their friends.

In addition to the works already mentioned as waiting for publication, a list of not fewer than thirty of the Society's standard Bengali tracts, now almost or quite out of print, might be

given.\* Yet, with so much to be done, and, it may be added, with so much encouragement to go forward in these attempts to disseminate the truths of the everlasting Gospel by means of Christian books and tracts, the amount hitherto contributed for the general purposes of the Society within the current year has not reached Rs. 3,000.

These simple facts are now left with the reader. There are liberal friends of the Gospel in India; and the Committee confidently hope that, when the necessities of the Society are known, prompt and sufficient support will be rendered; for surely it will be admitted, that amongst the various modes of evangelization now adopted by the Church, few have been more signally blessed by God in the past, and few are more hopeful in regard to the future, than those which it is the special object of this institution to promote.

M. WYLIE, *Vice-President.*

R. L. EGLINTON, *Treasurer.*

C. B. LEWIS, *Secretary.*

*Calcutta, Sept. 19th, 1853.*

\* When, at a late meeting of the Committee, a list of the tracts out of print was read over, two gentlemen present immediately engaged to have four tracts reprinted at their own expense, in editions making an aggregate of 60,000 copies. It is greatly to be wished that this example of Christian benevolence may be followed by others. 20,000 copies of a tract of 30 pages, like the *True Refuge*, may be printed for a little less than 250 Rs.; and 10,000 copies of a 12 page tract, like the *Way of Salvation*, for Rs. 55.

Are there not many Christians, able to contribute such an amount, who would rejoice thus to scatter so many thousand testimonies to the truth as it is in Jesus, amidst the crowds of idolaters who people this country?

## Baptist Missionary Society.

### THE FIRST-FRUITS: AN ACCOUNT OF KRISHNA PAL.

FROM the record of disappointed hopes, contained in our last paper, let us turn to the first complete success, amongst the Hindus, which gladdened the hearts of the Baptist missionaries in Bengal. We have before related a few circumstances connected with the conversion of KRISHNA PAL, but we shall now present a sketch of his life, the events of which displayed the power of the gospel in a very remark-

able manner. Many particulars of Krishna's history are given in a brief memoir first published in the MONTHLY FRIEND OF INDIA, shortly after his decease. This memoir, consisting of an autobiographical letter, written by Krishna to W. Skinner, Esq. of Bristol, and of additional remarks by Mr. Ward, has since been very widely circulated as one of the publications of the RELIGIOUS TRACT SOCIETY. We

shall make some extracts from it, but our account will include many pleasing facts which we have collected from other sources.

Krishna Pál was born at Bará Grám, near Chandernagore, about the year 1764. He was a Sudra of the *sūtradhar*, or carpenter caste, and, in accordance with Hindu usage, he followed his ancestral trade. Particulars of his early history have not been preserved, but he appears to have had some serious thoughts concerning the destiny of his soul, many years before he heard of Christianity. For some time he sought to obtain merit by worshipping Brāhmins, and especially his guru, or spiritual guide, conceiving, like millions of his countrymen in the present day, that it was possible to please God by giving the honors which are His due to a sinful man. A severe illness was the means of producing an alteration in Krishna's religious opinions. He relates the circumstance as follows: "A person from Ghoshpára came and told me that if I would become a follower of the *Satya Guru* [true guide], I should get over this affliction. I consented to this, and he taught me the first initiatory *mantra*, or incantation:—'O Kartá, the moon, the great Lord, I walk and speak at thy pleasure, thou art with me, and I am fed with whatever thou givest me to eat.' Some time after I had received these mantras, the Lord restored me to health, and I became a guru myself, teaching many others this mantra, and making them my disciples. In this way I spent sixteen years of my life; after which the Lord sent His grace to India."

The leader of the religious sect to which Krishna joined himself, was named Ram Dulál Ghosh. He taught his disciples, together with the use of the mantras referred to, to despise caste and idolatry, and to throw off their subjection to the Brāhmins. Their neglect of caste and of the Hindu gods was, however, studiously concealed from the uninitiated around them, and their leader arrogated to himself the reverence he instructed them to withhold from the Brāhmins; so that the system of the Ghoshpára religionists was but little in advance of common Hinduism.

After the missionaries settled at Serampore, Krishna heard Mr. Fountain's first sermon in the Mániktulá bázár, on

the 5th of January, 1800; and though he understood the divine message, then altogether new, very imperfectly, he was at once inclined to think that what he heard was more likely to be the truth than were the doctrines he had been taught to hold. He did not then call upon the missionaries, but he much wished to obtain more knowledge of their religion, and immediately endeavored to convey to his family and acquaintance the impressions he had derived from Mr. Fountain's sermon. As the result of these communications, two of his friends, named Gokul and Baishnab Charan, were induced to frequent the preaching of the missionaries, and to visit them at their house, for the purpose of inquiring into the truth, as early as the beginning of June. More reserved than these men were, Krishna had no conversation with any Christian, until towards the end of the year, when a train of providential circumstances constrained him to unite himself with the followers of the Redeemer. In his letter to Mr. Skinner he thus relates some of these:—

"One day, as I went to purchase sweetmeats for my children, I met Dr. Thomas, Mr. Ward, and Mr. Brunsdon, who had gone out towards Mániktulá-bázár, to preach the gospel. Dr. Thomas called to me, and said, 'O Bengáli brother, where is the Brāhman's school?' I answered, 'At Bal-labhpur.' He then said, 'Can I go and return in an hour?' I said, 'No.' He then told me he would proclaim glad tidings, and asked me to attend. I consented, and he declared to me and others the tidings of salvation through the death of Jesus Christ, and said, that the sins of the human race required a great sacrifice, that those who believed in Christ's death would be saved from sin, because he offered his life as a sacrifice for sinners. And on that day the Lord was gracious to me. I then considered that no Shástra forbade sin, and even among the people of Ghoshpára there were no commands against sin. I began daily to examine into this, amongst my friends and relations, and to be thoughtful how to get acquainted with the missionaries. A circumstance now happened by which the Lord showed himself particularly gracious to me: as I was going to bathe in my tank, my foot slipped, and by the fall I dislocated my right arm. I was very much afflicted on

this account, lest I should be unable to support my family. A relative told me that there was a doctor in the Mission house, and requested me to go to him, or send for him. I sent my daughter and the child of a friend to beg that the doctor might come and see me. The missionaries were at that time going to breakfast. The doctor seeing the two children, said to them, 'Why are you come?' My daughter answered, 'My father's right arm is broken, and he is much afflicted; will you come and see him?' Then Dr. Thomas came to my house and speedily cured me; and said that the father chastises the son he loves, and by cutting the arm of his child saves him from the small-pox. After saying this he went home. The same afternoon Dr. Thomas and Mr. Marshman came again with some pieces of paper in their hands. They asked how I was. I answered that my arm was fixed, but still was painful. They gave the papers to me and to the by-standers to read. In this paper I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning, Mr. Carey came to see me, and after inquiring how I was, told me to come to his house, and he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and, through the mercy of God, my arm was cured. From this time I made a practice of calling at the Mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me whether I understood what I heard from Mr. Ward and Mr. F. Carey. I said, I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokul. Dr. Thomas said, 'Then I can call you, "Brother!"—come and let us eat together in love.' At this time the table was set for luncheon, and all the missionaries, and their wives, and I, and Gokul, sat down and ate together. It was reported all over the town by the servants, that Krishna and Gokul had eaten with the Sâhibs, and had become Europeans; and in returning home we were ill used by the populace.

"My connexions now came to my

house and carried away my eldest daughter. Dr. Thomas hearing of this came and took two of my daughters to his house, and the youngest remained with me. Then some neighbors took me and my wife before the magistrate, who enquired of them what fault I had committed? They answered that I had eaten with Europeans, and become one myself. He told them he could do nothing, and that I might be carried before the Governor; which was done. The Governor put the same questions to my accusers, and received the same answers from them. He told them that I had not become a European, but a Christian, and had done right; and that he would answer all demands against me, and forbid them to injure me. I told the Governor that some of my relations had carried my daughter away. He immediately sent two peons, and had them brought before him, and commanded them to give my daughter back to me. They said, that I had lost caste, but my daughter had not. The Governor desired them again to give me back my daughter, and told them that when my son-in-law returned, he would explain every thing to him. They then gave me my daughter. In returning home with my daughter, the crowd, consisting of about five or six hundred people, hissed and clapped their hands at us, and disgraced us by calling us *Feringis*. My wife came crying, and said to me, 'You have acted in such a manner that all the people despise us and call us *Feringis*.' At this time Messrs. Carey and Marshman were seeking for us. We met in the road, and they were very sorry at seeing our distress. The crowd at this time moved away a little. Mr. Carey said to my wife, 'Do not weep.' While he was speaking, he wept himself. He also said, 'This distress is not come upon you and your husband on account of any crime you have been guilty of; but for the sake of the Lord Jesus Christ, and he will preserve your tears in a bottle, and the fruits of them you will receive at the great judgment day.' My wife's mind was comforted at this, and we returned home. Gokul said to me, 'O brother, you just escaped one difficulty, and there is another about to happen. Our relations and the respectable people of this town have agreed to disguise themselves as robbers and murder us to-night, to prevent our destroying the caste of any

other.' Hearing this I sent a woman to Mr. Ward to acquaint him with the design. Mr. Ward wrote to the Governor about it, who sent a sepoy to my house, and ordered him, if any people came to my house, to question them, and, if they did not answer, to fire at them.

"Through the sepoy being placed at my house there was no attempt made. The next day Dr. Thomas sent for me, and told me that he should eat with me that day at my house, but forbade me to be at any extra expense on this account. I got victuals prepared at Gokul's house. Dr. Thomas came at 2 p. m. As he entered the house, Gokul's mother and wife ran out. Dr. Thomas, Gokul and son, my four daughters, and myself, sat down and ate together, while my wife and her sister waited on us. Dr. Thomas asked a blessing before and returned thanks after the meal. He returned home after the meal; and through excess of joy went into a state of derangement. Next day Gokul, my wife, and wife's sister, and myself, and Mr. F. Carey were received into the church. On the Sabbath day, Messrs. Carey, Marshman, and Ward came to my house, and explained to us the subject of baptism. Gokul and the two women, through bashfulness, would not be baptized, but Mr. F. Carey and myself were baptized on that day. The report of my intended baptism having been previously spread, many people from Calcutta, Chander-nagore, besides many of the inhabitants of Serampore, and my own relations, came to witness it."

The remarkable interest connected with the baptism of this early convert will justify a little enlargement here, and we shall extract Mr. Ward's journal of the day. "*December 28th, 1800.*—This morning Krishna came to be baptized, but neither Gokul nor the women. I preached on the subject. A good number of Europeans were present. We then went to the river's side. The Governor, a number of Europeans, Portuguese, Hindus, and Musalmans attended. We began by singing in Bengali,

'Jesus, and shall it ever be,  
A mortal man ashamed of thee?' &c \*

\* This hymn commencing হে স্বর্গের ভব্য

পূজ্য ব্রহ্ম! was translated from the English by Padma Lochan, Mr. Thomas's pandit, in

Brother Carey then spoke for a short time in Bengali; declaring that we did not think the river sacred—it was water only; and the person about to be baptized from among them, by this act professed to put off all the *debítás* and all sins, and to put on Christ. After prayer he went down into the water, taking his son Felix in his right hand, and baptized him, using English words. After this, Krishna went down and was baptized: the words in Bengali. All was silence and attention. The Governor could not restrain his tears; and almost every one seemed to be struck with the solemnity of this, to them, new and solemn ordinance. I never saw, even in the most orderly congregation in England, any thing more decent and impressive. Ye gods of stone and clay! Did ye not tremble when, in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet? When Krishna came from dressing, a German lady, [Miss Runohr, afterwards the second wife of Dr. Carey,] who had been witness to the ceremony, took him by the hand, and held him for some moments; and, though unable to make him understand a single word, I could see that she thanked him from her heart for renouncing the worship of devils... To see brother Carey leading down into the water, on the same day, his eldest son, a missionary, at fifteen years of age, and the first converted native who had fortitude sufficient to renounce his caste, was indeed an interesting spectacle! Brother Brunson [who had been dangerously ill], lay in the palanquin to see it. In the afternoon the Lord's Supper was celebrated in Bengali for the first time. 'How amiable are thy tabernacles, O Lord of Hosts!' Krishna, at the close, said he was full of joy. Felix and I accompanied him to his house. We scarcely knew whether Gokul and the women wished to hear of Christ. I talked to them with unusual feeling. Felix talked also; and Krishna opened his heart, and the proceedings of the day to them. About 9 o'clock he came to our house joyfully, to tell us that Gokul and the women were brought again to wish for baptism, with their minds toward our Saviour, and that when Mr. Fernandez

1795. Like Rám Rám Ba-u, this once hopeful man died a Hindu.

came they would be baptized. Blessed day!"

After his baptism, Krishna's difficulties were multiplied. His wife, who had hitherto appeared to sympathise with his love to Christianity, and had renounced her caste and solicited baptism on the same day with himself, now began to display zeal for Hinduism and to deride him for the decisive step he had taken. This affliction was happily of short duration, since the poor woman soon acknowledged her sin and confessed that she had been actuated by a desire to retain the favor of her relatives; because, all her children being daughters, she feared that her husband's death might soon plunge her into unaided destitution. His friend Gokul, too, was for some weeks estranged from him, having been persuaded by his wife to remain unbaptized, and to have nothing to say to the Christians. The Bráhmaṇ to whom Krishna's house belonged, ordered him to quit his premises, and a similar act of priestly intolerance hindered him from obtaining possession of a piece of ground he had partly purchased a few years before: He, however, took comfort from the remembrance of the words and example of the Lord Jesus, who said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Krishna's constitution was weakly, and in addition to his other troubles he was afflicted shortly after his baptism with a severe illness which threatened to take him away in the midst of his days. But the effect of this was a stronger confidence in the excellency of the gospel, which disarmed death of its terrors and preserved his heart at rest. The crowning calamity which assailed him, was the forcible abduction of his eldest daughter by the man to whom she had been affianced. Disappointed in the attempts made to obtain possession of her, through the interference of the Danish authorities, he seized her unawares, and with the assistance of his friends carried her off to Calcutta. Poor Krishna followed and overtook the party; but was beaten unmercifully, and obliged to leave his daughter in the hands of her captors, not without many fears for her life. The girl, who was named Golok, had excited strong hopes that she was a sincere disciple of Christ, and the single thought of comfort connected with her

removal to the house of her heathen husband, was that, perhaps, she might be the means of making the Saviour known there. As the police authorities in Calcutta held that her change in religion could not dissolve the marriage,—an opinion in which the missionaries fully concurred,—nothing could be done to deliver her from the cruel hands into which she had fallen. Her father was exceedingly distressed and harassed by reports of the harsh usage she sustained; the more so, because he was denied all access to her. The missionaries dreaded that this trial might alienate his mind from Christ; but it appears to have had quite the contrary effect.

The enlightened disciple of Christ cannot be indifferent to the condition of those who remain in ignorance of His redeeming grace: himself rejoicing in hope, compassion for the miseries of those who are without God, will constrain him to declare to them the way of salvation; and zeal for the honor of the Redeemer will inspire him with courage to endure reproach for His sake. So it was with Krishna Pál: he could not but speak of the things which he had seen and heard. Immediately upon his conversion, he began to talk with affectionate boldness to all who came in his way,—to natives who jeered at him for the loss of his caste, and to Europeans, whenever, by their curious questionings, they gave him opportunity. The love of Christ was his theme; in proclaiming which he never grew weary. A little more than six months after his baptism he made known his feelings on this subject to Mr. Ward. "As I lay musing one night," said he, "I thought thus: One or two of the missionaries are dead; Mr. Carey is much engaged at Calcutta, Mr. Marshman in the school, and Mr. Ward in the printing office. Bengal is a large country. How shall the people know about Christ? I would go to the end of the world to make his love known." Just after this he gave proof that his zeal for the conversion of his countrymen was not confined to mere wishes. Mr. Ward says in his journal of August the 16th, 1801, "Krishna, of his own accord, has built a house for God, immediately opposite to his own. We call this the first native meeting-house in Bengal, and intend to give him something towards the expense."

In this place the missionaries often preached to the heathen, many of whom heard the way of life there.

By this time his domestic circumstances were in a very pleasing state. His eldest daughter was still in Calcutta, and his distress on her account continued; but his wife and her sister, together with his friend Gokul, had been baptized; and all seem to have been anxiously seeking to walk as becometh saints. His children were trained up in the knowledge of Jesus Christ. A person was employed to teach them to read Bengali, and there was great reason to hope that the whole family would adorn the Christian profession. Krishna worked diligently at his trade as a joiner, and secured the respect of all who took knowledge of him on account of his baptism.

In October, Mr. Ward undertook a river trip, on which he was absent from Serampore seventeen days. As he hoped to have favorable opportunities for preaching the gospel in the villages and towns along the shore, Krishna accompanied him in a small boat, and rendered very great assistance in talking to the people and distributing Bengali tracts. The journey was extended to Dehatta; and it was afterwards remembered with grateful satisfaction, because the conversion of the venerable Pítambar Singh was traced to a tract given away in the Sunderbunds on this occasion.

Krishna did what he could to make the Saviour known at Serampore. He went with the missionaries to preach, talked with all who came in his way, and rendered important service to the mission by receiving to his house the inquirers who now began to resort to Serampore from many distant places. His conversation with these, combined with the beneficial influence of his example, led to very happy results. His neighbors were astounded, as they saw Bráhmans and Káyasthas discoursing, and even eating and drinking, with a Sudra. "What will this joiner do?" said they. "Will he destroy the caste of us all?"

The followers of Rám Dulál at Ghoshpára appeared to Krishna, who judged of them from his own experience, to be in many respects made ready for the reception of the gospel, and he repeatedly expressed his wish that the missionaries would visit the

residence of that guru, and preach the truth to him and his disciples. They did not share in his confidence, but readily embraced the first opportunity of acceding to his request. Accordingly on the 15th of April, 1802, Messrs. Carey and Marshman set off to Ghoshpára, taking Krishna with them. They had a good opportunity for discussing the claims of the gospel with the guru and a number of his disciples; but returned without producing any considerable impression.

In the beginning of May, to Krishna's great joy, his daughter Golok returned to Serampore. She informed them that she had sustained much harsh treatment from her husband, who wished to force her to abandon Christianity: but she was steadfast, and now requested the missionaries to baptize her; which they gladly did. Her husband afterwards visited her, and was so much affected by the discourse and prayers of his father-in-law that he began to consider the claims of the gospel, and was baptized in 1804: though his subsequent conduct was far from satisfactory.

At page 193 we have given a copy of a letter from the Committee of the Baptist Missionary Society, addressed to Krishna and Jaymani, his wife's sister, the two first baptized Hindus. It was read to them in July, 1802, and gave them much pleasure. As requested by the Society, Krishna wrote a reply, from which we must take an extract. He said:—

"I was the vilest of sinners. He hath saved me. Now will I declare this to the world. I will go forth and joyfully proclaim the love of Christ. I will say to sinners: 'Hear, brother sinner. Apart from Christ there is no help. Christ gave his own life to save the world! Never was such love heard of: He gave his life for his enemies. Where can such compassion be found? He forsook the bliss of heaven, that he might save sinners.' I will ever abide with him. Aroused by the glad tidings, I will dwell in happiness. I will live in the Holy Spirit; yet will I be sorrowful in Christ's sorrow. Happiness shall be my portion, as I continually meditate on this:—'Christ shall save the world!'"

In the beginning of the year, 1803, Krishna made a display of independence which both astonished and distressed the missionaries. He took



occasion to conduct religious worship, and even to administer the Lord's Supper; without regard to the order which had been established in the church; so that it was feared a schism in the little body of Bengali believers who had been gathered together, would be the result. But it was not so. As soon as the impropriety of his conduct was pointed out, and more full information respecting the constitution of a New Testament church given to him, he admitted that his conduct had been improper, and received the admonitions administered, in a very becoming manner. He was, therefore, immediately reinstated in the affection and confidence of the missionaries, and, at the end of the month, was sent on a missionary journey to Jessore, together with Gokul. From that district some inquirers had visited Serampore, in March therefore Krishna again went, in company with Mr. Marshman, to visit them. In April he went on a preaching excursion to Burdwan, where he was very favorably received by many.

As such frequent excursions, while they promised success in the mission, were altogether incompatible with the prosecution of his trade, he was in May withdrawn from it, and engaged as an itinerant; in which honorable employment, his life was subsequently spent. In July he accompanied Mr. Carey on an excursion to Jessore and "rejoiced his heart" by his fervor and efficiency in the work. The next month another journey in the same direction was made, and he again met with great encouragement.

Shortly after this, a circumstance occurred which much distressed the missionary brethren. They saw with

concern some improprieties in the conduct of the female members of Krishna's family; and called his attention to them. His anger was excited by this interference in his private affairs; he therefore justified the conduct complained of; and refused to exercise his authority to prevent it. The consequence was, that he and his family were suspended from church fellowship. His contrition soon followed, and he was restored to his place in the church; as were the others, shortly after: all admitting the necessity of greater circumspection in their conduct. We have not omitted these things, which may be regarded as dishonorable to Krishna's character; because we desire to exhibit it as completely as is compatible with brevity. The considerate reader will not wonder that a man just emancipated from the thralldom of heathen wickedness, should display imperfections of judgment and conduct. Would that less excusable tempers and inconsistencies were absent from those who have in far more favorable and promising circumstances joined themselves to Christ! and would that among Christians generally, there were manifested, the ready penitence for sin and the ardent zeal for the glory of the great Redeemer which were conspicuous in this poor Bengali.

The year 1803 was closed by another journey to the Jessore district, in company with Mr. Marshman and two native brethren, in which he and the others underwent much abuse and ill treatment from the heathen.

The events of the remaining portion of Krishna Pál's life will afford materials for another paper.

C. B. L.

## Essays and Extracts.

### NOTES OF A TOUR IN THE HOLY LAND.

(Concluded from page 280.)

We took our last view of Jerusalem on the forenoon of the 14th, from the Scopus, whither some of our Jerusalem friends had accompanied us:—may we meet in that Jerusalem that cometh down from above. The next day we visited the site of Bethel, a suitable spot for the first altar in the land of promise, Shiloh, Samaria, the rich head

of a fat valley, Sychar, its well now dry, Ebal, and Gerizim. At Nablous was shewn the Samaritan Pentateuch, said to be 2,400 years old. Passed over the plain of Esdraelon, very fertile, but partially cultivated, Hills of Gilboa, Jezreel, Shunem, Nazareth, a considerable town at present, not on a hill; but from the heights above a magnifi-

cent view, extending to Carmel, Mount Tabor, Hermon. Ascended Mount Tabor. Here and in the mountains of Galilee a good deal of oak wood. Tabor could not be the place of Transfiguration; for at that time it was a Roman fortress, the massive remains of which still encircle the summit. Tiberias, or the sea of Galilee is, next to Jerusalem, most highly interesting, from the many works which our Lord did there. Its widest part is not above ten miles across. The eastern side is enclosed by high precipitous mountains, any one of which would fulfil the conditions of the miracle at Gadara. Visited the place whence the Jordan issues forth; but had not time to visit that where it flows into the lake. Encamped at the site of Capernaum, there being no other height on the north of the lake where it can be placed. Next Safed—its Scriptural name not known—now the principal seat of Rabbinical Jews; not many years since overturned by an earthquake; the present town was built on its ruins. A single missionary is there: at present his message is not heeded. From thence to the waters of Merom. Had to camp under the protection of one of the tribes of Arabs who occupy the upper part of the valley of the Jordan, for their herds of camels, and buffaloes, horses, and sheep. Passed the site of Dan, Laish, and on to Cæsarea Philippi, under the Hermon range. Extensive ruins here; and from hence issues in a large stream one of the principal feeders of the Jordan. From thence due west, crossing the country of Galilee, a table-land well cultivated, intersected by deep narrow valleys, some with streams and beautifully wooded, to Tyre. From thence took a north-easterly route to Damascus, crossing the Libanus, large parts of which reminded me of the Indian hill provinces; other portions, through the Hermon range, as barren and desolate as any in Afghanistan. It is no wonder that Damascus is so greatly extolled: it is a large city, and the houses are most beautifully ornamented within; but, as usual, their exterior has little to recommend them. The bazárs, arched over as in Cabul, are very extensive. They are filled largely with Manchester goods. It is enclosed with "Bághs,"—translated gardens, more properly orchards,—magnificent walnut trees, the vine stretching forth from tree to

tree, poplars and a few cypresses; it much reminded me of Afghanistan. No wonder that Naaman valued the clear Pharphar more than the turbid Jordan. Canals and streams from this river supply fountains in every street and house. Aurungábád in the Deccan is the only place equally well watered. By whatever direction you reach Damascus, a tract of barren and desolate country is passed over, and the effect of coming upon this highly cultivated and fertile plain is striking. Here are a considerable number of Christians of the Greek Church. Missions from the Kirk of Scotland, and from the Presbyterians of America, are laboring amongst them, to try and recover them from their errors. I passed some pleasant and edifying evenings with the missionaries, who were well acquainted with all that gives interest to the place. Streets have not changed their names; for the Hotel where we rested was in that which is "called Straight." The clearness of the atmosphere and the deep narrow stony passes of Mount Hermon, made the heat more excessive than I felt it in India; and I was glad of a rest of three days we made there. From thence our direction was to the north-west, along the valley of the Pharphar, "Barrada;" but we made a digression to visit the source of the Abana, "Fijih," which gushes out of a cavern under a mountain, fully thirty feet wide, and of a considerable depth; but it is soon absorbed in the Barrada. I was upwards of eleven hours on horseback, which, at nearly three-score, is somewhat fatiguing; more especially as the horse was also done up. We passed through much well-watered and highly cultivated country, in crossing the Hermon, or "Anti-Libanus" range, to Baalbek. The remains of the extensive, magnificent, highly ornamented and elaborately finished temple, on the site of Baal-hamon, are well worth the visit; to say nothing of the well known immense blocks of stone, which are raised to a considerable height in the basement, and that which still remains in the quarries,—sixty-nine feet long, fourteen by seventeen in depth and height! In this our fallen state, how lavish we have been in honoring those that are no gods. At Baalbek and in the Parthenon, though differing greatly in character, there is the same finish throughout, even in those parts which are far removed from the eye, and could

hardly be seen when in position. Salahudeen, the adversary of the Crusaders, turned it into a fortress, and the massive constructions almost rivalled the ancient work. His remains rest in a mosque in the adjacent town. The snow was too deep on the Lebanon, to allow of our crossing to the Cedars, so we directed our route to the south-west. Crossed the extensive plain of Celo Syria, which is not cultivated to the extent of its ability, but is very devoid of trees; and, the third morning, brought this eastern tour to a close, by reaching Beirout. Immediately, Maronite and other Christians of the Greek and Latin Churches, abound in these parts: in general, in separate villages, placed on the secondary slopes of the mountains. It was pleasant to hear bells calling to worship, after so long an absence:—would that that worship were emancipated from the ignorance and superstition that at present abound. At Nazareth, some families have seceded, through the instrumentality of a Scripture reader sent by the Bishop of Jerusalem, and wish to be connected with the Protestant Church: but caution must be observed in this, as they look to obtain some political advantages.

The country about Beirout is exceedingly beautiful, and the town itself is a thriving place. Most of the missionaries were absent; and I had much to do; for I was pay-master. I had to settle with servants from Cairo, and muleteers from Jerusalem; and the unusual heat at that season made day-excursions undesirable. We had tents, and when the heat became excessive, we managed to get off soon after sunrise; generally keeping with the baggage, and coming to the ground about four in the afternoon—never in less than eight hours—and it was fatiguing. Our horses carried us from Cairo, but latterly not well: yet thanks be to Him who enabled us to do this. Although inconvenienced, no illness nor harm occurred, and only on one occasion were we molested. I have been much gratified with all that I have been permitted to visit: names bring the places and localities before the mind—a reality of the things written of.

We left Beirout on the afternoon of the 13th May, reached Smyrna on the 17th, the fifth day were let out of quarantine, and saw much that was interesting: e. g. the alleged site where

Polycarp suffered martyrdom. The country is magnificent. Left on the 23d, and reached Constantinople on the 25th. There is no place that I have yet seen, which so fully surpasses all I had expected from description. In every point of view, the combinations made by the towns of Stambul, Pera, Scutari, the Seraglio point, Golden Horn, the forest of Cypress that covers the burying grounds, the Bosphorus, St. Sophie, are magnificent. The other mosques are grand and imposing. The Asiatic side is more beautiful than the European. Changes have taken place; the Turk having adopted the Frank-dress, with the exception of the hat. You are no longer insulted. I rode about Stambul by myself on horseback, no one noticing me (to be sure I had a reddish white beard like a Russian), to look at the walls, which are much in the same state as when the last of the Palaeologi fell at the breach; and sometimes to consider wherefore is it that the fairest parts of the earth are in the hands of those who only know the Almighty as the Creator, and not as the God and Father of our Lord Jesus Christ. The Turk has lost much that was respectable in him with his dress; for, with the habit, he has added the Frank's vices. His troops are not so good as our sipahis, but exceedingly well drilled after the French system. The barracks are magnificent. We might learn something from them,—for no military post of any extent is without its mosque. Are chapels a part of ours? His fleet is the next after that of France: in this English officers are the instructors. Sir Stratford Canning, our ambassador, and family, do all they can to enlighten the Frank population by schools and Christian instruction; and the American Missionaries direct their efforts to these, as also to the followers of the Greek Church, and indirectly to the Muhammadans: but to preach the gospel to the last is not permitted.

*Portugal street.* Travelling is not very favorable to writing; and what was begun long since, I had not leisure to complete. I left Constantinople the 7th of June; from thence by Venice, Milan, by the Simplon, to Geneva—where Rousseau and Voltaire seem to be honored more than Christ, and the Sabbath-day is but little remembered. The glory it once had, when it was the tower of defence and nursing-place

of the Reformers, seems passed away. The English Church, however, has a faithful minister; and the church is well attended. I was happy to observe this in other places on the Continent. I visited the valley of Chamouni, in hopes of getting a near sight of Mount Blanc; but the weather was unfavorable. I ascended, however, to one of God's

treasure houses, from whence fertility is dispensed to very distant regions, the Mer de Glace, the source of one of the great feeders of the Rhone. I passed onwards to Basle, along the course of the Rhine; and at Antwerp embarked for England, to which I returned on the 30th of July, after an absence of six and a half months.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Barisdl.*—Mr. Page, under date of August 26th, writes as follows:—"I baptized at Chhobekarpar *eight* persons:—five women, of whom three can read the Bible, and three men of whom one can read. All had been candidates for many months. The Lord hold them up unto the end. At Ashkár I baptized *two* men, one of whom, I hope, will be useful by and by. He has learned to read and write since he became a Christian, and seems anxious to do good. There are more candidates." Mr. Page baptized another woman at Pákhár, on the 31st of August.

*Agra.*—At the Cantonment Baptist Chapel, *two* believers on the Lord Jesus Christ,—one a European and the other a native,—were immersed by Mr. Williams of Cawnpore, on the 31st of August.

*Benares.*—*Two* persons were baptized at this station on the 7th, and *two* others on the 21st of August.

*Jellalore, Orissa.*—On the 19th of September Mr. Phillips wrote thus: "You will be glad to learn that we still have encouragement to prosecute our labors. On the first Sabbath of this month, I had the pleasure of baptizing at Jellalore, a female convert, the wife of a native schoolmaster; and yesterday (the third Sabbath) I was permitted to baptize *two* male converts at Santipore,—one a rescued Khund victim, from the school, and the other lately from the heathen. All three are encouraging cases, and we hope and pray, that grace may be vouchsafed, to enable them to maintain the profession which they have made."

*Dum Dum.*—Mr. Lewis had the pleasure to baptize *one* European, on Sabbath-day, September the 25th.

### Foreign Record.

#### POPERY, ITS ASPECTS AND PROSPECTS.

A TWELVEMONTH ago, we called the attention of our readers to the recent progress of Romanism in Great Britain. At that time people were just beginning to find that the boasted pretensions of the Roman Catholic church, and the fears of many Protestants in this country were equally exaggerated. Rome then triumphed in vague, but convenient language, over the very large and increasing number of Catholics.

Putting the increase of Romanists in facts and figures, we found that it amounted to the alarming number of *seventy-nine*, against which a large contra-account from Ireland and Bermondsey had to be entered. On going through the Roman Catholic Directory for the present year (1853) we find the increase dwindling down, in numbers many, and in importance more. Twelve months ago it was reported that thirty-two clergymen had seceded from the Established Church during the previous year.

In 1852 the magnetic influence of the Romish hierarchy and priests, only drew seven from their former faith. We quote their names: Rev. Lord Henry Keer; J. Watson, M. A., of Long Wharton; H. J. Coleridge, of Oriel College, Oxford; H. G. Bransnell, of Brasted; Rev. H. Belaney, Vicar of Arlington; G. Norman of Wooton; J. H. Pollen, Fellow of Oxford. Following these, in the volume before us, is a list of sixty-seven 'lay converts,' but on examining it, we find twenty of these are of French, Austrian, or Indian birth, characteristic of the general accuracy and truthfulness of such lists. It commences with the name of Prince Paul of Wurtemberg, [who was perverted] a few months previous to his death. The same Prince Paul, having been received into the Romish church but a few hours only previous to his death, was utterly unconscious of the benefit of which he was made the subject.

Fifty-four, then, is the total number of converts to Rome in 1852, and this is the whole gain of the (Romish) church. We

should add that in the same period, the number of Roman Catholic chapels has been increased by 11. In 1831, the increase was twelve. The present number of chapels in Great Britain is 719, of which 100 are in Scotland. The number of colleges is 10, of religious houses and convents 92, and of priests 1039, being an increase of seven upon the number of last year.

We need scarcely remark that the compiler of the Romish "Directory," which is published 'permissions superiorum,' has not considered himself bound to allude to conversions from the Roman Catholic church. From Algiers to the Rocky Mountains the territory has been searched to swell the list of 'converts,' but the larger list of perverts nearer home, it has been convenient to ignore.

We are however enabled from papers before us to supply this deficiency. Ireland, as our readers are doubtless aware, has for some time past been the scene of the active and energetic labors of a society now called the 'Society for Irish Church Missions.' The exclusive object of this Society, is to promote church missions to the Roman Catholics of Ireland. The chief attention being directed, except in the mission to Galway, to the English speaking population. With this view, one or two missionaries and Scripture readers were sent in 1849, to Connemara, West Galway, Dublin and other districts. They commenced preaching in chapels, schools, private houses, and by the road-side, and visiting from house to house. They were ordered to abstain from giving temporal relief to those with whom they came in contact. Their work was simply to argue, and persuade. They succeeded in detaching in the first year hundreds from their native church. In the second, third, and fourth years of their operations, the number of converts to this church mission, had increased to some thousands, and at present there are engaged in the work 357 agents, including 33 clergymen, 19 lay agents, 206 readers, and 99 schoolmasters and schoolmistresses. The total number of those who have left the Roman church, we do not know, but we are informed that, in West Galway alone, there are now between 5000 and 6000 Protestants, where in 1840 not 500 could be found; and in the recently opened schools of the Society, nearly 5000 children of converts and Romanists are receiving daily instruction. The fact of these conversions (whatever may be their worth) cannot now be called in question by any party. *The Times* newspaper lately gave the following testimony to their numerical importance: "It seems now pretty clear, that something like a reformation is taking place in the province of Connaught.... The Irish mind is at this moment undergoing a

change of incalculable importance, and shaking off, at any rate, in some degree the fetters of its ancient faith."

The testimony of the local police reports confirms the accuracy of private accounts, as to the progress of the movement, and the violence and outrage to which the "readers" have in consequence been subjected by the priests. But the largest admissions as to its importance and extent, are made by the Roman Catholic editors. "We learn," says the *Dublin Evening Post* "from unquestionable authority, that the success of the proselytizers in almost every part of the country [is great], and we are told that in the metropolis it is beyond all that the worst misgivings could have dreamt of; there is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic church to conceal them, or even to pass the matter over as a thing of no great moment."

Similar is the testimony of *The Tablet* newspaper; "We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but the very city (Dublin) in which we live." And not two months ago, *The Nation*, the organ of Young Ireland, edited by the member for New Ross, contained the following passage: "There can be no longer any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the Catholic church have been deserted by thousands, born and baptized in the ancient faith of Ireland."

Now we say nothing of the character of these conversions. If the testimony of Mr. Dallas and Mr. Bickersteth is correct, they are gratifying and cheering enough. "I have witnessed," says the latter gentleman, "the work in Ireland, and speak from personal knowledge; and what, it will be asked, is the visible result? What change is produced upon the habits, or the manners of the people? In reply, we can say, this:—There is not a convert to Protestantism, whose former hatred to England has not been supplanted by a feeling of the warmest gratitude and affection. The habit of industry has supplanted that of idleness—of integrity, that of dishonesty—of cleanliness, that of filth. Whenever you find a band of converts, you find a band of well ordered, industrious, and peaceful subjects.... Occasionally the hope and prospect of work given to the converts, has doubtless influenced their course, in some degree.... This is at present all we wish to be admitted. Notwithstanding the fresh assertions of 'Romish Pastorals,' and the state assertions of 'Durham Letters,' Romanism is *not* on the increase."—*Christian Spectator*.

# THE CALCUTTA MISSIONARY HERALD.

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On the 2nd of September, our venerable brother, the Rev. W. Robinson of Dacca entered into his rest. He had been for some time ill; but there was a little reason to hope that a sea voyage would restore him to his usual health. While, however, the requisite preparations were in progress, his disorder gained strength and he sank under it. The presence of Christ sustained him in death; and we doubt not, that to him death was gain. Mr. Robinson was in the seventieth year of his age, and in the forty-eighth of his missionary career. He was set apart to the great work on the 12th of March, 1806, and arrived in Calcutta on the 23rd of August, in company with Mr. Chater. Few are spared to labour so long. Our brother has left a widow and several children, some of whom are very young. May they be consoled and cared for by Him who upheld their beloved relative through so many years.

We have also to mention with deep regret the death of Mrs. Wenger of Calcutta, after a lingering and very distressing illness, on the 15th of September. Our bereaved brother and his little ones, need the prayers and sympathy of God's people; and, we are persuaded, they will have them. May He who has wounded, mercifully sustain and heal his servant.

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## BENARES.

FROM THE REV. W. SMITH.

*August, 19th 1853.*—I joined the Mission on the 1st October 1814, and arrived in Benares on the 15th of February, 1817. Ever since the Lord has very graciously upheld me by his Divine grace, and strengthened me to make known the unsearchable riches of Christ among the deluded heathen, and has blessed my labors to the conversion of many souls. Now I am sixty-nine years of age, subject to many painful infirmities of body. Notwithstanding all my afflictions I am enabled by Divine grace to go out daily among the heathen, declaring the glad tidings of great joy, and this is all my delight.

On the 7th instant the Lord added two souls to our little flock; namely, Miss A. Concannon, my grand-daughter, who was first seriously impressed, by reading the Scriptures, and attending the means of grace. May the Lord enable her to advance in the divine life. What a pleasure it is to see our children and grandchildren drawn by the cords of love to the Lord Jesus! The other is Francis Amos, a native, who was employed by

me for several years, and now carries on a mercantile business, and lives on my premises. The Lord has opened his eyes, to see his depraved and ruined state by nature, and caused him to fly to Jesus for refuge. In the morning I preached from Gal. iii. 27. "As many of you as have been baptized into Christ, have put on Christ," and Mr. Heinig baptized them in the new baptistery in the Mission compound. Two others have given in their names to join the church, both of whom were heathens.

On the 9th, I went to a melá at Nág Kuah, where the heathen worship snakes; and on the 10th to a melá at Durgá-kund. In these two melás hundreds of people heard the gospel and thankfully received a good many copies of Scriptures and tracts in Sanscrit, Urdu, Hindi, and Bengali: the people were all very civil. On Monday mornings I declare the message of God at the Blind Asylum. Mr. Tucker occasionally comes over and hears me preach, and has ordered the Dárogá of the Blind Asylum to see every person present to hear the word.

## JAMAICA.

*(From the English Missionary Herald.)*

SINCE we last communicated with our readers, death has been busy among the brethren and their families still laboring in this afflicted island. On Lord's-day, February 27th, the Rev. B. B. Dexter was removed to his heavenly rest. He was engaged in making preparations for a visit to this country, when on the Saturday he was seized by apoplexy, and after a few hours of unconscious suffering breathed his last. We quote from the communication of the Rev. J. Clark of Brown's Town:—

"Immediately after his seizure I was sent for, and remained with him until his death.

"On the evening of the same day his remains were laid in the grave. Our brethren Dendy, East, and Fray, and Messrs. Nullsom, Brown, and Milne, of the Wesleyan, Free Church, and London Missionary preachers, took part in the solemn services. On Monday last I preached a funeral sermon to a large and deeply affected congregation from Revelation vii. 13, &c.

"For nearly nineteen years our brother toiled, often beyond his strength, to promote the cause of the Redeemer. His labors were greatly blessed. He had the privilege of gathering nearly two thousand souls into the church of Christ. He suffered much. For the last seven years his health was far from good. His spirit was also bowed down with troubles. He has had to maintain a long and painful struggle against poverty and debt. Now all his labors, sorrows, and trials are over. He has taken his place amongst that countless multitude who surround the throne, clothed with white robes and palms in their hands. He will now hunger no more, neither thirst any more, neither shall the sun light on him nor any heat, for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of water, and God shall wipe away all tears from his eyes."

We turn to another scene of grief. On the 22nd April our excellent brother, the Rev. D. J. East, was called to bear the heaviest loss that a husband and father can sustain. On that day Mrs. East entered the home of the blessed. Mr. East, says, writing on the 10th May:—

"In some respects her ripeness for the better world was the most complete I ever remember to have witnessed; so that, oftentimes, the consideration of this alone assured me that she could not be far from an entrance upon it. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness. Of late she seldom spoke of her own debility; as to herself, indeed, she never gave expression to any anxiety in relation either to the present or the future. All her concern was for others, —her now sorrowing sister, and husband, and motherless children, and the interests of the institution to which she was truly devoted. The other point was the most lively gratitude. Of the extent to which this distinguished her I can give you no adequate idea. She could herself find no language in which to express it.

"The last moments were in perfect keeping with the sweet composure of the preceding week. Early in the morning I went into her room as usual and did not observe any marked change, except that I thought she looked more pale. She said she had had a very quiet night but very little sleep. I left her to prepare my packet letters for the post, and returned to her room again before seven o'clock, when she replied to an enquiry I made of her. After this I met the family and conducted morning worship. At its close I again entered her room: she had been removed by her own desire to another bed that stood in it; and I saw at once that the last change was come. Still she was fully conscious. I spoke to her; she answered me, but 'Yes' was all she could articulate. She kissed her husband and her children. For a short time the oppression on the breath sorely distressed her; but the distressing moments were few. The difficulty of breathing soon passed away, and the departing saint closed her eyes, and folded one hand over the other as in the attitude of prayer; and so, after a few more short and gentle respirations, her happy spirit was released from its earthly abode, to enter on the enjoyment of its heavenly home."

# THE ORIENTAL BAPTIST.

NOVEMBER, 1853.

## Theology.

EXTRACTS FROM A LETTER WRITTEN BY THE REV. ANDREW FULLER TO THE REV. MESSRS. MARDON, BISS, MOORE, AND ROWE, WITH THEIR WIVES, ON THEIR DEPARTURE FROM ENGLAND.

*Kettering, Jan. 1st, 1804.*

MY DEAR BRETHREN AND SISTERS.  
—Being informed of your detention by contrary winds, and knowing the remembrance of every expression of love may be cheering to you on your voyage or after your arrival, I wish to copy, if I can, a sketch of my address to you. I am persuaded you will take this as it is meant: namely, as an additional token of affection to you.

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.—Genesis xviii. 3, 4.

Called as I am, by the failure of a much respected brother,\* to address a few words to you, I know nothing more consonant with the feelings of my heart towards you than the blessing of Isaac on his son Jacob, when about to depart to Haran. It was a tender parting. Jacob felt much on the occasion: it is afterwards called "the day of his distress." (Chap. xxxv. 3) Isaac also felt much: the passage itself was the utterance of a full heart. Yet there was no repining on either side; for it was God's will,—it was duty,—it was necessary to the accomplishment of the promises made

to Abraham. Isaac, therefore, so far from feeling reluctant, charged him to go; and Jacob willingly acquiesced.

All I shall attempt will be to ILLUSTRATE and APPLY the subject.

I. Let us observe a few particulars with respect to the blessing itself. It was natural for a parent, on parting with a son, whose face he might see no more, to bestow his blessing upon him. But this was a blessing of no ordinary kind. Not only was the patriarch directed by a spirit of prophecy, but the things which he mentioned were peculiarly valuable. It refers to the blessing of Abraham, (Genesis xii. 2.) and is, in substance, the same thing renewed to Jacob, as the person in whom it should be fulfilled. More particularly: 1. It included a blessing on *himself*. God said to Abraham: "Blessing I will bless *thee*."—Answering to this, Isaac prays: "God Almighty bless *thee*." And God himself, in effect, said "Amen," to it at Bethel, saying: "I am Jehovah, God of Abraham, thy father...I am with thee, and will keep thee in all places whither thou goest." Hence also Jacob himself takes it up in verses 20 and 21: "If God will be with me, and will keep me in this way that I go,...then shall Jehovah be my God." 2. It included his being made a blessing to *others*. Such was the blessing of Abraham: "I will bless thee, and thou shalt be a blessing;" and such was that which was renewed to Jacob: "In thee and thy seed shall all the families of the earth be blessed." It, no doubt, involved the conversion of the heathen by the gospel of Christ,

\* The Rev. Isaiah Birt, of Plymouth Dock, who was detained by a bereaving providence. The address was delivered at the designation of the four missionaries, in Broadmead chapel, Bristol, on the 1st of December, 1803.



which was an object kept in view through the whole of God's dealings with the descendants of Abraham. Hence, 3. It must have referred to things at a *great distance*. Jacob himself expected to wait long for the accomplishment. He had a long, circuitous journey before him, and expected many difficulties and dangers to attend him: but it would be much longer than he expected ere the designs of God included in the blessing would be fully ripe. 4. It referred to things which *no human power could accomplish*. Hence arises the peculiar fitness of the petition: "God Almighty bless thee!" Isaac's heart was full: if he could have blessed him, he doubtless would.—Indeed he did,—but to bless Jacob and his posterity in the way here signified required a God *all-sufficient*: for it implies an overturning of Satan's kingdom in the world, and the establishment of that of the Messiah upon its ruins. 5. It referred to things which nevertheless were *secured by promise and by oath*. Such were all the good things included in the blessing of Abraham. (Hebrews vi. 13, 14.) Particularly that in his seed all the families of the earth should be blessed: and by how much the memory of Abraham was dear to Jacob, by so much would his being blessed in virtue of Abraham's covenant, be acceptable to him.

II. I proceed to apply the subject to the present occasion. It is possible this may be in part unnecessary. Many here present have, I doubt not, already adopted the language, my brethren and sisters, concerning you. Yes, many, with a full heart, like that of Isaac, have said: "God Almighty bless you!" And such, I hope, will be our prayers when your faces are seen among us no more. And perhaps you yourselves have also applied the prayer of Jacob in verses 20 and 21: "If God will be with us, and keep us in the way that we go...then shall Jehovah be our God!" But, however this be, you will give attention to a few particulars.

1. The blessing of God is not to be expected without being preceded by many difficulties and discouragements. You do not expect a smooth sea throughout your voyage. The best blessings have commonly come after a long series of trials, and in answer to faith, and patience, and prayer. You

must preach a long while, perhaps, with but little effect. Perhaps you must be derided for it,—be tempted to give over, or to think you have undertaken what you are in no way fit for. You must expect difficulties from quarters you could not foresee.

2. There is no difficulty but "God Almighty" is sufficient to enable you to bear, and to surmount it. We have an account of a few people going about to build a temple; and they were but a few, and had many adversaries. Flesh and blood would have said: "If we could but raise an army and maintain our ground against the enemy, we might do something: but how can we surmount these difficulties which rise like mountains before us?"—"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain! not by might, nor by army; but by my Spirit," saith the Lord of Hosts.

3. The blessing you hope for is the subject matter of a previous covenant; of one, too, that is secured "by oaths, and promises, and blood." If it were a comfort to Jacob to stand on the ground of the promise to Abraham, surely it must needs be such to you to go forth under the promises made to HIM whose day Abraham saw, and rejoiced. Think much of the promises made to Christ. (Isaiah liii. &c.) Make them your plea in prayer, and the ground of your hope in preaching.

4. The blessing of God is not to be expected but in a patient perseverance in the path of duty. It was after the fathers had patiently endured that they inherited the promises. (Hebrews vi. 15.) Abraham once turned aside to crooked paths, at the instance of Sarah; taking Hagar to wife, in hope of the promise being thus fulfilled; but the issue of it was disappointment as to the end he had in view, and great jealousy and unhappiness in his family. It was immediately after this that God admonished him, saying; "I am God Almighty: *walk before me*, and be thou perfect!" (Genesis xvii. 1.) Think of this and other examples, my brethren, and never have recourse to illicit means for the sake of being useful. Walk before God, and leave him to fulfil his promises in his own way. Remember, he is "God Almighty!" Beware of *unbelief*. A missionary had need of great faith.—I do not mean, ground-

less confidence, or persuasion of success founded on impulses, dreams, and I know not what; but confidence in God's own word. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Beware of *self-sufficiency*. If you rely upon your own zeal, or talents, though you had a hundred times more than you have, all your labors will be blasted. God will blow upon that man's work, who engages in such a spirit. The most useful missionary on record declared, that when he was weak, then he was strong: resolving to glory in his infirmity, that the power of Christ might rest upon him. Beware of a spirit of *self-importance*. The work you engage in renders you the objects of much public attention, and this has elated many: but, if viewed in a just light, it will rather humble you and cause you to tremble.—It is running a race before a cloud of witnesses. Finally, beware of *jealousy* and *self-will* with respect to one another. God has given you divers gifts. Rejoice in those of another, rather than in your own. Lay aside for ever all malice, and guile, and hypocrisies, and envies, and evil speakings, and as new born babes desire the sincere milk of the word, that ye may grow thereby. An humble and affectionate carriage one to another is of immediate importance to you; and when you arrive at the place of your destination it will be of no less importance that you each cultivate the spirit of a little child, and be open to instruction and counsel from those who are your elders in years and experience. Without these dispositions there is no hope of a blessing attending you.

## APPENDIX

My dear brethren and sisters,—Permit me in addition to what I said in public, to enforce those and a few other things upon your minds. I feel much for you, as having had but little experience, lest Satan should get an advantage at the first onset. I entreat you all, by the mercies of God, by the bowels of Jesus Christ, and by every thing dear belonging to his kingdom, that you carry it amiably and becomingly towards one another during the voyages. Conduct yourselves in a lovely and Christian-like manner towards the Captain, towards the ship's company, and amongst friends and

families where you may stop in America. In all I have said to you I have been influenced by the most tender regard, and you will not suspect me of any other motive if I warn you against some of the evils to which human nature in your circumstances is subject. Beware of light conversation amongst yourselves or others. It is not always necessary to be talking about religion, and unless our minds were more heavenly, it is what we cannot do: but it is necessary that some useful pursuits should be habitually in view, and that in the hours of relaxation nothing should be said that may unfit the mind for returning to the most spiritual duties. Beware of giving or taking offence...God is said to have led Israel about, that he might prove them, and know, or manifest, which was in their hearts; and I believe we shall never know what is in our hearts, but by being led about into various circumstances and situations. Blessed is he and she that endureth blameless to the end! You may shun all positive offences, and yet feel but little affection to one another. Christian love, with respect to the root of it, is immediately from heaven, but with respect to the branches, it depends more than a little on the culture it receives. It is a tender plant that requires to be watered and cherished by a continual interchange of kind offices. Finally, beloved, our eyes, our hopes are upon you. God, angels, and men will witness your conduct. The Lord Jesus Christ be with your spirits.

I am ever yours,  
ANDREW FULLER.

\*\*\* This letter has not, it is believed, appeared in print before. We are persuaded our readers generally will consider it worthy of preservation; and it will possess special interest in the eyes of the numerous descendants of the missionaries to whom, nearly fifty years ago, it was addressed.

## ON RESIGNATION TO GOD'S AFFLICTING HAND.

SEVERAL instances of this virtue are to be found in the Old Testament records, and they not only furnish us with useful examples, but afford us opportunity to study the motives and

inducements, which are most effective in sustaining such a state of mind.

When the sons of Jacob had gone down to Egypt the first time to buy corn, they returned with a heart-rending message to their father. The lord of the land had spoken roughly to them, and detained Simeon, and demanded as the indispensable condition of their obtaining more corn, and even of their escaping the fatal punishment of spies, that they should take down their youngest brother with them, when they went again. Jacob's grief on this occasion was intense. At first he would not listen to the demand, but on further consideration, and when pressed with the famine of his household, he consented, saying, "Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." (Gen. xliii. 13, 14.) Putting the most favorable construction on these words, they may be taken as expressing a species of submission to the will of God. "If I be bereaved—I pray God I may not; but if it must be so,—if this heavy stroke must fall on me, I must bear it, since I cannot avoid it." This is submission in its measure; but who does not see that it is a compulsory submission, very different from the cheerful resignation a Christian should exhibit? The reason of this is to be found in the motive which induced it,—a sense of the irresistible force of the Divine decrees. Hence we may learn that simply to consider afflictions as inevitable is a very poor way to induce resignation under them.

We cannot but be struck with the very different spirit manifested by Joseph under his still deeper calamities. Instead of murmuring and despondency, we see in him cheerfulness and courage, and a willingness to make the best of every condition in which he was placed. What was the cause of this superiority of the son over the father? It is to be found in the superior character of the motive which swayed him, and which he afterwards divulged to his brethren. See Genesis xlv. 5. "God did send me before you to preserve life." Joseph recognized the hand of God, even in those heavy trials, which were

brought on him by the misconduct of his brethren. It is not probable that he knew at first what was the exact design God had in view, as he did subsequently; but he rested assured that the design, whatever it was, was good and wise, and worthy of God, and that assurance sustained him. Here we see, then, a consideration of eminent use in promoting cheerful resignation. Let us appropriate it to our own use under afflictions.

Job stands before us as a notable instance of submission to the will of God. It was, indeed, long before he learned to bow meekly under the unjust aspersions of his friends, but to the loss of earthly property, and of his beloved children, he appears resigned from the first. This resignation was expressed in those memorable words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "What! shall we receive good at the hand of God, and shall we not receive evil?" (Job i. 21 and ii. 10.) To understand how the sentiments, to which Job here gives utterance, should have such an influence over him, we must revert to what we learn of his previous habitual feeling. It is evident that he had been accustomed to view all his possessions as coming from God, and to cherish devout gratitude to God for them, and that prepared him to render them up the more readily, and to feel calm under the deprivation. Here then is again a lesson we should strive to learn, to cultivate such an habitual conviction that all the good we possess is from the hand of God, as shall enable us to accept losses and afflictions, also, submissively from him.

When David was called to submit to Divine chastening, in the death of the child, which was the fruit of his sinful connexion with the wife of Uriah, he manifested a resignation, which was the cause of great surprise to his servants. With fasting and prayer, he entreated, during the babe's illness, that it might be spared, but when informed of its death, he arose and calmly proceeded to his ordinary engagements. What thoughts influenced him in this, we learn from his own words, "I shall go to him, but he shall not return to me." (2 Sam. xii. 23.) If we would enjoy the same calm resignation under bereaving

strokes, we must like him cultivate a realizing sense of the nearness of death and eternity to ourselves. Especially, if we be ourselves travelling by faith to a home in the heavens, may we console ourselves respecting our deceased infants, that they will be awaiting our arrival in glory, and the lost ones be recovered in far happier circumstances.

In the submissive resignation of Eli, (1 Sam. iii. 18;) David, (2 Sam. xv. 26,) and Jeremiah, (Lam. iii. 39,) under the afflictive rebukes of the Lord, we learn a further lesson. A penitential remembrance of our sins should bow down our naturally rebellious spirits to accept with humiliation the strokes of affliction.

In Jeremiah's case, we may observe the operation of a further principle, which all the afflicted should strive to imitate. Together with a lowly sense of his and his country's demerits, he cherishes humble confidence in the Lord's mercy. "His compassions fail not." "It is good that a man should both hope, and quietly wait for the salvation of the Lord." (Lam. iii. 22, 26.) Such a confidence will not only convince us of the necessity and propriety of resignation, but will also cheer and sustain our hearts, so that the duty will be rendered comparatively easy.

Valuable and important as are these examples from Old Testament history, still more striking ones are presented in the gospel records. Paul and Silas singing in the prison; (Acts xvi. 25.) Paul rejoicing in his sufferings for the church; (Phil. ii. 17.) Hebrew Christians taking joyfully the spoiling of their goods; (Heb. x. 32—34.) the disciples of Cesarea committing their beloved father in the faith to the will of God; (Acts xxi. 14.) and, above all, the incomparable resignation of Jesus to his Father's pleasure; (Luke xxii. 42, John xviii. 11.) present to us instances of a higher, nobler style of submission to the Lord's afflictive dispensations. The grounds of such filial subjection are to be recognized in the instructions of the gospel regarding the source, the nature, and the end of our present trials. See Hebrews xii. 1—13.

As to their *source*. We are to recognize our afflictions as coming from, or controlled by, God. He condescends to assume the relationship of

a Father to his people. Nor is it a mere nominal relationship, but "as a father pitieth his children, so the Lord pitieth them that fear him." What confident assurance, then, may we feel that his chastenings, however painful, will not in any sense be opposed to our real welfare. God is truly the "Father of our spirits,"—their Creator and their Preserver: and if the son acknowledges the authority of his earthly parent, in all that appertains to his education and discipline, what right or reason can we have to rebel against any of the appointments of our Heavenly Father? Further, if God be our Father, it is by covenant, a covenant of grace, made in Christ, ratified by his blood, and including every spiritual and eternal blessing. What are all the pains his chastening hand inflicts, compared with those incalculable blessings? In view of those tokens of his amazing love, shall our hearts rebel under any of his dealings?

The afflictions God appoints for his people are of the *nature* of corrections, or chastisements. Here is reason for humiliation. The tender and judicious father does not find the occasion for chastisement in a spontaneous impulse of his own heart, but in the misconduct or perverseness of the child. Nor does God "afflict willingly, nor grieve the children of men." If we be tried and afflicted, we shall find a reason in some dereliction of our own from the path of duty, or some backwardness in pursuing that path. How can we then open our mouth to murmur? Rather, since it is certain that a parent performs no more faithful act of love for his child, than to correct him judiciously, let us admire the love of God in his chastising providences, since the pain inflicted is intended to lead us away from the path of sin, which leads to consequences ten thousand times more fearful and terrific.

The *end* God has in view in his chastisements is, that we may "not be condemned with the world," (1 Cor. xi. 32,) but may "be partakers of His holiness." Let us submit to God's correcting hand, and it will then go on in the accomplishment of its gracious purpose,—purging our souls, quickening us in the ways of righteousness, and moulding us, by the concomitant aid of the Holy Spirit, into

## "LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

the likeness of Jesus. At length, as the son, educated according to the father's wise design, is fitted to move in the circle of his father's society, so we shall be prepared to enter our Father's heavenly home, and mingle in the shining band, who there rejoice in our Father's smile. Oh, how soon, in the effulgence of that glory, will all remembrance of the dark clouds of affliction be effaced, save only the remembrance of the showers of blessing, which distilled from them, and that will remain to swell our songs of praise for ever.

From the whole subject we may deduce two inferences: first, that the relation God sustains towards all, even unconverted men, is sufficient to constitute murmuring under affliction an inexcusable offence: second, that it is of vital importance to us all to enter into filial relationship with God, through faith in Christ, (John i. 12,) that we may have constraining motives for resignation to all God's will, may enjoy the promised aid of the Holy Spirit, and may at length attain the glorious ultimate design of God's discipline towards his people.

J. P. M.

## THE NATURE AND INCREASE OF FAITH.

FAITH is the gift and the operation of God. It comes by the Holy Spirit's power raising and strengthening the sublimest faculties of the soul, and is really a regeneration—a re-beggetting—a revival of life from the dead. Thus the believer is said to be "born of the Spirit," because it is the Spirit's office in the covenant of grace to regenerate, and because it is the promise concerning the Spirit to all, "even as many as the Lord our God shall call." And thus also the Christian is said to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When the principle of divine life and light is given to the soul, it enables the soul to feel its own loss and misery, and to see its own sin and darkness. A man can have no true sight of his sin, but by this grace. He is therefore in some sense a believer before he knows himself to be one. Faith acts in him before he can be sensible of the reflex act of faith. He first lives, and then he feels his misery, and then he cries for mercy. He cries for mercy, and then is enlightened to see the way of mercy in the Word of mercy. He is next enlightened to behold the free welcome and rich bounty of this mercy to all returning

sinners. He is enabled to contemplate upon himself, and view the fitness of God's mercy for him, and his fitness as a needy and convinced sinner for it. He is then strengthened to embrace it, like a poor creature who must perish without it, but who shall never perish with it. And at length God's grace seals itself upon the soul, by giving a true taste of joy and peace in believing, inasmuch that the broken, withered heart revives, and is able to say, I do humbly venture to believe that Christ died for me, and will save me for evermore.—AMBROSE SERLE.

## "LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

CHRISTIAN faith may find itself severely tried. God tries it purposely. Satan again tempts it; but the heaviness with which the soul of a believer may become acquainted in the secret exercise of his spirit before God tends in its results to more abundant joy in him. The end of God in dealing with those who are sons and not bastards (Heb. xii. 8), is to acquaint them more perfectly with his own way—to render them more widely conversant with him as a Saviour God. While any lurking root of self-seeking—any unwithered shoot of self-righteousness remains unjudged in the soul, God cannot fully expound himself in Christ. The heart, when brought fully to a sense of its own helplessness ceases from itself. The mist which surrounded it then rises, and the glory of Christ, as the Rock of its salvation, becomes distinctly manifest. God in Christ is found to be a present refuge. Not only so. Glory also, and rest are found in immediate connexion with the grace which in Christ responds to the cry of the afflicted spirit. The soul, out of weakness, is made strong, when simply given up in faith into the hands of God. "Lead me." Thus will Israel find it when taking words of needy, but faithful prayer upon his lips, he turns again to seek the Lord. (Hosea xiv.) He will then be known as the fruitful dew which shall clothe, with the beauty of Lebanon, the once dry and sapless branch. Often the believer has to learn the lesson of practical dependence in a painful way. The private aims of the heart are not easily extinguished. Steps are taken, and plans are formed, which if allowed to grow to their issue, would remove the soul further than ever from the presence of God. But the Father of mercies knows how to wither these flowers of our own painting; and thus reducing the soul to a sense of its intrinsic poverty and weakness, he enables it to turn with renewed earnestness of desire to the Rock which is higher than itself, and to find therein its everlasting strength and joy.—PAIDHAM.

## Poetry.

## LABOR FOR CHRIST.

"I know thy works, and thy labor, and thy patience." Rev. ii. 2.

Go, labor on ! spend and be spent,  
Thy joy to do thy Father's will ;  
It is the way the Master went,  
Should not the servant tread it still ?

Go, labor on ! 'tis not for nought,  
All earthly loss is heavenly gain !  
Men heed thee not, men praise thee not,  
The Master praises,—what are men ?

Go, labor on ! enough, enough,  
If Jesus praise thee, if he deign  
To notice e'en thy willing mind,  
No toil for him shall be in vain.

Go, labor on ! thy hands are weak,  
Thy knees are faint, thy soul cast down,

Yet falter not, the prize is near,  
The throne, the kingdom and the crown.

Go, labor on ! while it is day,—  
The long dark night is hastening on ;  
Speed, speed thy work, up from thy sloth,  
It is not thus that souls are won.

See thousands dying at your side,  
Your brethren, kindred, friends at home,  
See millions perishing afar,  
Haste, brethren, to the rescue come !

Toil on, toil on, thou soon shalt find  
For labor, rest ; for exile, home ;  
Soon shalt thou hear the Bridegroom's voice,  
The midnight cry, "Behold, I come."

## Narratives and Anecdotes.

## "SO MANY CALLS."

It was a brisk, clear evening in the latter part of December, when Mr. A— returned from his counting-house to the comforts of a bright coal fire and warm arm-chair, in his parlour at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow : what could be the matter with Mr. A— ? To tell the truth, he had that afternoon, in his counting room, received the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription ; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription ; and this year has been one of heavy family expenses, building and fitting up this house, carpets, curtains—no end to the new things to be bought. I do not see, really, how I am to give a penny more in charity. Then, there are the bills for the boys and girls : they all say they must have twice as much now as before we came to this house :—wonder if I did right in building it ?" And Mr. A— glanced unceasingly up and down the ceiling, and around on the costly furniture, and looked into the

fire in silence. He was tired, harassed, and sleepy ; his head began to swim, and his eyes closed. He was asleep. In his sleep he thought he heard a tap at the door ; and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moment's conversation with him. Mr. A— asked him into the parlour, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A—, presented him with a paper. "It is your last year's subscription to missions," said he, "you know all the wants of that cause which can be told you ; I came to see if you had any thing more to add to it."

This was said in the same low and quiet voice as before ; but for some reason, unaccountable to himself, Mr. A— was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, &c.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and, without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society: have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. A—— was very uneasy under this appeal; but there was something in the still, mild manner of the stranger that restrained him; but he answered, that, though he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society; and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation.

Mr. A—— became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls these days. At first there were only three or four objects presented, and the sums required moderate; now the objects increase every day, and call upon us for money; and all, after we have given once, want us to double, and treble, and quadruple our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said, in a voice that thrilled to his soul,—

"One year ago, to-night, you thought that your daughter was dying; you could not rest for agony: upon whom did you call that night?"

The merchant started, and looked up: there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression that subdued him; he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family unprotected, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward, as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone, "Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent day and night in prayer; when you thought

you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling.—"Oh yes, it was He!"

"And has He ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness. "Say," added he, "are you willing to begin this night and ask no more of Him, if He from this night will ask no more from you?"

"O never, never, never!" said the merchant, throwing himself at his feet; but as he spake these words, the figure seemed to vanish, and he awoke with his whole soul stirred within.

"O God and Saviour! what have I been doing?" he exclaimed. "Take all—take every thing! What is all that I have, to what thou hast done for me?"—*The Primitive Church Magazine.*

## THE "FOUNTAIN" AND THE "OIL."

"IN one of my early journeys," says an excellent missionary to South Africa, "we came to a heathen village on the banks of the Orange river. We had travelled far, and were hungry, thirsty, and tired. For fear of lions, we thought it best to go into the village and tarry for the night, rather than go on our journey; but the people seeing us, roughly bade us stop at a distance. We asked for water, but they would give us none. I offered the three or four buttons still left on my jacket for a little milk; this also was refused, and we had the prospect of another hungry night at a distance from the water, though within sight of the river. Our lot looked hard, especially when in addition to these rebuffs the manners of the villagers aroused our suspicions.

"When the twilight came on, a woman drew near from the height, beyond which the village lay. She carried on her head a bundle of wood, and had a vessel of milk in her hand. Without speaking, she handed us the milk, laid down the wood, and went away. Soon she came back with a cooking-vessel on her head, a leg of mutton in one hand, and water in the other. She then kindled a fire, and put on the meat. We asked her again and again who she was. She said not a word until we begged to know why she showed this unlooked-for kindness toward strangers. A tear stole down her black cheek as she answered, 'I love Him whose servants you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning a little of her history, and finding she was a Christian, a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul without Christian society. She drew from her bosom a copy of a Dutch New Testament, which she received from a missionary while at his school many years ago, before her relations took her away to this distant region.

"This," she said, "is the fountain whence I drink; this is the oil which makes my lamp burn." I looked on the precious volume, and you may conceive how we felt when we met with this disciple, and mingled together our sympathies and prayers at the throne of our heavenly Father."

This "fountain" and this "oil" is ours, the blessed Word of God. How it softened the heart of this poor heathen, brought her to the knowledge and friendship of her Redeemer, and filled her with brave yet tender love for all who bore his name!—*Christian Observer*.

### DIRECT TO THE CROSS.

SOME years ago, a young minister was engaged in missionary labors in the Highlands of Scotland. He was young, pious, and zealous, but by no means remarkable for an enlarged knowledge of the human heart, or of Christian experience. He had carefully read good John Bunyan's "Pilgrim's Progress," and verily supposed that every Christian must walk in the same path as Bunyan's Pilgrim. In one of his pedestrian preaching tours, he overtook a poor girl, walking, as is common among the poor in that country, shoeless and stockingless. He soon began to enter into conversation with her as to the high concerns of her soul and eternity, and found that she had previously known somewhat of things of this character. He drew her on to state the circumstances by which she was brought

to the enjoyment of religion. After she had told him how she made the discovery of her exceeding sinfulness in the sight of God, the young missionary asked: "I suppose that when you saw how you were burdened with guilt, you found yourself like poor pilgrim in the slough of despond?" "Oh, no, sir," said she, "I never was there in my life." "How then did you obtain peace?" was the inquiry. "Why, sir, I heard of the way of salvation, and I went direct to the cross," was the beautiful reply. Honored brethren in the ministry, let us lead sinners direct to the cross.—*American Christian Visitor*.

### THE INFIDEL'S ONLY DAUGHTER.

THE pastor, Mr. F——, knew she was declining, and felt that he must call and speak with her as to her salvation. He found her supported by pillows, engaged in reading a worthless novel. He made known the object of his visit, and while conversing, her father entered, saying, "Begone, sir; I wish no priest to stand preaching over my daughter; I want her to die in peace." The pastor retired, and resorted to earnest prayer to God for her; sending her, through a friend, two or three tracts. On returning home one day, he found a messenger waiting, who said the infidel wished him to come immediately. The Spirit of God had entered before him. The daughter was inquiring for the way of life, and the father's heart melted. The cries of the family almost drowned the pastor's voice, as he lifted it up in prayer. Not many hours passed before she said she felt that her load of guilt was removed, and entreated her father and brothers to seek the same hope. She died, rejoicing in Christ; and that father, and his three sons were all brought into the church of Christ. I give the facts. Let the sceptic and others learn the lessons they teach.—*Ibid*.

## Biography.

### MEMOIR OF THE LATE REV. WILLIAM ROBINSON, OF DACCA.

BY HIS SON, THE REV. J. ROBINSON, OF SERAMPORE.

MY father was born of poor but pious parents, at Olney, in the county of Bucks. Of his early life much need not be said. It is sufficient to observe that he manifested no great intellect as a lad; on the contrary his mind appears to have been so dull, that his father, despairing of being able to bring him up to his own trade, that of a lace-

pattern maker, apprenticed him to a shoe-maker. Yet his advantages though not many, were great; his master was a pious man; and he enjoyed besides, the unspeakable privilege of sitting under the ministry of those two excellent men, whose praise is in all the churches of Christ, the Rev. John Sutcliff, and the Rev. John New-



ton. Under the ministry of the former, my father was brought, before he had reached his eighteenth year, to feel the importance of divine things, and his need of an all-sufficient Saviour. The change thus wrought in him was not merely a great and a happy change; but it was remarkable in its immediate consequences, and was soon followed by the most important results. He was now led to read the Scriptures, in order to find a sacrifice sufficient to atone for his guilty, undone soul; to seek a Saviour who could save to the uttermost; and a hope upon which eternal concerns may safely rest. Such a sacrifice, such a Saviour, and such a hope he found; and from that day to the day of his death the Scriptures became his delight. There was that in them, upon which his dull desponding mind could rest with satisfaction; every page presented comfort, encouragement and promises of support; and with all that was delightful and calculated to cheer his soul, there were mixed truths and doctrines of the last importance, which invite, and almost insensibly lead to serious thought and meditation; an exercise which the sermons of the able divine under whom he sat tended to encourage;—and thus he became a diligent student, his first studies being directed to things spiritual and eternal;—and his mind began rapidly to expand. My father was baptized in the river Ouse, on the 14th of March, 1802, after a sermon preached by Mr. Chamberlain, who was then on the eve of leaving for India.

What first induced him to turn his attention to the ministry, we cannot tell. But with Mr. Sutcliff for his pastor, and that in a place so near to Northamptonshire, a county in which it pleased Divine Grace first to light the fire of a Missionary spirit, and connected with a Church which had already sent out some noble Missionaries into the field, it is not a matter of surprise that, having talents for the ministry, he should turn his attention to the heathen. On his first discovering this desire to his pastor, he met with but little encouragement; yet being a kind, though cautious man, he kept his eye upon him: at length seeing that since his baptism he had made great improvement, and believing that his talents were calculated to make him useful as a minister, he first took him, at

the request of the Society, under his own tuition; and then, somewhere about the autumn of 1805, sent him to Bristol. There his stay was very short. Scarcely had he been there six months, before he was requested to prepare to go out to India, in the *Benjamin Franklin*, which was then shortly expected from Rotterdam; its pious owner having generously offered to take two Missionaries to Serampore free of expense to the Society. Accordingly on Wednesday, the 12th of March, 1806, Mr. Chater, afterwards a Missionary to Ceylon, and my father were solemnly set apart to the ministry in the Baptist Chapel at Oxford, where Mr. Hinton was then pastor. The following statement is from the Periodical Accounts: "The service was opened by Mr. Coles, of Bourton; Mr. Sutcliff delivered the introductory discourse, and received a short account from each of the candidates, of his motives for engaging in this work, and the leading principles which he intended to inculcate. He then descended from the pulpit, and by prayer and imposition of hands, in which the other brethren joined, solemnly set them apart to the work and committed them to God. Dr. Ryland then addressed them from Acts xxvi. 17, 18. Mr. Fuller followed with a discourse from 2 Chron. xx. 20. Mr. Morris concluded with prayer. In the evening Mr. Sutcliff delivered a discourse from 1 Chron. xxix. 5, latter part. The opportunity upon the whole was interesting and impressive." Shortly after this, my father married Miss Elizabeth Walker, a member of the church at Olney, and bidding adieu to his parents and brothers and sisters, whom he never saw again, he departed to London. While the vessel was detained there, Messrs. Fuller and Sutcliff went up, and several prayer-meetings were held previous to the departure of the Missionaries; and on the 12th of April, they set sail for India with the prayers and blessings of many.

The vessel arrived off Calcutta on the 23d of August, 1806. Passing by the difficulties to which my father, in common with many of the Missionaries who came out in those early days, was subjected, it is sufficient to say that the Governor of Serampore took him under his protection; and he was permitted to remain in India, upon condition that he did not take up his residence on British ground.

At Serampore, therefore, my father remained, occasionally preaching in Calcutta, till December, 1807, when he preached his first Bengali Sermon to a stated congregation; and in the following month he proceeded to join his friend Mr. Chamberlain at Cutwa. This was, however, only a temporary measure, till some station beyond the Company's territories could be fixed upon for him. Here he continued for three months, laboring with no less diligence than his colleague; each of them standing for five or six hours at a time, day after day, preaching to the heathen; or walking together many miles to visit distant villages; living in a tent, or spending the night beneath some shady tree; in season and out of season, morning, noon and night, they were at their posts, diligently engaged in the great work to which they had devoted themselves.

In March, a proposition was made to my father to undertake a Mission, either to Bootan, Assam, Orissa or Burmah. This last place had already become the scene of Missionary efforts; Assam and Orissa were easily accessible from Bengal; and he therefore chose Bootan. Here he felt, however, that his knowledge of Bengali, in the study of which he had labored for a year and half, must be lost to him; the difficulties to be surmounted were numerous; and he did not feel *quite* satisfied that it was the path of duty. Yet as his elder brethren seemed to think so, he resolved to go. On arriving at the borders of Bootan, he found that the country was torn with intestine broils, and being told that owing to the jealousy of the ruler then, it would be dangerous for an Englishman to enter, he returned. In the following year, he made another attempt; he felt that the undertaking was arduous, and the responsibilities it involved were almost too great to be undertaken by a single individual, yet he trusted in the Lord, saying, "He can enable a worm to thresh a mountain." This second attempt appeared to promise more favorable results; he had an interview with the Kátmá, or chief man of the place, and obtained permission to build a house at Bárbári, on the borders of Bootan. As there were many there that understood the Bengali, he was enabled to preach among them, and his congregations on a Sabbath-day in his house

frequently amounted to between forty and fifty, of whom he speaks as attentive hearers. Scarcely, however, had he built his house than he was attacked with a malignant fever, which brought him to death's door; alone, without medical assistance or one Christian friend near him, he was obliged to send to Dinagore for help, which was readily afforded; and he returned to Bengal to recruit his health. In the following year 1810, he made a third attempt, accompanied this time by his wife and children, one of whom he buried at Dinagore on his way up. Scarcely had he made arrangements for beginning the study of the Bootan language, than he had another attack of the same fever; he recovered; but while he was yet convalescent, his wife and children fell dangerously ill of it; and he had but just time to bring them down to Dinagore for medical aid, when in her case it ended fatally; she died happily, on the 29th July, and was buried at Dinagore. He then came down to Serampore, where he left his children under the care of Mrs. Marshman; and taking with him a Mr. Cornish, then a probationer for Missionary labors, for his companion, he returned. Again had they scarcely begun to enter upon their labors, before their house was one night entered by a gang of nearly a hundred robbers, armed with spears; my father nearly lost his life in making an attempt to defend himself; the servants were murdered; but by a Providence almost miraculous, he and Mr. and Mrs. Cornish escaped into a field, which as it afterwards appeared, was the only place where they could have been secure. They were robbed of almost every thing they had, except a few pieces of wearing apparel which they found the next morning, strewed about the house and stained with blood. They were obliged to return to Dinagore to obtain a few necessary articles. Mr. Cornish was discouraged, and never went back to Bootan. My father, however, made another attempt, and this time went up higher than before; but he was told that permission would never be granted him to settle in Bootan; and the Mission there was given up.

On his return to Serampore, he found that the Government was as much opposed as ever to his residing within the Company's territories; but on its

being represented to Lord Minto that he had expressed a wish to go to Java, his Lordship said, he did not like to interfere with affairs there, but would not prevent his going thither. Accordingly, having in January, 1812, married his second wife, Miss Margaret Gordon, he very shortly after embarked on board the *Margaret*; an unseaworthy vessel, which was obliged to put back. Nearly a year elapsed before he met with another opportunity of proceeding to his destination; but on the 2d of March, 1813, he embarked on board the *Troubridge*, and arrived at the scene of his future labors on the 1st of May. It will be remembered that this was not long after Java had been taken possession of by the English. In Batavia, the capital, there were five of His Majesty's Regiments, and one of the E. I. Company's European Regiments. In one of these, the 59th, there were some who had sat under the ministry of the Gospel in Bengal, and had joined the Lal Bazar church in Calcutta. In Batavia there was no clergyman but the Dutch minister; and my father without any difficulty obtained permission to preach to the men in the regiments stationed there. Of his labors among them, the following brief account was given a few days since, by an aged friend who himself was one of the fruits of his ministry there.—“Your father labored among them incessantly, and with assiduity. He preached on the Sabbath in a long and wide upper-room in the barracks, which, being empty, the military authorities permitted him to use for a chapel: there he used to have from 1500 to 2000 hearers every Sabbath. Nor were his labors fruitless; some four or five hundred having been brought under deep concern for their souls, some of whom afterwards joined the Baptist church. Some further ideas of the good done may be formed from the following circumstance. When the 59th regiment was about to remove from Batavia, the Colonel one morning invited your father to his house, where in the presence of all the officers of the regiment, he offered him his most cordial thanks for the good he had been the means of effecting among the soldiers; he said, they were formerly a turbulent, clamorous set, and given to drinking, but since they had sat under your father's ministry they had become sober, quiet and peaceable.”

Will you permit me here to quote from my father's own letter to Dr. Marshman? “Things have been going on well among the soldiers; our congregation continues to increase; and the number of persons seriously inclined has likewise much increased. Indeed I have every encouragement in my work among the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances, it is a pleasure to preach the gospel; for I go to the place of worship fully expecting to do good to the souls of men, and blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: all seem to hear as for eternity.”

But English preaching was not my father's principal object; which was, to proclaim the everlasting Gospel to the natives of the island. To do this, however, he found three new languages must be learned, the Dutch, the Malay, and the Javanese. In the last of these he could not be proficient without removing into the interior; and this he was unwilling to do, because it would defeat another object, that of relieving the funds of the Society by doing something towards his own support; and this every Missionary, in the early days of the Mission, was expected to do.

It will be remembered that my father arrived at Java on the 1st May; on the 26th he writes, “I now feel that I have a great deal of work on my hands: learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers and sometimes visiting the sick in the hospital, furnish me with so much employment, that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java.” A sentence afterwards rendered remarkable, from the circumstance that it was the means of leading the justly celebrated William Knibb, of Jamaica, to devote himself to the ministry.

While prosecuting the study of the Malay, my father found that the Malay Bible which had been printed in

Holland, was by no means intelligible to the people themselves; and he felt it therefore a duty as soon as practicable to commence a new translation of the New Testament. Though his studios were much impeded by sickness, he was enabled to preach in Malay in somewhat less than a year after his arrival; and he was allowed the use of the Dutch Church where the Malay Christians and Dutch Malays used to flock to hear the word of God preached in their own tongue. In 1814, the Batavian Bible Society was formed through the exertions of the Governor; and my father was appointed Translator. Thus he had his time fully occupied; but his labors were much hindered by various causes; the chief of which was the Batavian fever. Of this he had several attacks, and it was attended with vertigo, the effects of which were painfully felt to the last day of his life.

In 1815, a fresh trial awaited him. Java was restored to the Dutch. The Dutch Governor at first professed to allow liberty of conscience among all classes, and my father was enabled therefore to continue his labors. Of the nature of those labors we have the following testimony of an anonymous writer, dated in June, 1815: "Brother Robinson has suffered much from ill health, but God has been good and gracious in delivering him from his distresses, and has restored him so far that he preaches six times in a week; once in English, and five times in Malay in four different places, to the Dutch, the Portuguese and the Malay Musalmans. I do assure you, he labors very hard; more so than I have ever seen or heard of any other man. I think it is too much for one Missionary."

On the 3d of July, the same year, however, my father was told he must either resign the church, or not say anything to the native Christians on the subject of Baptism; and as he could not conscientiously comply with this requisition, he resigned the use of the church. In December, he was informed that the Dutch clergyman had presented a petition to the Governor against dissensions in the church; in other words, against Baptists being permitted to labor there. In reply to this my father said, he was determined to preach wherever God might open a door, without regarding what man might say. At the same time he wrote

to the Society at home requesting that a deputation might be sent to wait on the King of the Netherlands, with a petition entreating that the Baptists in Java may be permitted to prosecute their labors without molestation. Such a deputation was sent, but apparently with little effect. Having baptized a Dutchman on the 2d of August, 1816, he received information that two petitions had been sent up to Government, one from the Native Christians and one from the council of the Dutch church requesting that he may be prevented from baptizing; and on the 22d he received an order from the President of the Magistrates prohibiting him from administering the ordinance upon pain of punishment. Remembering how deeply he felt these trials, it is not to be wondered at, that when intelligence of the persecutions of the Dutch Baptists was received in this country, he subscribed liberally toward their relief, and never omitted to pray for them even at the family altar, where usually only subjects that are uppermost in the mind form matters of petition. In the midst of all these troubles and annoyances and afflictions, he continued his labors with unremitting zeal; and before the end of 1818 he had prepared for publication a number of tracts, the life of Bunyan, and a Malay hymn book containing 113 hymns, some of which were in imitation of those in common use, but a large majority were entirely original. These hymns, he says in a letter to Mr. Lawson, had cost him much painful study for two years.

But the reader would desire to know something of the fruits of his labors among those for whom so much of his time and strength were spent. "Of this," he says, "I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxurious growth are not to be found here." Yet that many were brought to the knowledge of the Lord there, is equally true. In May, 1816, the whole number in communion in Java was twenty-four. Several others were, during his stay, added to the church, and among the rest a Chinese, whom he baptized on the 26th of September, 1819. Many others, who never were baptized, were brought to a saving knowledge of the truth through his instrumentality; and many from Java will be his joy and his

crown of rejoicing in the day of the Lord Jesus.

In 1821, in consideration of the numerous impediments under which he labored in Java, Messrs. Burton and Evans, who had arrived in Bencoolen in the previous year, invited him to join them; and this proposition was seconded by Sir Stamford Raffles, the Governor of Fort Marlborough, in Sumatra. Accordingly feeling it to be his duty, he left Java on the 26th June, 1821, and arrived at Bencoolen on the 3d of the following month.

Here he continued to labor amongst the Malays; and was enabled to carry through the press his Malay translation of the Gospels and Acts, and his Malayan Orthography, which had cost him many years of hard labor. Here also in 1822, he baptized a Malay woman.

But he had his trials too. He had not been a year in Bencoolen before his second wife was removed by death, and he was again left alone, with three motherless children, one of whom shortly after followed its mother to a world of bliss. Not many weeks after, the clergyman, Mr. Winter, died, and my father was asked to officiate in the settlement church till the arrival of another clergyman. This was a task by no means enviable for a faithful minister in a town like Bencoolen, where there were many who not only winked at, but, it is to be feared, practised immorality; but notwithstanding the odium which a faithful discharge of duty must bring upon him, he shrunk not from the task. In September, 1824, he had another attack of fever, which confined him to his room for nearly two months; and on his recovery he found it impossible to apply closely to his studies, owing to an apoplectic affection of the head, which threatened insanity, and a sea voyage was considered necessary to his restoration. With the advice of his colleagues, therefore, he left Bencoolen on the 10th of January, and arrived at Calcutta, on the 25th of March, 1825.

On the 16th of June he was ordained to the pastoral office over the church meeting in the Lall Bazar chapel. The services were opened by Mr. Lawson; the ordination prayer was offered by Mr. Jas. Hill, of the Union Chapel; the charge was delivered by Dr. Marshman. Dr. Carey then addressed the native members in Bengali,

and Mr. Eustace Carey concluded with prayer in the same language.

Here my father continued to labor with varied success, preaching in English and Bengali, both in Calcutta and the neighboring villages, till 1838. His labors were blessed; large additions were made to the church; the clear increase amounting in some years to upwards of thirty. In 1832, my father joined the Serampore Mission, which had in 1827 separated from the Parent Society. In 1837 and 1838, he was called to undergo some very severe trials. Some had gained admission among the members of the church who were troublers of Israel, and they gave him much pain by their conduct. At the same time the funds of the Serampore Mission were in a very low state; and Dr. Marshman's declining health rendering it improbable that he could continue among us much longer, it was deemed advisable to make arrangements for transferring all the stations hitherto supported from Serampore to the Society. This was accordingly done; but in accepting this transfer, the Society declined having anything to do with the Lall Bazar Chapel. It was necessary, therefore, that my father should make arrangements about removing from Calcutta; and while he was in this distressed unsettled state, he was called to attend the death-bed of his fourth wife, who was suddenly carried off by cholera. The floods of tribulation seemed ready to overwhelm him; yet he felt in the midst of all, that the Lord in whom he had trusted would never leave him. On the 11th of November, 1838, he resigned the pastoral office at the Lall Bazar Chapel, and on the 29th of the following month left Calcutta for Dacca.

On the 18th of January, 1840, he thus wrote: "I am this day fifty-six years of age. What an eventful life mine has been! How full of trials and of mercies. I have had very heavy trials; but now my mind is calm, and those trials are over, I record it, to be read perhaps after my death, that I believe the Lord has done all things well; that he has consulted my welfare in all his dealings with me! Let me now cheerfully address myself to the Lord's work. Hitherto the Lord has helped me."

At Dacca he entered upon missionary duties with all the vigor of youth; he not only himself made long excursions

sions to preach the Gospel, but also sent out native preachers into the neighboring districts. No situation could surpass in importance that which he was now called to occupy. Dacca is in itself a large city, in which, as in Nineveh, there were many thousands who knew not their left hand from their right. It is the centre of a large district, inhabited by about 512,000 people; and is surrounded by extensive Districts; those of Jelalpoore, Mymensing, Tipperah and Silhet, containing a population of four millions and a half, who are without the Gospel. My father felt the weighty responsibility of his position, and he determined to send the Gospel as far through these districts as his abilities and means would permit. His letters in the "MISSIONARY HERALD" will show to what extent he succeeded. In Dacca itself, he preached every evening in the week, either in English or Bengali, until declining age and increasing infirmities compelled him to diminish his labors; yet, not very long before his death, he was able to go out twice in the week among the heathen. For many years my father's thoughts had been directed to the state of the saints after death; this was frequently the subject of his conversation in every Christian company, both European and Native. The result was the publication of "The Invisible World."—But now the curtain is drawn over this scene of labors, and the full reality of things invisible is ascertained.

We have seen how faith, the gift of God, nourished and supported by Divine Grace, led him to a diligent prosecution of the study of the word of God; we have seen how it enabled him to devote himself without reserve to the work of the Lord and to labor with unwearied diligence and zeal; and we have seen how it has inspired hope in darkness.—Let us now see how a Christian Missionary can die.

I need not say that a man's natural dispositions very often cast their shadows upon the close of his earthly career. My father's, as I have before said, were despondency and melancholy; and these natural dispositions were materially increased by the apoplectic affections and other bodily complaints with which it pleased Divine Providence to visit him in the prime of life, and which accompanied him to the last. It will not be expected, therefore, that

his death was a triumphant one; and you will not be surprised to hear that the valley of the shadow of death was dark to him. A few days before his demise, he himself said to one of his daughters, "Missionaries generally have not such happy deaths as young converts, because they see more of their innate depravity." Death, however, was to him neither an unexpected nor an undesired event. In January last, he had the first symptoms of that complaint which at length proved fatal. In February, after recovering from a severe attack, he writes, "The thought of death caused some alarm, but when I could collect my thoughts a little, I began to hope that my trust was only in the great Saviour, and I could feel a desire to be with him. Indeed I have felt a little disappointed, that I am thrown back again upon life. There are two reasons for which I wish to live; one is, because it seems to be the Lord's will; and I desire to resign to his will; another is, because my family wish me to live." In answer to a reference to his various labors in his younger days, he said, "I cannot look back with complacency on the past. If I have done anything that was pleasing to the Saviour, I am glad I did it; but I see so much sin in all, that I am ashamed and sorry, and my only hope is, if I know my own heart, on atoning blood." In March he writes, "I have not much fear of death, nor do I feel any great wish to live much longer." (On the 31st of July he preached his last sermon from the words, "*I will raise him up at the last day.*") What a text wherewith to close the labors of half a century! In his last letter, dated the 20th August, he said he had been comfortable, but he then suffered much from night delirium, which seriously affected his mind; from that time he continued to decline, and the disease to gain upon him very rapidly, till it approached the crisis on the 29th of August. On that day his mind was very low, and depressed. In the evening, going out for a drive, his son-in-law related some encouraging incidents that had come under his observation in a missionary tour from which he had just returned; he seemed then to revive, and cheerfully said, "I shall carry these tidings to Paradise." On the 30th he still continued to sink. In the course of the day one of his daughters sat by him reading. He asked her to

read aloud; it was the 4th chapter of the Epistle to the Ephesians; he then proceeded to expound the whole chapter in so a clear and lucid a manner, as to surprise those that heard him. In the night, he felt excessively faint; and said, "I am going off; Lord, now lettest thou thy servant depart in peace." But a few more trials awaited him. A little after, delirium returned, and with it deep dejection of spirits. He could not realize the Saviour's presence in his soul, and his mind was bowed down. Again and again he cried out, "Oh, give me some consolations: I do not feel the Saviour near. Where is he?" This delirium and darkness continued all night; and, as might be expected, the following day found him very low. Yet in the midst of all his darkness, his hope remained unshaken. In the course of the day, my brother read to him that beautiful hymn, "Begone unbelief, &c.," and on reading the lines, "His love in times past forbids me to think, he'll leave me at last in trouble to sink," my father burst out, saying, "Oh! no, no: he'll never do that." Then he cried out again, "I do not feel the Saviour near! O Lord Jesus, help me." In the evening he expressed a wish to go out for a drive: but he was soon obliged to return home. At night, at his request, the 526th Hymn was read to him, beginning with,— "Thou only centre of my rest," and then he himself repeated the hymn commencing,— "Afflicted saint," &c.

After 1 o'clock on the morning of the 2nd September, he said he felt more comfortable. But he could not speak much. Upon my brother-in-law asking whether the scene had brightened up; he replied, "Ycs." After quoting some passages of Scripture, Mr. Bion said, "The Saviour will come, dear father, and take you to Paradise;" he said, "I hope so." Then after lying still for some time, while Mr. Bion was rehearsing some passages of Scripture for his encouragement, he said, "I have fought a ——" and utterance failed. A little before 5 p. m., Mr. Bion said, "We hope to meet you again, dear father." He replied, "I hope so." It was the last: he could say no more. At 9½ p. m. he quietly fell on sleep.

"How blest the righteous when he dies!" "Let me die the death of the righteous, and let my last end be like his."

## THE FIRST FRUITS OF ORISSA UNTO CHRIST.

ROMANS XVI. 5.

BY THE REV. WILLIAM BAILEY.

"SPECIAL respect is to be paid to those that set out early, and come to work in the vineyard at the first hour, at the first call." Such was the language of Matthew Henry concerning Epenetus, the first fruits of Achaia unto Christ. There is much cause for deep and abiding interest in the conversion of the first individual in a town or city, but much more so in an extensive province or country. If the angels of God rejoice over one sinner that repenteth, without any reference to time or circumstance; we conceive that their joy must be greatly heightened when the thick darkness of ages has been broken in upon, and when in the moral wilderness the first plant of righteousness appears; but to see that plant growing up into Christ its "living Head," and, in process of time, coming to the grave "in a full age, like as a shock of corn in its season," is, we think, cause for even greater joy. This we have just seen in the first fruits of Orissa to Christ.

All who are conversant with the Orissa Mission will know that Erun, a Telinga, and a weaver by caste and profession, was their first Hindu convert, and that he was baptized in the Ramlingum tank, Berhampore, by the devoted Bampton, on the 25th of December, 1827. Erun's conversion evidently shews that he was prepared of the Lord for the reception of the gospel. His aged father (who lived to be 105 years old), it is said, never told a lie, neither would he worship an idol, nor allow one to be kept in his house; and it was his dying advice to his son, *that he would despise idolatry and speak the truth.*

The first reference to Erun occurs in Bampton's journal in March, 1827. He says, "On Tuesday evening, a man came and said, with an apparent air of levity, that he would go with me and continue with me. From what I saw of the man I thought he was only in jest, and rather apprehended that he appeared to ridicule me; but as he seemed like a man with whom I could make free, I told him, that if he went with me he must wash the marks off his face and breast. . . . The man seemed very careless about his marks,



and I proceeded to say that, if he went with me, he must throw off and break his *Lingu*. He expressed his willingness to do so, and not only expressed his willingness, but proceeded to take the case off his neck, and taking out the little bit of wood (the *Lingu*), laid it down, and gave me the liberty of breaking it. But as I did not know what effects it might produce among the people, I hesitated, and advised him to break it himself; on which he took my chair foot and did so."

Those who are at all acquainted with the powerful prejudices of the heathen will admit that this was a most daring step. Such a degree of contempt towards an idol by a Hindu had perhaps never before been seen in this city; but he not only put off his idolatrous appendages, he gave up his caste, and wished to be baptized; but fearing, as he well might, the consequences, proposed to the missionary that he should "tell the truth if asked whether he had eaten with him or not, but say nothing about it if he were not asked." "This," says Bampton, "I felt myself obliged to refuse; and I told him that if he determined to remain unbaptized, no sum of money nor any consideration whatever should ever induce me to publish his having eaten with me; but that if he was baptized, I would certainly publicly declare that his caste was gone. For I told him *the caste was an enemy to Jesus Christ, which none of His friends could spare; and stood, like a stone wall across the road, to prevent the progress of the gospel.*"

The difficulty was at length overcome and on the afternoon of the day above stated, to the great joy of the missionary, he came with his change of apparel ready to take up his cross and follow the Redeemer. At the water side, without any previous intimation, the following questions were proposed to him: "Do you honor the Hindu gods?" "No." "What do you think of the Hindu *Shāstras*?" "They are all false." "Are you a sinner?" "Yes." "Who saves sinners?" "Jesus Christ." "What did Jesus Christ do to save sinners?" "He died for them." "Who will be saved?" "Those who rely on Jesus Christ." "Do you believe on Jesus Christ?" "I do." "Do you wish to obey Jesus Christ?" "I do." "Jesus Christ requires his followers to abstain from worldly business every

Sunday and devote the day to religious exercises, Do you engage to comply with this requisition?" "I do." "Do you wish to be baptized?" "Yes." After the baptismal formula had been pronounced, Erun, to show his entire approval, said very significantly to the administrator, "*Achokka!*" (very good.)

Here then "the night of toil" in Orissa was broken, and a work commenced, which, thanks be unto God, has gone on progressing for more than a quarter of a century; until hundreds have been converted to Christ: by far the major part of these are still connected with the church below, but a goodly band has left us to join the church above. Bampton said on that day, "The Lord has begun his work, and I hope he will go on with it. Let us persevere till death, praying and laboring, and, the Lord's hand being with us, both earth and heaven will witness that our labor was not in vain."

Shortly after his baptism, a wedding feast occurred, and Erun, being one of the principal men of his caste, was invited as usual to take his position amongst the guests. This he did; but when the sandal wood and flowers, &c. were brought, that he might adorn, according to custom, his person, he said, "I have no objection to eat with you; but no more idolatry for me: I am a Christian." After this public avowal of his profession of Christianity, he encountered every species of opposition. The Brāhmans changed their blessings to curses; wherever he went the finger of scorn was pointed at him; and every one declared that not only his person had become unclean, but that the clothes he weaved would be contaminated, and that no Hindu could ever purchase or wear them. But, without the countenance of a European missionary or any appeal to those in authority, he lived down all opposition, and by industry and uprightness became one of the most influential weavers of his class, and was probably more respected than any other native in Berhampore: in fact the finest clothes that were worn by the Rajah of Berhampore, were made by Erun, the Christian, a few years after his baptism. "The tabernacle of the upright shall flourish." "The righteous shall be recompensed in the earth."



When taunted about being an out-caste, he always maintained that he was of the Lord's caste, a "pure Bráhma-man;" but that all his opposers were Sudras; inasmuch as he knew and feared the true God, while they were ignorant of Him; and this idea he retained with great tenacity to the end of life. From the repeated statements he made in reference to his age, he must have been nearly three score years and ten, when he put on Christ by baptism; hence it was impossible for him to obtain an extensive knowledge of Christianity; but he knew what many of this world's wise and prudent have never known, *he knew Christ*, and he *felt* the power of His gospel in his soul. The beginning and the ending of this good old man's religion was "The grace of Christ." "The grace of Christ." When asked about his health he would always reply, "By the grace of Christ, I am well;" and when affliction was his lot, it was still "the grace of Christ," and he could not repine. Though left, with the exception of the occasional visits of Messrs. Sutton, Lacey, Goadby, and Brown, entirely alone for some years, in the midst of the heathen, unable to read, and without any of the ordinances of religion, he still held on his way, and was a living testimony that the grace of Christ is sufficient for his people. Mr. Sutton says of him, (see Quarterly paper G. B. Mission, Dec. 1830.) "We reached Berhampore the 27th of last month. Our first care was to find out Erun, our native brother; we found him steady in his profession and bold in the truth as far as he knows." Again he says, (see G. B. Missionary Report, 1832.) "Erun, our solitary native brother, still stands fast, though he is in very discouraging circumstances." Mr. Lacey says of him, (see G. B. Missionary Report, 1834.) "He is a man of solid character and great respect and reputation among all classes," and similar evidence has been borne again and again by others of the missionary brethren.

But we must not forget his "zeal for Christ." If our departed brother had but one talent, it was certain that he had no intention of burying it in the earth; for he was instant in season and out of season, in manifesting his utter abhorrence of idolatry and his love for the gospel. He was ever planning schemes for the entire demolition

of idols and temples throughout the land; and though some of these told us of the imbecilities of age, they also told us that his heart was set on the destruction of sin and the increase of the Messiah's kingdom.

So far as we have been able to ascertain, we believe he strictly fulfilled his promise in keeping the Sabbath-day holy. His love for the services of the sanctuary was very ardent. On a Sabbath morning, he would go from house to house, and say, "Brethren, this is the Lord's-day: you must not work to-day. Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob;" and the success that attended these efforts, was truly astonishing. We have seen him bring with him for two miles, ten, twenty, thirty, aye! and, in one instance, a hundred and fifty full grown men to the Mission chapel. He would almost daily meet with us in the bázár; and when an opportunity occurred, we have seen him with tearful eloquence, beseech his countrymen to trust alone in Jesus for salvation. A part of his daily prayer was, "O Lord, quickly accomplish thy will; destroy all the gods."—Another part was, "Save my own son." For a time the conduct of this son "was so wicked and disgusting, that scarcely any thing could exceed the hopelessness of the missionaries respecting him." The father's simple prayer was heard, his son was awakened and saved, and is now an accredited evangelist to the heathen. "The effectual fervent prayer of a righteous man availeth much."

But the most remarkable feature in his character was his *stern integrity*; he was known through the whole region as "the man who would not tell a lie," whether he sold his cloth to pious or profane European or native, he had only one price, and nothing would induce him to alter it; he was an honest man in the best sense of the word; he had no guile, and though he "earned his bread by the sweat of his brows," he kept himself "unspotted from the world." The great object of his life was, to magnify Christ; and he now reaps his reward.

In his last days it was our privilege with others to visit him, and we ever found him "leaning upon the Beloved." Whenever the name of Christ was mentioned as the only foundation

of his hope, instantly his countenance was lighted up, and a smile played upon his furrowed cheeks, which we cannot soon forget. I asked him repeatedly whether he had any fear of death? and he invariably replied, "No! brother: not the least! not the least!" On one occasion three or four of his heathen neighbors taunted him saying, "Ah! Erun, you are a hypocrite: every one fears death, and so do you, but you won't say so; and then you know heaveon and hell are the same?" With great difficulty Erun raised himself up a little to manifest his indignation to such a statement, "*It is false, it is false,*" he said, "*I have no fear: and there is a difference between heaven and hell.*" "Well, Erun, where shall you go when you die?" "To heaven;" "And where is heaven?" said the heathen, "*Where Jesus is, there is heaven,*" said the dying Christian. I saw him a few hours before he entered the goodly land, and I said to him, "Well brother Erun, you will not be long absent from Jesus and heaven?" and he replied, "Ah! brother! I long to die, but the will of the Lord be

done." As I thought of his peaceful state of mind and his brilliant prospects, when I bade him farewell for the last time, I could not but envy his state, and say, "Let me die the death of the righteous, and let my last end be like his." "At evening time it *was* light."

The hour of his departure came, and "when he had made an end of commanding" his wife, his daughters and his sons-in-law, to trust in Jesus, he said, "Weep not for me, but weep for yourselves: I am going to Jesus." He then closed his hands; and while in the act of prayer, his happy spirit passed away. He was buried at his own request in his garden, and his spiritual father was laid on the dreary sands of Puri; but "He who is the resurrection and the life" will remember their earthly resting-places, and will on the day of redemption come and wake them out of their sleep.

May we who still remain to carry on the work of the Lord in Orissa, be as devoted as Bampton, and as sincere in our attachment to Christ and his cause as good old Erun.

## Essays and Extracts.

### THE MAN OF SIN.

THE special reason for writing the second letter to the Thessalonians was, that the members of that Church had arrived at the conclusion that the day of Christ, or his coming to Judgment, was near at hand. To enumerate the causes that led to this conclusion would be foreign to our present purpose. This anticipation of the speedy coming of Christ had produced great perturbation of mind, neglect of secular affairs, and had paralyzed every effort to propagate the Gospel. The object of the letter is, to correct erroneous impressions respecting the coming of Christ, to restore tranquillity, and consequent return to duty. In order to accomplish this purpose, the apostle reminds the Thessalonian Christians of facts brought to their notice before; namely, that certain events must be accomplished before the coming of Christ. These were, a falling away, and the revelation of the man of sin. To the latter topic we beg the attention

of our readers. In order to elucidate the subject under consideration, it will be necessary to examine.

I. The characteristics of the man of sin.

1. It is necessary to observe that the falling away is something that precedes the revelation of the man of sin, and that they stand related to each other as a cause and effect. The falling away is mentioned, without any description or definition. It was known to Paul's readers, on account of previous information; but to us the subject is not without its difficulties.

An effect bears some relation to its cause. The revelation of the man of sin, is the effect of the falling away. We therefore infer that it denotes universal corruption of truth, justice and holiness being for a time in abeyance, and every element of sin at work without any restraint; and from this corrupt mass, the man of sin will emerge.

2. The revelation of the man of sin conveys the idea, that he was then in existence, but his prominent features were not brought out. The phrases, man of sin and son of perdition, denote a man completely under the power of sin, and the cause of sin in others, and doomed to perdition.

3. The man of sin will develop his true character, by his opposition to the nature, designs and worship of God. The opposition will be carried further against all that is called God; and when God is dethroned and every idol worship abolished, the man of sin will set himself up as an object of universal worship: a monster of iniquity will present himself as an object worthy of the homage and the adoration of men. A more revolting spectacle is hardly conceivable. This monstrous iniquity is further heightened, by the fact that he will sit as God in the temple of God. We have but two temples of God mentioned in scripture; the one at Jerusalem, and the Christian Church; therefore the sphere of the operations of the man of sin will be in the latter.

4. The man of sin, in order to support his lofty pretensions, will come with power, and signs, and wonders.

It is remarkable that these very terms are employed in the Gospels and the Acts to denote true miracles. The apostle, however, qualifies these terms, by the adjective lying. The miracles of the man of sin will be false, but at the same time, they will be of such a character, as to produce feelings of wonder, and to deceive men. As the apostle traces the agency of these miracles to other power than human, the working of Satan, we are induced to think, that there will be an extraordinary development of Satanic power and agency.

II. The next point for our consideration is, Whether the man of sin and his operations are embodied in one given individual, or several individuals in succession, or in some great civil and ecclesiastical corporation? After viewing the subject in every possible light, we are inevitably led to the conclusion, that the man of sin and his operations are traceable to some one individual; and these are our reasons.

1. If the apostle wished to convey the idea of several individuals, we see no reason, why he should not have written men, instead of man. The actions

ascribed to the man of sin, are all of them of an individual character. If the truth of our proposition be denied, we then ask, What is the meaning of the phrase? It may be answered, that it is a figurative mode of expression. Let it be so. We therefore ask, What are the literal ideas couched in the figures? The most rational answer would be, that it is a principle of sin operating in different individuals or in corporate bodies. Now let us see what is predicated of this principle of sin? It shows itself to be God, sits in the temple of God, it is exposed to perdition, and it will perform miracles. All these predicates are applicable to an individual, but certainly not to an abstract principle. Principles of sin are not doomed to perdition, except in connection with the individuals in whom they exist and act.

2. The plurality of the man of sin has been supported by the fact that there were Antichrists in the days of John, and false teachers in the time of Peter. To make the argument valid, it is necessary to prove the identity of the man of sin with the Antichrists of John.

The epistle of John was unquestionably written to counteract the errors of the Gnostics and the Doketists, who entertained unscriptural notions respecting the person of Christ, some of whom denied his humanity, and others his divinity, whilst some of them asserted that the Father is not absolutely perfect. The characteristic of the man of sin, and the Antichrist of John are distinct. We therefore infer that they cannot be the same person. The man of sin makes his appearance after the falling away; but there was no falling away, or universal departure from the truth, in the days of John.

3. If we take history for our guide, there is nothing improbable or unreasonable in the supposition of the individual personality of the man of sin. The great movements of the world, whether in a political or scientific point of view, have not been numerous. Historians reckon fifteen great battles. These battles were directed by master-minds, and through them the destinies of the world were changed. For instance, Cyrus overthrew the great and powerful dynasties of the ancient world, gave a political existence to a pastoral people, and changed the whole aspect of the then known world. Very similar remarks are applicable to

Alexander the Great. The impulse given by Muhammad to his followers, changed completely the political, commercial and religious aspects of the world. Hence we may infer that the man of sin, with all his characteristics, will be developed in some master-mind. We will not deny the co-operation of inferior agents; but believe that the whole will emanate from, and will be guided by, some gigantic mind.

III. There remains another important point to be discussed: namely, whether the prophecy is accomplished, or not.

1. There is, and there has been, a general impression, that the prophecy has been accomplished; but the explanation of the mode of accomplishment has varied according to the different ages in which writers on the subject have lived.

The earliest supposition was, that the prophecy had its accomplishment when the Jews revolted from the Romans, in the consequent destruction of Jerusalem, and the profanation of the temple by the planting of the Roman Eagle in the Holy of holies. We have, however, no historical record that Titus issued a proclamation, that the worship of the gods was abolished, and that he was to be regarded as the object of universal adoration.

2. After the appearance of Muhammad and the fearful devastations committed by his followers, many Christian writers thought that they recognized the man of sin in Muhammad and his followers. He was so designated by Pope Innocent III. A. D. 1213. But we cannot see the characteristics of the man of sin in him. For Muhammad did not exalt himself above God, neither did he sit in the temple of God as God. False miracles are performed by the man of sin, but Muhammad never presumed that he had the power to perform any miracles. There is not, therefore, a shadow of reason for connecting the man of sin with him.

3. We come now to consider the more modern, and the more generally received opinion, namely, that the man of sin is found in the succession of Popes that have appeared as heads of the Church of Rome. This opinion, was entertained by various sections of Reformers, anterior to the Lutheran reformation; and subsequent to that era, it has become almost universal.

We readily admit that there are strong points of resemblance between the characteristics of the man of sin, and those of the Popes; such as assumption of infallibility,—the titles either assumed or given,—our Lord God the Pope,—the granting of indulgences,—the supersession of the law of God in the written word,—the false miracles that have been imposed upon the public,—and the assumption of all power, civil and ecclesiastical. But notwithstanding these points of resemblance, we find it impossible to identify the man of sin with the Popes. We must be guided entirely by the definition of the man of sin given by Paul, and that is not like the definition of Antichrist given in Revelation, under figures and hieroglyphics. There has not been as yet a universal falling away; and this falling must be from the Christian Church. The man of sin is represented as setting himself above all that is called God. Dethroning Jehovah, and setting himself up as an object of universal worship. No Pope has done that as yet: they have represented themselves as the Vicegerents of God upon earth, as delegated with power to supersede divine laws, not by their own authority, but by the authority of God. The Popes have not excluded Christ from the Church, but the man of sin will, and will assume the place of Christ in the Church. The miracles, which are reported to have been performed by the Priests of the Roman Catholic Church, were often mere inventions of the priests, false reports; some were the results of mechanical ingenuity; others proceeded from greater acquaintance with the laws of nature than that possessed by the masses of the people. But the miracles of the man of sin, on the contrary, will be performed by the direct and immediate power of Satan, they will consequently be something higher than the miracles of the Church of Rome. We are therefore, notwithstanding the general belief, forced to the conclusion, that the prophecy is not accomplished, and that the man of sin is yet to come.

4. There are at present elements at work that will hasten the falling away and the revelation of the man of sin. First the corrupt Christianity that is in the world, existing in the church of Rome, the Greek and the Armenian churches. Mormonism is a growing and active power, and though

its deformities and corruptions are, from interested motives concealed to some extent, yet, as every corrupt system must from its inherent elements become more corrupt, Mormonism, in process of time, may become a focus of moral malaria, that will infect thousands of men. As Mormonism is to the lower classes, so is the *Abode of Love*, near Bath, to the higher classes. The tendency of both being to infect men with the most polluting principles. Every person acquainted with the Hindu character, must tremble for the churches in India. Their smallness and European inspection have hitherto preserved a certain amount of purity in them; but great numerical increase, and the withdrawal of European superintendency, would, it may be feared, immediately turn the balance the other side.

From corrupt Christianity, let us turn to corruption of morals in Christian countries. There is an improved police and general intelligence abroad. Let any one take up an English paper, and see the catalogue of atrocious crimes it contains. In Meyhew's London Labor, we have a most appalling description of the immoralities and the ignorance of the lower classes; besides systematic and secret means of completely corrupting the minds of the young. To which we may add agrarian crimes and vices, with which every newspaper teems. This is but a faint picture of the moral condition of the continent of Europe. The discoveries of the gold regions, the exodus consequent thereon, the breaking up of local bounds of morality, the concentration of desperadoes from all parts of the world, and the base morality that must predominate, all conspire together to hasten the *falling away*.

In addition to the above we cannot overlook the progress of infidelity. In countries under the influence of the Romish church, there has existed for a long time a large amount of concealed infidelity; and Strauss's book, which reduces the New Testament to a mere myth, has produced a spirit of scepticism to an incredible extent among the middle classes in England. It is true that, through various influences, hundreds of those sceptical young men are to be found in places of worship; but instead of returning with minds more holy and devout, they

return with fresh matter for banter and ridicule.

Hinduism, Muhammadism, and other systems of religion, as long as they were supported by the civil power and the influence of the priests, to a certain extent checked the progress of crime; the two latter helps are less powerful than they were, and the people are rapidly deteriorating. Crime, in this country is increasing. Within a month there have been two executions and two more murders, in the locality where the writer lives.

IV. There is another remarkable fact connected with the man of sin, that his non-development is the result of some active power.

According to the declaration of Paul, the mystery of iniquity was then at work; but there was another power at work that hindered its manifestation. However, in process of time, the hindering power would be taken out of the way; then that wicked shall be revealed. The hindering power was well known to the Thessalonians. To us the matter is enveloped in the deepest mystery, and must be altogether a matter of conjecture.

In general terms we may assert that the hindering power is Divine Providence; but Providence works through the instrumentality of means. What then are those means? We feel considerable diffidence in giving an answer to this question, and will only suggest that the interposing cause is the civil power. This assertion is supported by the fact, that even in the most civilized countries, moral force is inadequate to the prevention of crime, and the most vigilant and efficient police are absolutely necessary to protect both person and property.

There is yet another question. How will this power be taken out of the way? Great corruption of morals is generally attended by the decay of the civil power: for when universal corruption prevails, there is but little regard paid to laws. The decay of the civil power is attended with confusion, and disorganization of society; and from this complex mass, it may be, the man of sin will arise, and gather around him the elements that make up the sum total of his character.

T. M.

## Baptist Missionary Society.

## THE FIRST FRUITS: AN ACCOUNT OF KRISHNA PAL.

## PART. II.

On the 9th of January, 1804, Krishna Pál left Serampore with Messrs. Chamberlain and Felix Carey, and a native brother named Bhairab, and went on a missionary excursion to Sagar island, where an annual festival is attended by thousands from all parts of India. Having preached to multitudes, and distributed large numbers of tracts and scriptures, they returned on the 15th. This is, we believe, the first recorded missionary visit to Gangá Sagar.

It was now resolved to set Krishna apart to the great work he had been called to discharge, in a public and solemn manner. In view of this, he was invited to preach a sermon at the mission-house, on the 29th of January, and the manner in which he discharged the duty assigned to him afforded the greatest satisfaction. Mr. Ward declared that he preached the best gospel sermon he had ever heard in Bengálí. Of the ordination service, which took place on the 5th of February, Mr. Chamberlain, on the next day, addressed the following account to a friend in England: "Yesterday, had you been at Serampore, your heart would have rejoiced. It was our ordinance day. The afternoon was set apart for praying in a special manner for a blessing on *our* endeavor to promote the work of God, and for the calling out two of our Hindu brethren to the work of the ministry,—Pitambar Singh and Krishna,—both of whom, we hope, are first called of God for this important purpose. They were set apart by prayer and the laying on of the hands of the brethren; after which, brother Carey addressed them from this passage: 'As my Father sent me, so send I you;' and the occasion was concluded by the Lord's Supper. Pitambar Singh preached in the evening. Krishna proposes to take a long journey into Hindustán, to preach the gospel; and will probably be gone four, five, or six months. God be with him."

To Mr. Chamberlain we are also indebted for a few particulars concerning this journey, which was partly made in company with himself. He was going to Dinagore, and Krishna, who could

speak in Hindí, and was bent upon preaching the gospel and distributing books in Benares, the sacred city of the Hindus, went with him on his way. It was indeed a bold enterprise for a poor Bengálí Christian, all alone, to carry the truth as it is in Jesus to *Káshi*, one of the very strongest fortresses of Hindu error; and that at a time when he could not expect to meet one man like-minded with himself at any point in his long journey! Truly, within a sickly frame Krishna Pál carried a dauntless spirit, and he must have felt the constraining energy of the love of Christ, in no ordinary degree, or he would not have so ventured, as a sheep amongst ravening wolves, for the gospel's sake.

They left Serampore on the 7th of February, and proceeded up the Jellinghy river, on the banks of which they found that their message was quite new. Multitudes heard the tidings of salvation by Christ from them, with great attention, and eagerly received books. On the 1st of March, they reached Dinagore; and, on the 12th, Krishna proceeded on his way. On his departure, Mr. Chamberlain wrote, "Krishna left us this morning, and is now prosecuting his journey to Benares. God Almighty be with him! He has taken with him five bundles of Hindustáni [Hindí] tracts, and some Bengálí ones. Dear man, I felt much at parting with him; he was an agreeable companion, and very useful to me in teaching me Bengálí, and I shall miss him greatly. He was much affected on taking leave, and earnestly desired us to pray for him. Oh, may he publish the good news of salvation to thousands with great efficacy! I told him, that here the cause of God requires us to be separate; but in heaven it will not be thus; there, once meeting, we shall never part."

In his autobiographical letter, Krishna thus relates his journey to Benares: "On the way I preached at various places. I was there five days, and spoke and preached the gospel. There the Brahmins said I was a man of Serampore, who, having destroyed the caste of several people there, was now

come to do the same at Benares. They took me to the watch-house. I had with me three hundred scriptures and tracts in the Nāgri character. I was asked by the native police officer why I came to Benares, and I told the reason of my coming. He took one of the scriptures from me, read it, and appeared much surprised; and told me to go to the Judge at Secrole, and obtain his permission to distribute the books. A peon was sent in charge of me, and ten or twelve of the Brāhmins went with me to Secrole. I put a note which Mr. Carey had given me and one of the scriptures into the Judge's hand. He read the note, and asked me whether I were a Christian; and advised me not to remain in that part of the country, as the people would injure me. From thence I went to Rāmnagar, and preached before a rājā's house upon Christ's incarnation and atonement for the sins of mankind. I afterwards returned to Serampore."

In May, Krishna went again to Ghoshpārā, for the purpose of proclaiming the gospel to Rām Dulāl and his disciples; but he returned little satisfied with his success.

He seems to have in some measure resumed his business as a carpenter in this year, and the brethren in their journals hint at some causes for dissatisfaction with his infirmities of temper. It is probably in consequence of these things that we do not find any notices of journeys undertaken by him with the purpose of preaching the gospel for several months after that last recorded.

In 1805, a large sphere of usefulness opened to him. Towards the close of November, 1801, Mr. Ward and Felix Carey had taken Krishna with them, and paid a visit to Mr. Cuninghame, then salt inspector at Salkea. As they went, they preached in several villages, and especially at Rāmkrishnapur, opposite Calcutta. Here they delivered their divine message, gave away tracts, and left a Bengālī New Testament in the care of a shop-keeper for the use of the villagers. The perusal of this volume was blessed to the conversion of more than one person. These happy results of a simple effort to glorify the Redeemer remained unknown until August, 1805, when Krishna was appointed to itinerate in and round about Calcutta. He entered upon the work assigned him with remarkable

zeal, and crossing the river to Rāmkrishnapur, he found several persons impressed with the truths they had read. Among these were a bairāgi of considerable reputation for sanctity and Sobak Rām and Krishna Dās, afterwards highly valued native preachers and itinerants. In Calcutta, Krishna labored under the direction of Mr. Carey whose professorship in the College of Fort William, rendered it necessary for him to spend about half his time in the city. Much good resulted from his preaching, and many converts were baptized and added to the church.

On the 6th of October, the brethren composing the church at Serampore testified their esteem and affection for Krishna, by electing him to fill the office of deacon.

In January, 1806, he paid another visit to Sāgar island, where, in company with Messrs. Ward and Fernandez and two native brethren, he again preached the word of life to an immense multitude, assembled there for idolatrous purposes. Two months after, he went to Jessore; and on his return thence, undertook a journey through Dinagapore to Goamalty, Malda, Rājmahal, &c., from which he returned to Serampore on the 16th of June. Of his conduct in this excursion we have a pleasing notice from the pen of Mr. Creighton of Goamalty, who, after specifying some of his evangelistic labors, adds on behalf of himself and some European friends: "I am happy to say, we feel the benefit of his preaching ourselves, as much as most discourses from more learned preachers. He has raised my hopes that these labors will yet prove more successful, and that the time is not very distant, when all the vain refuges of the natives will be shamed away, and the gospel every where prevail. Krishna is a laborer worthy of his hire; but he has taken none; and his humble, tender, yet zealous behaviour is an amiable example to the heathen."

His labors in and near Calcutta were continued with good success, and large congregations of natives assembled to hear the gospel in a shed erected on the ground where the Lal Bazar Chapel now stands. Preaching here was, however, prohibited by the Government in August of this year. Another congregation composed chiefly of Armenians and Portuguese attended Bengālī

services held on the premises of an Armenian in the Chitpore road. Thus, when not employed on more distant itineracies, he was diligent in preaching Christ to multitudes nearer at hand, in Calcutta, or in visiting the villages round about Serampore.

But distant itineracies were frequent. In October, he made a journey to Burdwan, and in January, 1807, he was again sent by the brethren to Goamalty. The purpose for which he was sent clearly shows in how high estimation he was held by the missionaries. Some persons in that neighborhood were apparently converted to Christ, in consequence of the labors of two native brethren stationed there, and Krishna was commissioned to examine and, if satisfied with their profession, baptize them. He accordingly left Serampore on the 5th of January, in company with Mr. William Carey and Sebak Rám. On this journey he was severely afflicted with a typhoid fever, and but for the kindness of Mr. Ellerton of Chaldny, near whose residence they were at the time, he would probably have died. No sooner was he able to walk, than he united with his brethren in visiting the villages and markets around, preaching to all whose attention could be gained. It does not appear that he administered the rite of baptism to any one.

On the 20th of April the native Christians who resided in the Jessore district were formed into a church, and on the first Sabbath in May, Krishna was with them, and administered the Lord's Supper. For a considerable time he was sent thus to minister to them and to preach to the heathen every other month. In August, he was accompanied, in his visit, by Mr. William Carey, whose account of the trip affords good evidence of his zeal and fidelity.

It was in this year that W. Skinner, Esq., of Bristol, addressed the missionaries at Serampore through Dr. Ryland, and offered to support two native brethren as itinerant preachers. Krishna was immediately fixed upon as one of them, and, from the 1st of July, was maintained by the funds contributed by Mr. Skinner. His monthly salary was 9 Rupees. The arrangement thus made was continued to the close of his life, and he was accustomed to send occasional opistles to his patron containing details of his proceedings.

At the close of January, 1808, Krishna with another native preacher, left Serampore on an embassy demanding no small courage and zeal. The brethren at Serampore had prepared and printed a portion of the Scriptures, and gospel tracts, in the Oriya language, and they longed for a missionary station in the province of Orissa, from which these might be dispersed abroad. Unable at once to accomplish this desire, they encouraged Krishna and Sebak Rám to undertake a tour into Orissa, and to do what they could to preach Christ there. They accordingly went as far as Puri, preaching and distributing tracts in the principal places through which they passed on their way.

Towards the close of this year Krishna removed his residence from Serampore to Calcutta. He had, as we have seen, long been employed in frequent visits to the city, and had labored zealously in preaching Christ within and around it; but now the missionaries purchased a small house for him there, that he might with greater advantage devote himself to efforts for the spiritual advantage of the people. Besides more public labors, he visited numerous private houses in rotation, and preached to as many as were assembled to receive his instructions. He also went to the jail, and preached to the prisoners. Mr. Rowe wrote of him, on his removal to Calcutta: "There is a large field for missionary exertions, for which he seems well adapted. He is in his element when he is talking to a multitude of souls about their everlasting concerns. He is much esteemed by persons of different nations, as well as by his own countrymen, and numbers hear the word of life from his lips." In October, 1810, Mr. Leonard gave the following account of his labors: "I could not help noticing with admiration, the zeal and activity of our truly valuable brother Krishna, who appears to gather strength of body by his unremitted labors. He preaches at fourteen different places during the week. He has fifteen families in his circuit; spares no labor, and shuns no fatigue, but flies wherever duty calls him. In addition to the above services, he regularly visits twenty-eight private families in the city. Indeed, were you to see him engage, if not well acquainted with his manner, you would suppose him, in-



stead of being wearied in all these visits, to be a warm young convert, having at the same time the experience of a father." We add also the testimony of Dr. Carey, in September, 1811. "Krishna labors at Calcutta with great success. He is a steady, zealous, well-informed, and, I may add, eloquent minister of the Gospel. He preaches, on an average, twelve or fourteen times every week, in Calcutta or its environs."

During his residence in Calcutta, which was extended to nearly five years, he made occasional visits to distant places, in his great Master's service; but his strength was devoted to those labors in the city, which we have briefly mentioned. The success which was granted to him appears to have been very great. Many who were added to the church, traced their conversion to his instrumentality.

The eastern borders of Bengal had not yet been visited by the messengers of the Gospel. Greatly desiring to convey spiritual benefit to the inhabitants of those parts, Krishna obtained the consent of the missionaries and the companionship of a native brother, and, leaving Calcutta in March, 1813, commenced a journey to Silhet. At Dacca he remained ten days, and preached to many. After preaching at other places on his way, he arrived at Silhet, where he was kindly treated by a gentleman to whom Dr. Carey had given him a note of introduction, and having been commended to the notice of the Judge, he was encouraged by him to do all he could to fulfil his high commission. By the advice of these gentlemen he resolved to make his abode at Pandua, which faces the Karim mountains; and here, by the kindness of the same friends, a place of residence and a school-house were erected for his use, close to the fort, for his greater security. Krishna says in his letter: "The Judge wished me to go into the Kháśi country, and gave introductory letters to a jamádár and subedár there, and also a sipáhi as a guard. I was three days in going to that country. The jamádár and subedár gave me a lodging. I made known the glad tidings there. There, I hope, four sipáhis, two natives of the Kháśi country, and a native of Assam, were converted. After a few days, the Judge and Mr. Smith arrived there. I told them that I was very glad, for my

labors had been successful. They requested to see the above-mentioned seven people, and enquired of them whether they believed in the death of Christ, that he died for sinners, and whether they wished to be baptized. The gentlemen then wished me to baptize the seven men; and had a silver basin, filled with water, brought on the table, and requested me to begin the ordinance. I told them I had never seen baptism performed in that manner. Upon their inquiring about the mode I followed, I referred to the baptism of John mentioned in the New Testament. They then said, I might do it in the way I preferred, and we went to the Dhavaleshwari river. There were present eight rájás and about six hundred Kháśiyas. I read the 6th chapter of Romans, expounded and prayed, and then baptized the seven men."\* Some of the sipáhi converts were high caste Rajputs, and they do not appear to have been prepared to submit to the indignities which, they afterwards discovered, were incurred by the loss of caste. We have not been able to discover what was their subsequent history.

Krishna was greatly encouraged by his success at Silhet, and left it for the purpose of fetching his family to reside there permanently. He came to Serampore (his house in Calcutta having been burned down in his absence), in October. He left Silhet with the high respect of the gentlemen of the station, and was delighted with the facilities for distributing the Scriptures and preaching among the natives, which abounded on every hand. But after his arrival at Serampore several circumstances conspired to make him decline returning thither. Among these, was the distressing condition of his family who, sad to say, had gone back to the world, notwithstanding all their early promise.

In March, 1814, Krishna went on a missionary excursion to Agradwip, Cutwa, Berhampore, Birbhum, &c., spending about three months in very

\* One of the gentlemen who witnessed the baptism, wrote to Dr. Carey: "The impressive way in which Krishna performed the service, appeared to me to have a sensible effect on the multitude, inasmuch as it seemed to compose their minds to the solemnity of the occasion," &c. It is said that the gentlemen present at this interesting scene, on their return, "fired off eleven pieces of cannon in honor of Krishna and his new way!"

abundant labors at those places. At Cutwa he baptized a female convert from Murshidábád.

It was now decided, at his earnest request, to send him to occupy the missionary station at Goamalty, where Mr. Mardon had died in May, 1812; other arrangements for its continuance having been frustrated.\* In June, however, he suffered a paralytic stroke, which greatly affected one side of his face, depriving it of much of its natural vivacity. It was a matter for gratitude that this did not abruptly terminate his usefulness. In August he left Serampore, and, after a dangerous passage, reached his destination in September, and taking up his residence at English Bazar, between Goamalty and Malda, immediately devoted himself, with his wonted energy, to the work of proclaiming the glad tidings of Christ's atoning death in all the country around. As in other places, so here, he made his habitation the centre from which he itinerated to distant spots in all directions. He continued to occupy this station, with the exception of the time taken up by a few visits to Serampore and Dinagore, nearly six years. His labors were unintermitted, but do not appear to have been very successful. Two persons only were baptized as the fruits of his ministry; but he administered the rite to several converts at Dinagore, during his visits to that place, when Mr. Fernandez was laid aside by sickness.

After his return to Serampore, Krishna took a journey into Jessore, in November, 1819, where he baptized a convert; but we have very few particulars of his movements.

In the beginning of 1820, Mr. Leonard of Dacca earnestly entreated that a zealous native brother might be sent to his assistance there; with a special view to the instruction of the followers of the Satya Gurn, who abound in several villages in that district, and who had come in considerable numbers into Dacca to make inquiries concerning the religion of Jesus Christ. In compliance with this request, Krishna Pal was sent there, and July and September were spent in labors, of which the following account was written at the time, by a brother who witnessed them, "I trust he has done much good among the poor idolaters in this large city. He has not been

idle a single day, from his arrival to the day of his departure. It may indeed be said that he has done the work of an evangelist. He has been instant in season and out of season; and this would render his departure a grief to me, were it not that he expresses a desire to return and take up his abode with us. Our brother will inform you of the numerous flocks by whom he was surrounded daily. They even scrambled, as well as begged, for the Gospel."

Krishna did not immediately return to Dacca, but labored zealously at Serampore. Having collected about Rs. 250 in Calcutta and Serampore for the purpose, he erected a brick chapel upon ground belonging to himself, near his house; as he had before done, at the very commencement of his Christian career. In this chapel the worship of God was carried on long after its builder's voice was silent in death. We cannot discover the date of his last visit to Dacca. It was probably about the end of January, 1822. After his arrival, besides laboring there, he took the opportunity to travel to Mymensingh; where he remained three days at the sudder station; and, as usual, was busily employed all the time in conversing with, and expounding the Scriptures to, all he could gather to hear him, as well as in distributing Christian publications. The same labors were prosecuted in the many villages through which his journey led him. At the end of March, he again left Dacca for Serampore.

On the 20th of June, he took part in a meeting of all the native brethren at Serampore, when it was agreed to form a local Missionary Society, whose Committee, consisting of six European and six native brethren, with Dr. Carey as President, should endeavor systematically to extend the knowledge of Christ in the villages around, &c. Krishna Pal's name stood first upon the list of the natives, and we may be sure that he entered into the design with his whole heart.

But he was not at rest at Serampore. The conduct of his family was a cause of bitter distress to his mind; and he desired to seek out some quiet retreat in which he might spend his last days in peace, testifying to his countrymen around the love of his divine Redeemer. This, however, was not to be. His time was come, and the Saviour he had so

much loved on earth was about to receive him into His glorious presence above.

On the 21st of August, about half-past 1 o'clock, P. M. the first symptoms of cholera made their appearance; and the disease steadily gained strength. Feeling himself very ill, he called his grandson, who was at hand, and made him read aloud the fourteenth chapter of the gospel of John. At 10 o'clock, P. M., the frightful disorder having greatly increased in violence, he directed those about him to inform the missionaries of his illness. This was done, and they came immediately, and medicine was administered to him; but though a slight improvement was perceptible, it was of no avail. Mr. Marshman then asked him if he would like a hymn to be sung. He assented and requested them to sing softly that one composed by himself, of which the chorus of every verse is, "Salvation by the death of Christ!" How often had that hymn been sung in similar circumstances! The redeemed spirits of Pitambar Singh, Fatik, and other beloved Bengali brethren, had been wafted to heaven upon the very same melody! When the hymn had been sung, they asked him how he felt, and he assured them that he had no wish to survive. At times, being affected by the violence of his disease, he wept and exclaimed, "O my soul, why art thou disquieted?" Having called his grand-children together, he gave them his blessing, and besought his daughters never to forget Christ. He had hoped, he said, to be permitted to train up the children in the fear of God, and to see them established in his service, but was ready to submit to the divine will. After a night of extreme suffering, he again saw his brethren gathered around him in the morning. Medical assistance was now called in by the missionaries, but no hope of his recovery could be given. Let us conclude the account in the words of Mr. Ward: "Still Krishna lingered through the day, edifying all around him by his entire resignation, by the sweet tranquillity which illuminated his aged and languid countenance, and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him;—'It is good to be here! Verily God is in this place! Let my last end be like

Krishna's!' When asked about his attachment to Christ, he said, 'Where can a sinner go, but unto Christ?' And when the same question in another form was put to him, he said, 'Yes, but he loves me more than I love him.' The same question was put a short time before he expired, by one of the missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak. The total absence of the fear of death was most conspicuous. When exhorted to take medicine, he objected to it as unnecessary and fruitless; but being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder,) as it would produce insensibility, and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him, would not pray for his recovery; and once or twice he asked if the grave had been prepared. He appeared to have conquered all his worldly attachments, declaring that he did not wish to remain longer in this thorny world [কটক পুরী]; that his Saviour had sent his messenger for him, and he wished to go. Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends, and hence, when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said, 'Pray that I may be saved, and that all my family may be converted;' thus exhibiting the last anxieties of a Christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh. Nor was Krishna, in his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had, he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man! he had nothing to leave except the chapel he had built near his own dwelling; but the wish to make some return to the Redeemer, proved that he was sensible that the Gospel, introduced to his attention by Dr. Thomas, so many years ago, had done great things for him." And thus he died on the 22nd of August, 1822.

Mr. Ward remarks: "As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ the suffering the atoning Saviour. He would contrast with wonderful effect, Christ washing the feet of his disciples, with the Hindu spiritual guide having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from thence that he was the only true *guru*, and would confirm these descriptions by reading to his heathen auditors the Redeemer's Sermon on the Mount. His method was mild and persuasive; and the sight was truly edifying to see this Hindu convert in his simple native dress in the pulpit pleading with his countrymen and beseeching them to be reconciled to God.

"As a private Christian, Krishna stood high among his brethren as well as among Europeans, by all of whom he was recognised as an upright and truly sincere and amiable Christian."

Such a testimony as this from one who had witnessed his fellowship in the gospel from the first day until his death, is highly valuable. We have a very few remarks to add, and must then leave the interesting and suggestive history of Krishna Pál to the reflections of the reader.

Scarcely a reference has yet been made to his ability as a writer of hymns. In this department of Christian zeal he greatly excelled, and in the early years of the native church in Bengal, his hymns, with melodies composed for them by himself, were pre-eminently valued. Some of them are unrivalled to the present day. All our readers must be familiar with one of these in the English paraphrase;—

"O thou, my soul, forget no more

The Friend who all thy misery bore," &c.

All his hymns are remarkable for the love they breathe towards Christ and for the humble reliance on His atonement which they express. Krishna's first hymn was written in the beginning of 1801, and many others followed in subsequent years.\*

As an itinerant preacher of the gos-

pel he was eminent among his brethren. If the lines of his numerous journeys, which are, however, very imperfectly recorded, were laid down upon a map of India, we are persuaded that every one who glanced at them would be amazed at the extent of his labors. As Mr. Ward has observed, "Krishna carried the news of salvation from the mouths of the Ganges to Benares, and [from Puri in Orissa,] beyond the Company's territories to the East; and in most of these places he had seals to his ministry." It is indeed remarkable that, at such a time, when the power of Hinduism was unbroken, and the government frowned upon efforts to Christianize the inhabitants of India, he should have ventured, with no protector but his invisible Master, to travel to such distant places, faithfully exposing the absurdity of idolatry and inviting men to forsake it for Christ. Yet he appears very rarely to have suffered molestation. He had an affectionate and winning address, and seems almost always to have engaged the friendly attention of the people amongst whom he went with the Gospel message.

May we not conclude from his history that there may be found within the churches of Christ in Bengal, men by whom the great work of evangelizing the millions of idolaters around us may be very advantageously carried on. Krishna Pál is not the only faithful and able native itinerant who has labored in the gospel among his benighted countrymen: we could say much of Sebak Rám, Brindában, and others, who were also remarkable in their day for industry and success in the same employment. It is indeed to be lamented that we have now so few like-minded men engaged in a similar manner; but we cannot but think that the reason of this deficiency may be found in the fact that of late years such agents have neither been sought out nor trained as they formerly were. The friends of our mission are now mourning over whole districts in India which have no missionary; and large and noble plans are being devised for increasing European agency, that so the dark places of the land may be lit up with heavenly truth. May the Lord succeed all these plans;—but with the example of Krishna Pál and his fellow-laborers before us, we may ask whether another

\* Several of Krishna's hymns are printed in the Hymn Book published by the Bengal Baptist Association, but to none of them is his name attached. His name does not even appear on the list of composers given at the end of the work.

agency might not also be developed from the Indian churches themselves, by which very much might be done to make existing missionary stations the sources of light and life to far more extensive circuits around them, than at present.

How glorious a triumph of divine mercy is displayed in the narrative now set before the reader. Before his conversion Krishna was, like other heathens, "deceiving and being deceived," the victim of vice, dishonesty, and uncleanness, "having no hope and without God in the world;" "but he was washed, but he was sanctified, but he was justified, in the name of

the Lord Jesus, and by the Spirit of our God;" and how noble, how benign, and how courageous was his Christian character. The gospel wrought a wondrous change in him; and it is the same change which it can and will produce in all who truly receive it. We earnestly desire that all the living converts of our beloved mission, and of all others, may in like manner, and even yet more remarkably, exhibit the transforming power of the truth. For this let all who love missions and desire the glory of the Redeemer in their success, make earnest and unceasing supplication at the throne of grace.

C. B. L.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—One believer was baptized by Mr. Leslie on Sabbath morning, October the 16th.

*Barisaul.*—Mr. Page writes, October the 13th,—"You will be glad to know that I have baptized *three* persons,—of whom two have learned to read the Scriptures,—at Kaligaon."

*Benares.*—On the 11th of September, Mr. Smith had the pleasure to baptize *two* converts at this station.

*Birbhum.*—Mr. Williamson, under date of September the 30th, says: "About two months ago, I had the pleasure of baptizing and receiving into our native church, *two* young men of Christian parentage."

*Pipli.*—*Orissa.*—Mr. Miller writes, on the 17th of October,—"Yesterday I had the pleasure of immersing *two* Hindu believers."

*Rangoon.*—By the kindness of our esteemed correspondent, we are able to present our readers with the following translation of a letter from a native Karen pastor to the missionary in charge of his district.

"*Rangoon, August 25th, 1853.*

"DEAR TEACHER,—Since receiving my ordination at the hands of the missionaries in Rangoon, I have returned to my field of labor in the jungles, and, according to my ability, have tried to do the work of God.

"I continued the school, till famine pressed us so sorely, that we had no-

thing more to eat. I wished to continue until the close of the rains, and to dismiss at the same time that you do in the city to commence your travelling. But this I was unable to do from the want of food for the pupils. Before leaving, many of them, having obtained new hearts, asked for baptism; and I baptized *eighteen*. I then made a tour among the villages belonging to my district, and baptized in almost all of them. My statistics I send with this.

| Villages.    | Pastor  | Baptized. | Restored. | Set aside. | Died. | Present No |
|--------------|---------|-----------|-----------|------------|-------|------------|
| Thah gay,    | Nga La. | 14 ..     | 1         | 1          |       | 104        |
| Thah k tay,  | "       | 8 ..      | 1         | 3          |       | 40         |
| Th kwee,     | "       | 18 ..     | 1         | 7          |       | 65         |
| P'ai ke wai, | "       | 6 ..      | 1         | 2          |       | 46         |
| Wah te mo,   | "       | 1 ..      | 3         | 1          |       | 17         |
| K'jai kyoo,  | "       | 15 ..     | 3         | 1          |       | 89         |
| T'koo koo,   | "       | ..        | 2         | ..         |       | 7          |
| Bler wah ko, | "       | 7 ..      | 1         | ..         |       | 23         |
| Ai te kau,   | "       | 4 ..      | 1         | ..         |       | 16         |
| Too kee,     | "       | 7 ..      | 2         | ..         |       | 16         |
|              |         | 80        | 3         | 11         | 15    | 423        |

"NGA LA."

It is added:—"Shnay Poo the Pastor in Thanyah, has recently baptized *fifteen*; and Moung Gah, the Pastor of Raytho, *seventy*."

"September 11th, baptized in the city *twelve* Karens.

"Since my last, Mr. Kincaid has baptized almost every Sabbath among the Burmese. We feel that the Lord is at work here in a special manner."

# THE CALCUTTA MISSIONARY HERALD.

DINAGEPORE.  
FROM THE REV. H. SMYLTIE.

1st September, 1853.—I begin to fear the Gorāband school will not do much good, if any at all, on its present footing. If it were in the hands of a judicious Christian, there can be no doubt it would be a blessing to many. I shall mention as briefly as possible, how matters stand at Gorāband. The youth sent here to be trained for a school-master for that place, had showed symptoms of dissatisfaction for several weeks, and expressed a wish to return to his home, where he had been three weeks before. His desire to return so soon did not look well. He said, "My father is ill of cholera, and not expected to live." This was altogether false: still he went on attending to his duty at school. Knowing we have never allowed the children to be beaten, and that we have discharged every Sircar who would do so, he did it; in all probability with the hope of being at once turned off. However, I was willing in his case to bear; as I had a hope, by his constant presence at worship, that he would prove a very valuable character. After all we had done for him, he took his discharge some five or six days since and returned home.

Strange enough, just after he had gone, and could not yet be far beyond the station, one of the Gorāband people called. In course of conversation with him, he told us, Kāshi was gone to be a *patuvarie*; not because he liked the work better; but there he would have every opportunity of extorting money by every means from the poor ignorant rayats; overcharging their rents, making others pay twice over, &c. So we have in this, been the innocent means of teaching a young man to be a scoundrel. Oh, how distressing! But this is not all, Kāshi's uncle was acting school-master till he would be fit to take charge. He, however, has been employed by two contending land-holders who are striving who shall collect the most rent

from the wretched cultivators. He threw the school into the hands of another relative, who is not so able and active. The person who gave this information has from our first acquaintance with the people of this place, been the most steady of the whole. He says, the people of that place are undetermined in all they do: what they propose to-day, and begin with the greatest zeal, they will throw away to-morrow. "If," said he, "you can send out one of your own people, he will do much good in teaching in the school, and by his stability of conduct the people of the place will reverence him, and attend to what he says." What a compound of wickedness is the Bengālī! A poor weak thing in body, and as it relates to God and holiness, weaker still in soul. There is no strength at all, no wisdom in what most of all concerns a reasonable soul. I shall send the native missionary to see what is doing out there, and determine accordingly; I think there can be no doubt, but that the generality of the people want instruction. But who will go? The right kind of men are utterly wanting. There must be something done; we have, as it were, just passed through a dark cloud; let us now look at the power of God shining, though dimly, through the chinks of human nature. The Musalmāns were heretofore, the most difficult of all beings to fix, but I have seen them for once completely absorbed, and that too, with a work, which had it come in any other shape, would have set them raving mad. The "*Refutation of Vulgar Errors*" is the name of one of the little tracts sent me a few days since. On August the 25th the tracts reached us, but in the night; on the 26th they were opened, and on the 27th went to the bāzār. We opened with a few words of conversation, to allow the people to come together. Paul then took out the tract just named and read it aloud. It was the best and most attentive

audience I recollect seeing for a long time. Every ear was open, they appeared to forget everything, not a soul objected, not a word was said till it was concluded. One youth who stood immediately on Paul's right, showed more than ordinary attention. He was so absorbed that he did not know what his hands were doing. He had a long loose *pagri* on his head. Every two or three minutes he would unwind the *pagri*, leaving the long end hanging down over his shoulder, or in front, or rear,—listen a moment, then unwind his *pagri*, and again wait; thus he continued till the whole was read. Sometimes it was only half twisted about his head; then he forgot, and left it so for an instant, to be applied in

some other form. When the tract was wholly read, Paul handed it to him. His mind, even now did not appear to be wholly awake, he clasped it with both hands, placing them on his breast, and begged hard for a whole Bible; a thing we could not give him. However, we promised a copy of the New Testament, as soon as he had learned the tract. The others begged earnestly but calmly for a tract, but we had no more with us. They appeared much disappointed, and some requested we would bring them tracts to-morrow evening.

The native missionary left this yesterday for Goráband, I regret to say we have not been free from sickness.

## WEST INDIES—ST. DOMINGO.

(From the *English Missionary Herald*.)

In the face of many difficulties Mr. RYECROFT continues to extend the knowledge of divine truth in this large and populous sphere of missionary labor. The first home inhabited by the missionary proved to be very unhealthy. His present dwelling is not only in a more salubrious situation, but enables him to open for public worship a much larger room. Never did a country stand in greater need of the light of the gospel than St. Domingo. Superstitions of the grossest kind lead captive the minds of the people, attended by the darkest immorality. It is Satan's seat. Acts of sensuality and so-called religious worship are mingled together, and followed with insatiable desire. As in all Catholic countries, household labors and business are followed on the Lord's day. The whole population is given to vain show and worldliness.

It is not, however, with worldliness alone the missionary has to contend. Romanism, while it degrades the people, is the active antagonist of any attempt to elevate them. But we must leave Mr. RYECROFT himself to describe its power.

"Here that system is in all its pomp and power, watching with sleepless jealousy the movement of the hand, to counteract it, which is put forth to touch its idolism or to move its stability. *La malediction*, or curse, is over the man or woman daring to embrace our gospel. But it is seen and felt that

that gospel is widely different in its moral results. The padre, or priest, is now calling for respect to the day of God. The governor has ordered the stores to be closed. When I say that all which distinguishes the most catholic country distinguishes this, you will form an adequate judgment of its state. Popery is terrible enough here indeed. Here images as large as life are solemnly paraded through the streets. The scenes of Calvary are theatrically exhibited in the church, the grave of the Saviour dug, the guard literally appointed, and then after this and much more, the masquerade or masquerade exhibits the unholy tendency of practices which fill the eye, but leave the soul unblest. At such masquerades it is no uncommon thing for the lights to be blown out, the sword to be drawn, and then the scene is one of murder and blood. Poor Dominicans! would that ye knew the gospel of peace."

It would seem, however, that the opening of the chapel has awakened some attention and drawn many to hear the words of life and peace proclaimed therein. Says Mr. RYECROFT:—

"We have preached to more strange faces since our new residence has been occupied than previously. The Spanish people creep round our windows, and at times timidly allow themselves to enter the chapel. From all I see and learn, this people appear to be less accessible than the French are."

# THE ORIENTAL BAPTIST.

DECEMBER, 1853.

## Theology.

### NOTES OF SERMONS BY JOHN FOSTER.—No. III.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.—Revelation 1, 5, 6.

It is profitable to think,—to reflect,—how much there is to be enjoyed by the soul, and how much we desire it should enjoy. Do we not wish good things for ourselves? The soul seeks a lot, glorious, high; not to be compared with anything below the skies. We ought all to consider what we *do* wish—what we aim at—what the soul is—what are its faculties—what is capable of filling them—and what is not.

Let us think of its endless duration. There are many stars in God's creation: one may go out, and another may go out; but the soul still lives, and will live through eternity—what then should we seek for it? There are some things too great for us to wish, and which we willingly surrender to another: the glory of eternal dominion, for instance,—no saint ever wished for *that*;—to wield the eternal sceptre—no one ever wished for *that*—except it were the sin of that spirit whose mysterious rebellion is hinted at in the Scriptures, though no precise account is given us of the cause of his fall. But no saint ever wishes to possess these things. He delights that another should possess them;—and who is that other? Our text tells us. It must be He who loved them most—who made that love most efficacious to their welfare—whose love is the cause of all their happiness. Their highest ambition is to be far below his feet; their gratitude delights that he should have all glory and dominion.

What can they do in return for all that he has done for them? They can only ascribe glory to Him for ever and ever. It is their loftiest gratifica-

tion to think that he is King of kings and Lord of lords—that he has ability to maintain the dominion—that he has unlimited power and wisdom—that he is capable of wielding the sceptre—able to bear the government through all eternity.

"To Him that loved us," our text says. Should we without the authority of revelation dare to believe that He loved us? When we consider what *man* is—think of man, fallen man, evil deeply and completely mixed with his nature—how miserable, wretched and sinful—unless God had told us so, we could not have believed that He loved us. Man deserves little affection from his fellow-creatures, and if one were to demand great affection and regard in an exalted degree from another, he might justly deny his right or claim to it. Think then of these mortals being loved by Jesus Christ, and loved too with an *everlasting* love! Will not the thought tend to humble such as are interested in this love? I do not *deserve* the affection of my fellow-creatures, but I *have* the affection of *God*. I hope I am among the number of those he has selected for himself—who are under his dominion here—and who will hereafter be in his kingdom of glory for ever. If a man has reasonable grounds for saying this, how happy is he—and what does he think of that love which moved Jesus Christ to suffer so much for him? Love is an interesting thing in itself, when only in a slight degree,—that love which produces offices of kindness—but *here* is the *infinity* of love. Benevolence is a pleasing qua-



lity, but *here* is the infinity of benevolence come down to men. Let that be thought of—and to think what we are after all this!

We are told that he loved us before the foundation of the world—before we had a being—and that the work was *then* completely a *finished* work—though not practically, yet effectually so—as absolutely certain as if the event were *past*. The expression teaches us, how completely the divine *intention* is a *decided* one. One of the first revelations was a revelation of this love—a declaration that the future was provided for, and that this system of love was that under which the world was to pass. It was determined before any thing happened that rendered it necessary. This shows that it was no *accident* that we were loved, that it was no insignificant thing; it shows the totally fixed, unalterable nature of it, and God's everlasting perseverance in the same great object. And this is a consolation to believers, since nothing in them can change God's purposes towards them. But it may perhaps be asked, if this love *was* before the existence of man, why was he permitted to fall into sin? I reply that the Scripture affords us no answer to this question—but why?—The system of revelation has nothing to do with it. Revelation begins its operations after sin entered into the world,—it takes man as it found him—it affords no room, no encouragement for speculation—it anticipated man as fallen.—Placed on that ground—seen in that dismal light—it is not a *preventive*, but a *remedial* system. God will never explain to us why he permitted sin to be—but here we have the system literally revealed. Man is fallen, we know from the Gospel; and many heathens have acknowledged the same truth. Many heathens, indeed, would have been glad of a remedy, though others rejected it when it was offered to them. I repeat again that revelation comes on the ground of the *fallen* state of man, and inconceivable wisdom has formed it so as to *meet* man—exactly so as to *meet* him, in the precise state in which *he is*. It is not for man to ask *why* he is sinful, and why miserable in consequence of it; but to be grateful for this revelation which looks benignantly in the faces of those that were despairing, and tells them to beam again with joy and hope.

And whatever misery sin has occasioned him *here*, no saint will be sorry when in glory that he has been a partaker of frailty. How grateful will he be that he has been a man, and a sinner, that he might be a saved sinner,—saved with so mighty a deliverance and raised to such a pitch of glory! He will feel he has more reason to rejoice than those beings into whose nature sin never entered.

It will give a kind of exaltation to his happiness to look down that moral depth from which he was taken. A man on the edge of a precipice at *night* cannot clearly see it; but when the morning dawns he will be able to see the danger he has been in. So the saint cannot, while on earth, conceive the depth of sin from which he has been raised; but he will be able to measure it by the light of heaven, and he may go down ages before he comes to the place where he once was: and then to think what *he is*—how deep once, but how high now—it will augment the sense of happiness and glory—and then to recollect *who* has been the cause—and every time he looks down at what he was it will give greater emphasis to the ascription, Unto Him that hath loved *me*, and washed me from my sins in his own blood, be glory and dominion for ever and ever!

The love of Jesus was not a mere *feeling*, but an actual performance. There may be great love in saints to the souls of others, for instance,—there ought to be, and it should move them to use exertions for the benefit of mankind. There may be this love, but without power: they have a *feeling* like that of God, but it is without his *arm*; and, while they resemble Him in some degree, their weakness teaches them how imperfect the resemblance. Think of the glorious felicity of being loved by Him who has so much power,—who saves from so much evil,—who can make his saints what he pleases,—who will make them like Himself. He has already, even in this world, begun a work in their hearts, and the sanctification he imparts deserves to be loved, though the receivers of it do not. One proof of it is that He hath washed us from our sins in his own blood.

It is a strange and sorrowful thing that we should have had sin in this world—that it should have caused the greatest evil in the universe, by destroying the greatest good—the friend.

ship of the Almighty—to think that it should be here—that it should have entered into the soul of man, and become its characteristic. Think how melancholy a sight for 'other worlds—that this greatest evil should have fallen upon man in the morning of his day—and that where it comes it stays, and will stay for ever, unless washed in that blood celebrated in our text, which will be celebrated through all eternity. Think of what sin must have been, that it should have required the blood of our best friend! What should we think if this had happened among men? Suppose there was no way for one of us to be saved, but by the blood of his dearest earthly friend, one most remarkable for his virtue, and who was *willing* to die for us. What should we have thought of that? Should we not then have thought that an *evil*, which produced such fatal consequences? Would not the whole world have thought it so too? especially if the sin which occasioned his death had been adopted for the pleasure of it, and had been wilfully persisted in after warnings against it? If there had been one to tempt, what would have been thought of the tempter who could persuade a man to that which occasioned the death of his friend? And is not sin our tempter? Is not this a fit representation of *sin*? which is only to be remedied at such a price!—no other price than the blood of the Son of God. This is not a visionary or fantastic representation. Sin had done all this for man; and there was but *one expedient* to deliver him from its effects. When we are tempted to sin, let us consider what sin has done, and what is its *only remedy*. Think of that—judge then of the claim sin has upon our affections—notwithstanding its fatal consequences, still it has such attractions—if we still love sin, notwithstanding we know Christ's blood has been shed for it, what must be thought of us above, where they know the value of that blood? And below too, for *there* they know its value in an awful sense, having lost for ever all hope of being saved by it. If we still love sin, we in effect say, it was God's decree that sin should produce such consequences, and it is our decree to choose it and abide by them: we love sin—we know it required the blood of Christ, yet we love it—it will bring everlasting de-

struction, yet we love it, and will still go on to love it. There is nothing extravagant in this representation—it does not even give an *idea* what sin really is—of its danger and seducing charms. But shall we be among this class, so admitting truth, yet feeling in such a manner and acting in such a manner in respect to it?

It is given us as a proof of his love that he washed us from our sins. This was the *consequence* of his love. If when he has shown such great love in order to take away sin, we still choose to retain it, what shall we say in the great day when we shall see Christ as Judge? There is no other blood, no other expedient for our own salvation, and if we reject this, we reject every hope. God never employs a greater expedient than is necessary: and the end is always in proportion to the means. When therefore the greatest of means is used, we know it is for the greatest of all ends. God never *lavishes* anything away, (so to speak) and the salvation of souls being so great an object, there were no conceivably inferior means; and this shows us the value of souls in the sight of God. The destruction of nine tenths of the human race for the salvation of all the rest would have been an inadequate sacrifice. Not even the destruction of all men but *one*, for the salvation of that one,—all their blood could not have taken away his sins. Much less the sins of a countless multitude of human beings. There could be *but one* means of salvation in the eyes of him who knows all that was possible to be done—else he would not have taken that *one means*. How exceedingly wild, how *poetic*, how absurd, must our text appear in any other view of the subject; but it is clearly evident to an unprejudiced mind, that a divine atonement, a *real* sacrifice is here spoken of, in this and a thousand other texts of the Bible. It shows that the blood was not shed simply to *testify* to the truth of the religion of Jesus—in this view the blood of an Apostle, or of any other human being, would have done as well; but our text shows that it was the blood of a real sacrifice, a real atonement. If anything less than this were intended, what vast terms are used to convey so small a meaning! What a marvellous foundation is this love of Christ for the love of blessed spirits as they sur-

round the throne,—the perpetual recollection that HE DIED who sits there,—that the bliss which they are constantly drawing from Him originated in His suffering for them—they are continually led to remember the original transaction as the great source of their happiness—a dying Mediator—a bleeding sacrifice for their sins—“Unto Him that loved us and washed us from our sins in his own blood.” They rejoice not *merely* in his glory, in the infinity of his kingdom, but that this glory was laid aside—that this kingdom was left for a while—that the sceptre of his power was relinquished, when He came down to die for man. It is impossible to imagine a stronger bond of affection, to fix upon the soul a more powerful stimulus to action—that *He*, now so exalted, was once humiliated—that he underwent suffering, temptation, degradation, death, and the grave *for them*. They consider how much more it cost Him, than it did *them*: it has cost them something indeed to deny themselves to take up their cross and follow Him; but let them compare the utmost extent of their suffering with His, and they will find it little to have lavished upon such a cause. They have likewise *death* to suffer, but this they must have borne as men and sinners—and how little is all this to what it must have cost Jesus to have been their Saviour! What a divine excess of love will it be possible to feel towards Him in heaven, when there shall be no coldness, no heaviness, no ingratitude, no indifference. Saints have these things to lament now—they have to deplore their hardness of heart, their contracted views of divine things—the continual drawing they feel another way—but when they lose this—when they have unlimited scope for love, what a delightful state of soul will that be! nothing to stop, nothing to check their love,—the least portion of which, when they enjoy it on earth, constitutes their greatest happiness—how great then will it be *there*!

Our text says “he hath made us kings and priests.” All the children of God are educated for great dignities—there is reason to expect this, when Christ is their master, and the instructor provided for them is the Holy Spirit—the things they are required to despise too are “*mighty things*.” What have they then in prospect—else why

despise these? The Christian profession is one of great expectation—it leads those who adopt it to approve the discipline they undergo—they consider it a right course of discipline—they are preparing to become kings, and kings much more glorious than any earthly kings can be. There is no place here to display the honors designed for them—their weakness too would sink under them now. We have nothing here *without* us that indicates our high destination; but the kingdom is within us: external power and riches are never promised to the children of God, and are seldom their lot. They are kings, as being exempted from the power that enslaves the rest of mankind—delivered from it enough in some things, though they feel it *more* in other respects than men in general—there are really no freemen but the children of God, though here they are not what they will be. Freedom consists in a perfect acquiescence in, and agreement with, and approval of, the dominion under which we live, and it is thus with the saints. They have perfect exemption even *here* from those things which perplex and distress the human race in general, and they *will* be *infinitely* exempted from them. They are kings from the revenue they receive—saints receive a revenue from the world and from all things created—even evil things bring a revenue of good to them. They are kings because they are entering upon a great empire—they may be even called kings already. If an earthly prince has not yet received his kingdom, he is considered an heir of it and treated accordingly—saints have a right to the same privilege—they have to stay but a short time before they receive their kingdom—many will be called to it in a *very* short time—in a much shorter time, perhaps, than an earthly prince in expectation of his kingdom.

The saints of God are likewise said to be priests: priests, because they offer devout sacrifices and have access to the Temple of God—morning and evening—every moment—much oftener than Jewish priests had. They make representations to God for themselves and for others—for the world—they state dangers and difficulties,—they ask counsel of God—they go to meet God, to transact with Him their affairs—what is doing and what is to be done in this world and in the other.

They may be called priests likewise because they instruct the world. Who else has taught the world but the disciples of Jesus Christ? Enquire of believers, who instructed them in the ways of God—they can generally name the individuals—they go through their own land and to distant shores as messengers of the Most High God to show unto the nations the way of salvation—it is not their own knowledge they have in charge for diffusion, yet for that duty they come.

"Unto Him that loved us and washed us from our sins in his own blood!" Now this is done by Jesus Christ as Mediator—may it not with propriety therefore be added, "to Him be glory for ever and ever!" There is a peculiar meaning in this ascription to him—peculiar to him as Redeemer—distinct from the glory due to him as God—essentially so.

And what will this glory be? There will be the glory due to his infinite condescension, the condescension which led him to take upon himself the form of a servant—to humble himself and become obedient unto death—whatever glory is the most appropriate to that, will be the glory due to Christ;—there will be the glory due to voluntary suffering,—suffering without demerit—there will be a glory appropriate to that. He endured the cross and the shame and the mightiest oppression both of body and soul—there will be a glory due for that;—there is likewise glory due to pure generosity—to victory obtained over evil. Christ was the conqueror of evil in a manner distinguished from that sense in which God is the conqueror of evil. He gained the conquest as *Messiah*. He met evil, that the victory might be not for a moment but for ever—and monumental through all ages. Not that He could have been hurt by evil, but the souls he saved would have been hurt, eternally so, if he had not interposed. There will be glory due not for the salvation of one soul only but for those of innumerable multitudes—and in proportion to the value of one soul, and the immense multiplication of that value, will be the glory due. Whatever glory can be proportioned to this will be the glory due to Christ—and since the happiness of the redeemed will be increasing through all eternity, so must the glory of Christ, as all their happi-

ness arises from him. And they will delight to give him all the glory—they would not for worlds retain the least particle of it for themselves—they would feel it a sin of the same nature as that of Satan, could the least wish arise to have any glory themselves—they would feel it like the sin of Ananias and Sapphira to keep back any part of the possession. Other beings likewise who do not participate in the blessings of Christ's death will give glory to him. Angels who never sinned will unite with the saints in ascribing power and dominion and glory to Our Lord. To him be dominion, our text says. He that has done so much will be able to wield dominion well. How delightful is *His* dominion over those for whom *he has died*! His laws are their delight. *His* will is *their* will—there is no constraint in that kind of dominion. They feel that their spirits would not be safe for a moment, unless he preserved them; but at the same time they are confident that *He will* preserve them for ever. But his dominion is not only over them but over all that could afflict them. *He will* reign over that, and no enemy shall ever approach them—He will reign too over all that can *enlarge* the happiness of the redeemed, and he will cause everything to produce happiness for them, for He must reign over *all*. *His* is dominion so great that nothing can ever hurt, but all shall augment the bliss of his saints. A dominion indeed! far above all principalities, and might, and dominion, and every name that is named. And how long will this dominion last? For ever and ever. Its effects will be perpetual, so then will his dominion—and not only this, but there will be something *to do* eternally; so that every step in a work never to be finished, must be an increase of power, and glory, and dominion.

The saints have then entered a kingdom which is eternal. A saint may say, "I may be under the power of one earthly king one day and another the next, and be governed by one set of laws at one time and one at another; but if I am the subject of a heavenly kingdom, I know *that* will never change. The dominion that I am under is not slavery, but perfect freedom—it has *all* my consent.—I am under the government of Jesus Christ.—I shall be so to all eterni-

ty. I completely approve of it. I find the greatest felicity in assenting to all his wishes. His will anticipates mine."

My friends, our felicity will be increased by the eternal and increasing knowledge of the source of it, and our delight will be in the perpetual repetition of the ascription in our text—"Unto Him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto Him be glory and dominion for ever and ever!"

### ON THE SERVICE OF THE REDEEMED IN HEAVEN.

WHAT sweet views of heavenly glory are suggested by the fact that in John's vision of it "there was no more sea." The course of a Christian through this world is well compared to that of a vessel over the ocean. Life is a sea to all. Unforeseen troubles and unavoidable vicissitudes await all men. But, in one respect, the Christian has the more painful lot. His course leads him in direct opposition to the general current of society, and the prevailing breezes of influence, which blow over its surface, and his must, therefore, be a toilsome course. And since these causes of obstruction to his progress will operate as long as he is in the present state, he cannot consistently look for rest, but in heaven. There only will there be no more fear of storms of affliction, or quicksands of temptation. There perfect repose will be enjoyed. If it be sweet to the mariner, who amidst a thousand dangers, has long tracked the perilous ocean, to sit down in the evening of life to the enjoyment of a peaceful cottage, purchased with the fruits of his toil; how much sweeter for the Christian to enter his Almighty Father's home, where no griefs or anxieties, whether arising from sin in the heart, from iniquity abroad, or from liability to affliction or death, can ever again invade his soul!

Other passages again, as "There shall be no night there," "His servants shall serve him," teach us that the repose of the saints in heaven will not be the repose of indolence or self-indulgence. It will consist of active occupation in employments, which will afford the sweetest delight, coupled

with the cheering fact, that no weariness can follow exertion there.

We may look upon the Christian's heavenly service as a perpetuation of his earthly. To be the servants of God, is the distinguishing mark of believers. This severs them from a rebellious world, which is under the dominion of the "prince of the power of the air." That they have different principles, aims, amusements, and anticipations from the people of the world, is owing simply to this, that they are the servants of God. By a sense of God's supremacy and greatness, his rightful authority, his irresistible power, his awful judgment, and, more than all, his wondrous redeeming love, they have been led to submit themselves unreservedly to him. In worldly concerns, they may own masters and sovereigns, to whom they would pay due obedience for conscience' sake; but over their souls,—their best affections, their religious principles, their solemn worship, they own no authority but that of God. To every one who would assert a right over them in these respects, though armed with power to requite their refusal with the most painful inflictions, and even the death of the body, they firmly aver, "We ought to obey God rather than men." This subjection to God, though it draws on the Christian the opposition of the world, and exposes him to various kinds and degrees of persecution in the family, the neighborhood, and the state, is nevertheless his highest honor. He serves the best master; he is subject to the purest laws; he pays an allegiance, which reason and conscience approve, which the heart cannot but view with satisfaction, and which leads directly towards perfect righteousness, and holiness. What marvel, then, that heaven should witness the continuation of a service like this? So high is the believer's estimation of his Heavenly Master's service, that he would not covet any condition, however happy in other respects, which would debar him from it. Heaven would not be heaven to him, if he could not serve God there.

If to any persons the thought of service in heaven seem inconsistent with the idea of its being a scene of glorious reward, it must be to those, whose hearts are not rightly devoted to God, who do not serve him on the

principle declared by the Apostle, "The love of Christ constraineth us," "For me to live is Christ."

No very detailed or precise revelation is afforded to us of the kind of services saints will render to God in heaven. Many particulars of their service here, can manifestly have no place there. They cannot be there called to resist temptation, to contend with spiritual foes, to mortify the irregular desires of the flesh, to warn the unruly, to comfort the feeble or afflicted, to teach the ignorant, or to invite sinners to God. Part of their occupation will be to acquire the knowledge of God, as far as finite minds can comprehend the Infinite. The apostle says, "Now I know in part; but then shall I know even as also I am known." Another duty will be that of worship, holy and unwearied adoration. This is intimated to us, where the chief part of heaven is represented as a temple; "the Lord God Almighty and the Lamb are the temple of it." A further employment of the inhabitants of heaven will be that of rendering mutual offices of love and pleasure. This appears from the fact of heaven's being likened to a city, mutual aid and support being, no doubt, implied in such a representation. Besides these, what active duties may be assigned to saints in reference to the dispensations of God's universal providence, is not made known to us. Still, though many particulars are concealed from us, two considerations, about which there would seem to be no room for doubt, may suffice entirely to satisfy our minds. The first is this. As it is never God's method to bring agencies into being, for which no useful employment can be found, we may rest assured that, whatever faculties we possess in heaven, we shall have also a sphere, where they may find delightful and beneficial exercise. The second is, that, as our wills shall then be in entire subjection to the will of God, so that what is pleasing to him cannot fail to be the same to us, we may be equally confident, that whatever work is assigned to us in heaven will be so exactly to our taste, that we shall never for a moment wish it to be changed, lessened, or augmented.

There can be, then, no reasonable doubt that the Christian's heavenly service will be to him a source of incalculable happiness. Christ, who

knows the human heart so perfectly, has gone to prepare a place for his blood-bought friends. Directed by his minute and all-comprehending wisdom, assisted by his all-controlling power and inexhaustible resources, and prompted by his dear self-sacrificing love, how can he fail to make that place an abode of exquisite delight and happiness.

The service of heaven is delightful in its own nature. How joyful to know God, when we are not to study him darkly in the mysteries of his providence, or by the necessarily imperfect light of revelation, but see him "face to face," without any dim veil between! How rapturous to worship God, where there will be nothing to distract our minds, no worldly cares to interfere with our service, and no night to interrupt it, and no imperfections either in ourselves or others to diminish the pleasure of it! To sing without a jarring note, to adore Immanuel's glorious person in its full radiance of grace and truth, to be associated in this adoration with the whole body of the redeemed, receiving and imparting the noblest offices of spiritual friendship,—O how unspeakably delightful! How can we anticipate it, but with glowing hope and holy joy? What emotions the full enjoyment will produce in the souls of the redeemed multitude, oh, who can fully conceive, or attempt to describe?

If, through grace, we be of that multitude, the services of heaven will be delightful to us, because we shall possess full ability to render them, without imperfection or fatigue. Indeed, the want of such ability would mar all the enjoyment. Could we be subject to weariness in heaven, as on earth, how distressing! The song still resounding,—the worship still proceeding,—the melody of unnumbered voices and the fervor of unnumbered hearts still unabated,—yet we compelled by faintness to retire,—how painful, were it possible! But it will not be. Our bodies will have been refined and renovated in the grave; "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," and our souls will have been elevated and enlarged by the perfected operation of the Holy Spirit. How wondrous the contrast between our weakness, imperfection, and liability to decay and declension here, and

our power and purity and perpetual youth and vigor there! How surprising to see the tender and unconscious babe lying helplessly on its mother's bosom here, and when that babe is called away by death, to think of its taking its place among the bright intelligences of heaven, understanding the songs of angels, and joining in them. And yet so small is the disparity between the most matured believer and the very babe on earth, as compared with the difference between the believer's powers on earth and his powers in heaven, that his elevation is scarcely less surprising than the babe's.

To this we may add another consideration, about which few will be disposed, perhaps, to harbor any doubt, namely, that the exercise of these noble powers will result in their further enlargement. If this principle be admitted, then who shall attempt to calculate the amount of this expected enlargement? If the knowledge of saints on earth is expanded, their devotion matured, and their principles strengthened, by the diligent use of means, notwithstanding all present disadvantages; then how much more in heaven, where the contemplation of God, the exercises of worship, and the interchanges of holy love, take place in so much more congenial circumstances, and last for ever?

The delights of heavenly service will be enhanced by the continual enjoyment of divine approbation. The robes of the redeemed will have been made white in the blood of the Lamb; the work of the Spirit will have been completed in them; no stain of sin will ever again darken their affections or blot their services. God will ever smile on their holy, ardent, loving worship. They will not have by faith to assure themselves of his approval from the declarations of his word, but the manifestation of his approval, brighter than a thousand suns, yet neither dazzling nor overpowering, will light up all the chambers of their souls with a perfect brilliance of enjoyment.

The crowning characteristic of this service is its eternity. "His servants shall serve him" "world without end." Oh, who that tasted that glorious joy could have the least apprehension of its being brought to a close, at never so distant a period, without its mixing

sadness with his sweetest songs? But no; unlike the joys of earth, "which perish in the using," these are stable and enduring as the throne of God; and our joy having a tendency to increase our knowledge, and our knowledge to augment our joy, the blessed process of mutual nurture and enhancement shall go on for ever, there being no fear of exhausting the source of either the one or the other, since they are fed from the infinite perfections of God. With Him is "the fountain of life:" in His "light shall we see light."

Laborers for Christ! bear cheerfully the trials of your service here, and stir yourselves up to utmost diligence, anticipating the rich delights of your service above! Aged saints! repine not at your diminished ability for active labor here: soon you will commence a happier service, with vigor that shall never decline. Young believers! fearing what appears a premature removal from spheres of usefulness here: rejoice that you will not be laid aside, but only taken to a more delightful department of service.

Loiterer! would you not be excluded from the services of heaven? Excuse not yourself from toil and self-denial here! Despisers of the service of Jesus! Oh, re-consider your conclusions and re-trace your steps! "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

J. P. M.

### DISCORDANT PRAYER.

To pray together, hearts must be con-sorted and tuned together; otherwise, how can they sound the same suits harmoniously? How unpleasant in the exquisite ear of God, who made the ear, are the jarring, disunited hearts that often seem to join in the same prayer, and yet are not set together in love! And when thou prayest alone, while thy heart is embittered and disaffected to thy brother, although upon an offence done to thee, it is as a mistuned instrument: the strings are not accorded, are not in tune among themselves, and so the sound is harsh and offensive. Try it well thyself, and thou wilt perceive it; how much more be to whom thou prayest! When thou art stirred and in passion against thy brother, or not lovingly affected toward him, what broken, disordered, unfastened stuff are thy requests? There-

fore the Lord will have this done first—the heart tuned; Go thy way, says he, leave thy gift, and be reconciled to thy brother; then come and offer thy gift.—LEIGHTON.

### THE CLOUD OF MERCY.

How vast the range of blessing your prayers may take. Who can tell the history or trace the wanderings of yon cloud that sails in light and glory across the sky, or indicate from what source its bosom was filled with the vapors, it is yet to shed back upon the earth? Perhaps though now wandering over the tilled field, and the peopled village, its stores were drawn from some shaded fountain in the deep forest, where the eye of man has scarce ever penetrated. In silent obscurity that fountain yielded its pittance, and did its work of preparing to bless the far off lands, that shall yet be glad for it. And even thus it is with the descending Spirit. Little do we know often of the secret origin of the dews of blessing that descend on the churches of God. In the recesses of some lowly cottage, in the depths of some humble heart, may be going on the work of pious intercession, in answer to which the grace of heaven descends on us and our children, on the labors of the wandering and joyful pastor, and on the hearts of the far heathen, until the wilderness and the solitary place are glad for them.—DR. WILLIAMS.

### WHAT THINK YE OF CHRIST?

THE doctrine of our Lord's divinity is not as a *fact* more interesting to our faith, than as a *principle* it is essential to our hope. If he were not *the true God*, he could not be *eternal life*. When, pressed down by guilt and languishing for happiness, I look around for a deliverer such as my conscience and my heart, and the word of God assure me I need, insult not my agony by directing me to a creature—to a man, a mere man like myself. A creature—a man! My Redeemer owns my *person*. My immortal spirit is his *property*. When I come to die, I must commit it into his hands. My soul, my infinitely precious soul committed to a mere man, become the property of a mere man! I would not thus intrust my *body* to the highest angel who burns in the temple above. It is only the *Father of spirits* that can have *property* in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short, the divinity of Jesus is, in the system of grace, the sun to which all its parts are subordinate, and all their stations refer; which binds them in sacred concord, and imparts to them their radiance and life and vigor. Take from it this central luminary, and the glory is departed; its holy harmonies are broken, the elements rush to chaos; the light of salvation is extinguished for ever.—DR. MASON.

## Poetry.

### FOR EVER WITH THE LORD.

"For ever with the Lord!"  
Amen. So let it be;  
Life from the dead is in that word;  
'T is immortality.  
Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent  
A day's march nearer home.  
  
My Father's house on high,  
Home of my soul, how near,  
At times, to faith's aspiring eye,  
Thy golden gates appear!  
Ah, then my spirit faints  
To reach the land I love:  
The bright inheritance of saints,  
Jerusalem above.  
  
Yet doubts still intervene,  
And all my comfort flies;  
Like Noah's dove, I flit between  
Rough seas and stormy skies.

Anon the clouds depart,  
The winds and waters cease;  
While sweetly o'er my gladdened heart  
Expands the bow of peace.

"For ever with the Lord!"  
Father, if 't is thy will,  
The promise of thy gracious Word  
E'en here, to me fulfil.  
Be thou at my right hand,  
So shall I never fail;  
Uphold me, and I needs must stand;  
Fight, and I shall prevail.

So when my latest breath  
Shall rend the veil in twain,  
By death I shall escape from death,  
And life eternal gain.  
Knowing "as I am known,"  
How shall I love that word,  
And oft repeat before the throne,  
"For ever with the Lord!"



## Narratives and Anecdotes.

### THE GAMBLER'S WIFE.

In the village where I am a pastor is a gambling-house, to which multitudes resort to play billiards and cards. It was kept a few years since by a Mr. —, whose wife, a most interesting and amiable young woman, who was in the habit of attending my church, became hopefully converted, and made a public profession of religion. He never visited the sanctuary, and studiously avoided all means of grace, devoting himself entirely to his miserable business. Indeed he had been trained to it from his childhood, having from early years been employed as a rider at horse-races, and always mingled in the society of the profligate.

From the moment the Spirit touched her heart, the Lord poured out upon her the spirit of grace and supplications for him; and she pleaded earnestly and fainted not, that he might be brought to see his sins and flee from the wrath to come. Often would she await his return from the billiard-room at midnight, upon her knees; sometimes expecting when he opened the door to see him under conviction of sin, and disappointed when she found it otherwise. Month after month rolled by, and no cloud of mercy seemed to gather about her habitation, and yet, like the prophet Elijah's, her faith saw the rain descending.

Much to my surprise, I was summoned one morning to the house of Mr. —, to converse with him on the subject of his salvation. I found him in the deepest agony under the pressure of his guilt, and earnestly inquiring, "What must I do to be saved?" His sense of sin was very vivid, and his apprehension of the perfect justice of God in his perdition very clear. Among the burdens which crushed him, was that of having taken money from others which did not belong to him. I advised him to make immediate confession and restitution, and at the same time abandon his ruinous business. I then prayed with him, and left him weeping bitterly.

He instantly set about the work of repentance in good earnest. Going to his partner, he said, "I shall never enter that billiard-room again." To those whom he had wronged, he made a full confession and offer of restitution. That evening for the first time I found him at our weekly prayer-meeting, when he requested the people of God to pray for him. From that day he has been a burning and shining light among us. His trials have been very great, but his faith has never failed, nor has he lost his first love, although five or

six years have elapsed since he gave his heart to Christ.

But it may be asked how, under his peculiarly unfavorable circumstances, was he awakened? The answer will add another testimony to the truth of the sovereign grace of God, as conclusive as that which the conversion of Saul of Tarsus furnishes. Mr. — was awakened at the *billiard-room* and at the *card-table*. Two men had been playing, and one, by false shuffling of the cards, plundered of his last cent. Filled with despair, he rose, caught a chair, and dashed it in his agony through the window. *A sight of his countenance was the sermon which the Holy Spirit blessed to the conviction of Mr. —.* He resolved that hour to seek the Lord, and he sought him with his whole heart. *American Messenger.*

### THE SWEARER REPROVED BY A CHILD.

It was excursion day, and the cars were nearly full, when a lady, evidently in ill health, entered, leading a little son of four or five years old. She paused and looked around in vain for a vacant seat. The gentleman by my side, perceiving her embarrassment, sprang to his feet, and politely offered his seat, which was accepted with a grateful acknowledgment.

She was about to take the little boy in her arms, when a gentleman on the opposite side extended his hand, saying with a winning smile, "Come here, my boy, come and sit down upon my knee. I am better able to hold you than your mother is."

The child looked up for his mother's consent, and then joyfully sprang to the seat so kindly offered. For some few moments the gentleman amused himself by asking the child all manner of questions, drawing out his curious ideas, and listening with evident satisfaction to his artless replies.

Soon, however, his attention was drawn to an article in the paper he had just laid aside, and giving the boy some sweetmeats, he entered into an earnest political discussion with another gentleman by his side. At first it seemed they only sought amusement, and jokes and laughter were frequently intermingled with argument. But the contest gradually waxed stronger, until at length jokes were exchanged for profanity.

The boy had been very happy with his new friend; but when the first profane

word was uttered, he looked up with astonishment. Tears gathered in his large black eyes, and laying the watch carefully aside, which had been given to him by the gentleman for his amusement, he slipped quietly to the floor, and fled to his mother.

"Where are you going my dear?" exclaimed the gentleman, as he saw him moving off. "Come back, my boy, come back. I thought you were very happy a few moments since: what is the matter now? Come, you are a fine little fellow, come and see what I can find for you in my pocket." But the boy clung to his mother, utterly refusing the extended hand.

"Well, now," exclaimed the gentleman with evident chagrin, "this is very strange. I do not understand it. Come, my boy, tell us why you left me?"

"Tell the gentleman, my dear," said his mother encouragingly, "why you do not wish to sit with him."

"Because," said he, as he straightened himself back, and summoned all his resolution for the effort, "the Bible says we must not sit in the seat of the scorner."

The gentleman looked confounded. For a moment the blood rushed to his high, expansive brow, and I thought he was angry. The mother also was surprised. She had not expected such a reply. But the man instantly regained his composure, and pleasantly said, "I hope you do not call me a scorner." The boy leaned his head upon his mother's shoulder, but made no reply. "Come, tell me," continued he, "why do you call me a scorner?" The child looked up, and simply, but earnestly said, while a large tear stole quietly down his cheek, "I do not like, sir, to hear you swear so!"

"Oh, that is it, is it? Well," continued he as the mother pressed her son to her bosom, and bowed her head to hide the tears which were starting in her own eyes, "come back and sit with me, and I promise you I will never swear again."

"Won't you?" asked the child earnestly, "then I shall love you very much indeed." Saying this, he allowed the gentleman again to place him on his knee; but it was quite plain to be seen he did not go back with the joyfulness with which he had at first taken the seat.

The gentleman saw this. He felt that he had lowered himself in the esteem of that innocent and noble-minded boy. The thought evidently gave him pain, and he did all he could to efface from his mind the unpleasant impression.

In explanation of this affecting scene, his mother said it was her custom to read a chapter in the Bible every morning to her son, explain it as she could, and then pray with him. That morning she had read the first Psalm; and when explaining to him

the character of a scorner, among other vices, she had mentioned profanity. Not fully comprehending the subject, but resolved at all events to do right, he thought it was really a sinful act to sit for one moment with a man who had taken God's name in vain.

When, oh, when will mothers realize the vast amount of influence they are capable of exerting over their children? When will they realize the strength and permanence of those impressions received in childhood?

## THE LEVER.

In the month of November I was travelling by rail, and hearing a great noise as we stopped at the station of R—, I looked out of the window, and saw two men putting forth all their strength to remove a large stone. After much exertion they failed in their endeavors, and called another of their comrades to assist them, when they appeared to set to work with renewed force, but they could not succeed. Then one of the men ran off, and returned quickly, accompanied by several others. Still their united strength could not in the least move the cumbrous weight. At last I perceived, at a short distance, a lad running towards them with a lever across his shoulder,—"Here," said he, "how could you think you were able to move such a stone as that?" And forthwith the work was accomplished.

This did not occupy the space of many minutes. Again I heard the whistle, and we rattled off, passing through cuttings and tunnels, over bridges and viaducts, at the rate of forty miles an hour. But I could not help reflecting on the little incident I had just witnessed; and it struck me how much the stone resembled this present evil world, with all its difficulties and dangers and temptations and trials. How prone are we to rely on our own strength (as these workmen did), and put forth our best energies to banish and remove it from our hearts; and all our efforts are necessarily unavailing.

Yet have we brought unto us, day by day, and Sabbath after Sabbath, a lever of omnipotent force and tried efficacy. Why not lay hold of that strength which is made perfect in our weakness?

"For without me ye can do nothing," (John xv. 5;) but, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. xvii. 20.) "It we ask anything according to His will He heareth us." (1 John v. 14.) "I can do all things through Christ which strengtheneth me." (Phil. iv. 13).

## Biblical.

## TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

## NO. XII.—EVANGELIST.

THE word *Εὐαγγελιστής* which occurs thrice in the New Testament is never translated. The instances are these :—

Acts xxi. 8. . . . . The house of Philip the evangelist.

Ephes. iv. 11. . . . . Some prophets, and some evangelists.

2 Tim. iv. 5. . . . . Do the work of an evangelist.

An evangelist is one who evangelizes ; in other words, one who announces good tidings. The intelligence respecting Christ being in the estimation of the first believers the good tidings, emphatically, one who was accustomed to publish this was naturally called an evangelist. It was a symptom of a degenerate state of things when this epithet was appropriated to those who sustained an ecclesiastical office. Speaking of the age which immediately followed that of the apostles, Eusebius himself says, " Most of the disciples at that time, animated with ardent love of the divine word, first fulfilled the Saviour's precept by distributing their substance to the needy, then leaving their country, performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospels. After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those who had been recently introduced, they went again to other regions and na-

tions, with the grace and co-operation of God."—All Christian travellers are or ought to be evangelists ; but the title may be specially applied to those who devote themselves to the work of making known the Gospel.

Neander, in his History of the Planting and Training of the Christian Church, justly observes, " This name does not imply that they occupied themselves with collecting and compiling narratives of the life of Christ ; for the name *εὐαγγέλιον* originally denoted nothing else than the whole announcement of the salvation granted through Christ to men, and this announcement embraced the whole of Christianity. As this announcement rests on a historical basis, Christ as the Redeemer is the object of it ; and thus the later-derived meaning is formed in which this word is specially applied to the histories of the life of Christ. According to the original Christian phraseology, the term could only denote one whose calling it was to publish the doctrine of salvation to men, and thereby to lay a foundation for the Christian Church ; on the contrary, the *διδάσκαλος* presupposed faith in the doctrine of salvation, and a church already formed, and employed himself in the farther training in Christian knowledge. The use of the word *εὐαγγελιστής* in 2 Tim. iv. 5, favors this interpretation, and this original Christian phraseology was continued in later ages, although a more modern meaning of the word *εὐαγγέλιον* was connected with it."—*Baptist Magazine*.

## Baptist Missionary Society.

## MUDNABATTY.

Who has not read the memoir of Samuel Pearce of Birmingham ? and who that has read it does not remember his anxious deliberations as to whether he should become a missionary to Bengal, or should continue in the position which he occupied at home, as an eminently successful minister of the gospel. Eminently successful it must be acknowledged he was ; whether his success be estimated by the number of souls won to God through his efforts, or by the honor which the

most gifted of his brethren delighted to put upon him. In regard to the former criterion the readers of his biography are sufficiently well informed, and we shall borrow a striking testimony to the latter from a letter written in 1799 by Andrew Fuller. " Pearce," says that celebrated man, " is a wonderful Christian. He preached at Kettering last autumn, like an apostle, from Psalm xc. 16, 17. Robert Hall, who preached after him, was dismayed at the thought of following him ; not

so much at an idea of inequality of talents, but of spirit and unction." Yet this "able minister," so beloved and so useful, longed with inexpressible desire to become Carey's associate in his humble missionary toils. "My heart is at Mudnabatty," wrote he in 1796, "and at times I even hope to find my body there: but with the Lord I leave it. He knows my wishes, my motives, and my regret." And three years later, when death was drawing nigh, his affections were not withdrawn from this obscure Indian village. To Ward and his associates he then wrote, "Long as I live, my imagination will be hovering over you in Bengal; and should I die, if separate spirits be allowed a visit to the world they have left, methinks mine would soon be at Mudnabatty, watching your labors, your conflicts, and your pleasures, whilst you are always abounding in the work of the Lord."

How greatly changed is Bengal, as a field of missions, since this was written! Then Moypaldiggy and Mudnabatty were almost the only places where systematic attempts to bring the heathen to Christ were made; and although no complete success had been realized, the two villages were justly regarded as favored beyond all others in the province. Now missionaries, schools, and even churches, are to be found in numerous places, and the Native Christians of Bengal may be numbered by hundreds; whilst, alas, those first missionary stations have long been abandoned to their unbelief. Seldom do the feet of those who publish salvation approach them now. Thus the last have become first, and the first are last.

But desolate as these villages now are, their names will not be forgotten. They are associated with the history of Pearce and Fuller, of Thomas and Carey, men whom the church of Christ will never cease to love. And as often as the well-known biography already referred to is read, a wish to know something of the Indian village, which Pearce loved so well, will arise. Our present paper will contain a brief account of Mudnabatty, which may be welcome to those in whose minds such a wish has place, and which, we hope, will not be uninteresting to any Christian reader.

We have already detailed the circumstances under which Carey became

superintendent of the indigo factory at Mudnabatty, in our history of Mr. Thomas, and we need not repeat them. Nor do we intend to compile a continuous narrative of his history there. We shall only offer a few facts, which, though disconnected and in themselves of little importance, throw a pleasing light upon the "manner of life, purpose, faith, long-suffering, charity, and patience," of the invaluable missionary to whom they chiefly relate.

Mudnabatty is a village in the district of Dinageporé, situated between the Tāgan and Purnábuba rivers, and close to the bank of the former, about thirty miles north-east of Malda. It is too insignificant a place to be marked on ordinary maps; but any one familiar with the plains of Bengal may form a tolerably correct idea of it, as it was when Carey resided in it. About thirty mud or mat-walled huts composed the village, which was chiefly peopled by Hindu cultivators of the soil. A large two-storied brick-house, with mat-doors and venetian-windows, stood near a great tank; and adjoining were buildings erected for the manufacture of the indigo. The extent of the premises may be conjectured from the fact that the cost of erecting the whole amounted to £5000. Other small villages, with patches of jungle, thickly studded the monotonous plain around. The soil of that part of the country is a tenacious white clay, which in the dry season is hard enough to defy plough-share and mattock, but is to a considerable extent flooded by the rains and converted into a pestiferous marsh, on which, however, excellent rice crops are grown. As the indigo plant thrives only in a loose rich soil, it is ill-adapted for cultivation in a place like this, where, moreover, it is in danger of perishing in the annual inundations. The erection of a factory here was an unfortunate mistake, into which Mr. Udney, the proprietor, was betrayed through confiding the choice of a situation to native servants; and the result of the speculation was a very severe loss. And if the physical aspect of the country about Mudnabatty was uninviting, the character of its inhabitants was not less so. They were generally miserably poor, and their ignorance and indifference could scarcely be exceeded. "We are ploughmen; what do we know?" was their common rejoinder to any appeal from

the missionary; or he was told, "Sir, we hear what you say; but nothing stays in our minds." Such were the people of this part of the Dinagepore district sixty years ago:—and such they are at the present day.

Yet the neighborhood is not in all respects uninteresting. About forty miles to the south-west of the village lie the wide-spread venerable ruins of Gour, once the magnificent capital of Bengal; and many curious remains of hygone splendor are scattered throughout the district. Mudnabatty itself is said to have been the residence of a Rájá of olden time, named Madan; and stones and bricks which had once formed part of his palace were among the materials from which the factory buildings were erected. So, about fourteen miles to the north-east, there were pillars and extensive pavements which were said to have formed part of the palace of Bân Rájá, an ancient personage to whom the local legends ascribed no fewer than one thousand arms, by which he was able to shoot five hundred arrows at once. Mr. Carey quite discomfited the men who boastfully related this story to him, by the very matter-of-fact observation that Bân Rájá must certainly have looked like a *spider*! At Moypaldiggy also, there were extensive remains of structures said to owe their origin to Rájá Mahipál, who is mentioned in the Mahábhárat; and Mr. Thomas's house and the indigo works were built with bricks of an unusual size, dug from a pavement leading down to the immense tank,—said to have been excavated by this Rájá,—from which the village is named.

It was with hearty thankfulness that Carey removed his family to Mudnabatty on the 4th of August, 1794. He first visited it on the 21st of June, but the intermediate time was spent in putting up requisite buildings there, and in visiting other factories to ascertain the best method of conducting the business. For months before, he had been wandering to and fro in a strange land, but now God had given him a home. "May He also give me piety and gratitude!" was his fervent aspiration.

Immediately upon Mr. Carey's settling at the factory he found that he had come to a most unhealthy spot. The water stood a foot deep on all the country round about, and sickness was

awfully prevalent. In September, fever and dysentery threatened to put an end to his missionary course; and his son Peter, a fine engaging child of rather more than five years of age, fell a victim to the same disorders. Thus while rejoicing in his newly provided home, Carey was made to feel that it was not his rest. As he lay upon his sick bed, his thoughts were busy in the work he longed to be able to carry on. He was then only imperfectly acquainted with the native language; but during this affliction many hours together were spent in musing over vernacular sermons; and much did he wonder at his unwonted ability to frame sentences, and even to reason and discourse, in Bengali, when excited by the fever which was preying upon him; and often at such times did he wish for a congregation at his bed side, to whom he might declare thoughts, long pent up within him, which now seemed impatient to clothe themselves in forcible and idiomatic expressions. In his sickness and bereavement he manifested an exemplary spirit of submission to the Master's will. "What does it signify," said he, "if a poor worm feels a little inconvenience and pain, who deserves hell for his sins?"

Two circumstances which made the factory at Mudnabatty a most desirable situation to Carey were, the leisure he possessed in it for preaching Christ, and the influence he necessarily gained over four or five hundred natives, directly or indirectly employed in the business. He also rejoiced that he had ability to afford honorable employment and a comfortable asylum there to as many as might lose caste for the truth's sake. His facilities for preaching fully realized his expectations. He faithfully embraced opportunities of speaking to the men employed in the factory, and as often as possible went out into the little villages around to preach to the people. Their *patois* was at first very perplexing to him; but, with Rám Rám Basu at his side, he was able to make himself pretty well understood. As in the management of the indigo business he had dealings with nearly all the cultivators of the soil within the compass of several miles, it is not wonderful that he readily found hearers wherever he went. In most cases, during the first years of his residence at Mudnabatty, the entire population of any village

he might enter collected together to hear what the Sahib had to say. To his great joy, in February, 1795, a company of villagers came and requested that he would undertake to preach to them regularly every Lord's-day; and when he gladly arranged that two public Sabbath services should be held at his house, a congregation which sometimes numbered six hundred souls attended to hear him. In addition to these Sabbath engagements there was a daily morning exercise, attended by as many as chose to come, when a chapter of the Scriptures was expounded and prayer offered by the missionary. Nor was the education of the young, lost sight of. A school was established at Mudnabatty very shortly after Mr. Carey settled there, and, with some interruptions, it was carried on to the time of his departure; notwithstanding the vexatious obstacles to its progress which now and then arose from the indifference and prejudices of the parents.

Such were the labors he carried on at home: other efforts were put forth for the benefit of the people who dwelt round about the station. In the cold and hot seasons the factory required but little personal attention, and Carey availed himself of the opportunity to carry to distant places the news of salvation. Taking a district of about twenty miles square, conveniently intersected by rivers, he periodically visited as many as two hundred villages, and preached Christ in them. To more remote places also occasional journeys were made. As a similar process of evangelization was going on in and around Moypaldiggy, great and happy results were very naturally anticipated, and as early as January, 1795, Carey wrote: "I feel pleasure in thinking that it begins to be in this country something like what is recorded in the Acts of the Apostles, 'Almost all Asia heard the word of the Lord, both Jews and Greeks.' So here, I trust, in a little time it may be said that the whole district of Dinagepore, both Hindus and Muhammadans, will have heard the word of the Gospel."

But, alas, the readiness to listen to the truth which was manifested by the people at first, gradually gave place to an imperturbable indifference to all that was advanced. The large congregation of hearers who at first gathered around Carey on the Sabbath dwindled away;

and when, in 1796, his almost-Christian Munshi, Rám Basu, was found to have fallen into gross sin, and the school was given up, the prospects of the Mission were very dark. How great then was the missionary's delight, when, as he was walking out one Monday morning, he was accosted by three men, who, with evident concern, demanded of him, "কেমন পার হইব? How shall we get over? What must we do to be saved?" He had been preaching the day before, from "Whither shall I go from thy Spirit?" and these poor people were amongst his hearers. After this he was never altogether destitute of inquirers at Mudnabatty, and sometimes had several; though no one of those who came to talk with him there concerning the way of salvation ever became willing to abandon caste and submit to the rite of baptism.

The disappointments which had been experienced by Mr. Thomas and himself, through the influence of caste, led to some deliberations which are so curious, as to deserve mention here. Believing that it was almost impossible for a native to renounce his caste, even when powerfully impressed with divine truth, and considering that it was rather a civil than a religious distinction, he was for a short time disposed to doubt whether the natives should be required to lose it, when they became Christians. As, however, those who retained their caste could not participate in the Lord's Supper, and the subject involved other difficulties, he submitted the case to his brethren at home in a letter written the beginning of 1796; and, if we copy the remarks contained in Mr. Fuller's reply, we are persuaded our readers will readily forgive the length of the quotation, for the sake of seeing what were the speculations of good men in England, fifty-seven years ago, in reference to the progress of the Gospel in Bengal. Mr. Fuller wrote:—"I have received several opinions on your case concerning the caste; and our brethren are all of opinion that if it cannot be retained without neglecting the Lord's Supper, we have no authority to allow them to live in such neglect. Brother Ryland says, 'Perhaps the Lord means to extend the knowledge of Christianity through a pretty large district before he gives us a number of thorough converts, on purpose that this hindrance may be more easily re-

moved out of the way. If a great number are so far brought to admit of speculative Christianity, as to consent to the abolition of the caste, converts may then come forward to the ordinances without ruining their families. But if twenty or thirty families had been ruined first through the zeal of twenty or thirty real converts, this might be a great bar to the spread of speculative Christianity. Yet I could not advise any zealous convert, who was willing to lose caste, to defer it; nor would I urge forward the timid too eagerly. I wonder how Mr. Schwartz has acted in this case.' Mr. Hogg says, 'This losing caste is a fiery ordeal: without this possibly they would have no persecution. But persecution we are given to expect. And can the widow of a Hindu be induced on any grounds of pride, of fear, of superstition of any kind, to cast herself upon her husband's funeral pile,—surely a real disciple of Jesus among them will be ready to think, "Shall my caste separate me from the love of God in Christ Jesus? Is not this that which I must forsake rather than lose the favor of my Lord and Master?" But the question is not, I know, what sentiments we could wish them to adopt; but rather, taking things as they are, what line of conduct ought our brethren to pursue? Well, I am glad that the caste involves in it nothing idolatrous; but, I must say, I think the ordinance of the Lord's Supper must on no account be given up. Yet our brethren know that it affects disciples only, and therefore it need not hinder them from going on in preaching the word, waiting and hoping that more light, and love, and strength, will be bestowed. It need not, I think, be urged in the first instance, but on no account should it be surrendered.' To the same purpose," adds Fuller, "think we all. It is trying; but we and you must not go out of our way to avoid it. May we not hope that a *new caste* may be formed?"

But long before this letter arrived Carey's judgment was fully convinced that no concessions must be made to the caste prejudices of supposed converts, and his faith rose above the difficulties which stood in the way of success. He wrote in reply, "I am not discouraged. I am sure the work of God must prevail, and I think it cannot be long ere it does so: for God having graciously brought

the Gospel hither, and excited some to attend to it in a hopeful manner, is a kind of pledge to me that he will not forsake his work. Though the caste, and a great number of other superstitions be great obstacles, yet I know there are only two real obstacles in any part of the earth; viz. a want of the Scriptures, and the depravity of the human heart. The first of these God has begun to remove; and I trust the last will be removed shortly. When the Spirit is poured down from on high, all superstitions will give way. Be encouraged therefore, brother, and encourage others, for now the darkness is past in India, and the true light shineth!"

We must now make a brief reference to labors which were more immediately successful. It was at Mudnabatty that the translation of the Scriptures into Bengali, commenced by Mr. Thomas before the formation of the Baptist Missionary Society, was revised and nearly completed. To this work, all Mr. Carey's evenings and often all his afternoons were devoted. At this village also the foundation of his knowledge of the Sanscrit was laid—though it would be almost impossible to overrate the difficulties attending the study at that time, and amidst the peculiar circumstances in which he was placed.

Nor must we omit to mention amongst Carey's pursuits at Mudnabatty, his studies in Natural History. He was in a world new to his friends in England and to himself; and he diligently and intelligently investigated its wonders. Comparatively little had then been done in classifying and describing the animals and plants of India, and strange misconceptions mingled with the knowledge of well-informed men in England concerning them. Botany was Carey's favorite department, as all well know, and at Mudnabatty, unmanageable as the soil there was, he had a garden, kept in order by several *mális*—he has not left on record how many; perhaps, through unwillingness to incur the charge of extravagance. He procured from England seeds to the value of very many pounds sterling; and never did any individual strive more heartily to enrich Bengal with the vegetable productions of Great Britain, than did he.

Notwithstanding all these engagements, studies, and recreations, Mud-

nabatty was a solitary place. At home Carey had enjoyed much Christian intercourse with the good people to whom he ministered, and he was the intimate and beloved associate of many men remarkable for the depth of their piety and for their intellectual endowments. Now he was all alone: for Mrs. Carey had been smitten with an incurable melancholy on the death of her little boy; and the assistant in the indigo works was a Portuguese Roman Catholic. Often did the missionary call to mind the fellowship he enjoyed in former days, and much did he think on that world where it would be renewed and perfected. One of his letters, which many of our readers have not seen, contains a pleasing instance of his musings on this subject. He says, "One great glory of Christianity is the communion of saints; which, though it may be obstructed, yet, like a river, gathers a number of lesser streams, and thus accumulated, flows into the sea. We have a river, named Attri, almost as large as the Thames, near me; into which, a few years ago, there fell an amazing rock, on the borders of Boutan; and though many hundreds of people were long employed to clear the old channel, it was choked up. *But this did not stop the river.* It took another course, formed a new channel far from the old one, but in the same direction, till it found the sea. This is a fact; and you can apply it."

In such a situation it was a delightful change, when Mr. Udney or other Christian friends called at the factory; but still more delightful were the occasions on which Mr. Thomas and his family paid a visit of a few days. Then there was always English preaching, in which Carey greatly delighted, lively spiritual conversation was enjoyed, and united efforts to bring the Gospel home to the heathen were made. Hallowed and most solemn meetings for prayer were also held. At Mudnabatty there was a temple, dedicated to Shih, and there, as a retired and convenient place, Thomas and Carey, with poor Ram Basu, on one occasion in 1795, assembled, and spent the whole day in prayer for the revival of godliness in their own souls and the prosperity of the work among the natives. The agreement entered into by the two missionaries to spend every Tuesday morning in joint though separate

prayer for the Mission, has been mentioned elsewhere. These visits interchanged between the mission families were unspeakably pleasant and profitable, and were looked forward to with much desire by both; as the following simple extract may show:—"Last Lord's-day evening," wrote Thomas on the 26th of January, 1796, "I translated that hymn, 'Come, ye sinners, poor and wretched,' &c. and it is getting up for next Lord's-day, to be sung in the English way. I think brother Carey will be here, and it will set his heart a fire again."

That was a day of unusual happiness when, in October, 1796, Mr. Fountain suddenly made his appearance at Mudnabatty. Mr. Carey had given up expecting him, when one day, as he was seated at his desk, "searching into venerable Sanscrit antiquity," a European entered and introduced himself as a brother missionary. Sanscrit lore was laid aside for that day. The new missionary took up his abode in Mr. Carey's house, and a bungalow was erected at the distance of about a quarter of a mile, which served him for a study. His presence was a great acquisition; but still after a time it was found to be difficult to "vary conversation so much with one person as to keep up its zest." The assistance rendered by Mr. Fountain in the Mission was very valuable. He studied the Bengali language with great diligence and was soon able to preach in it, as well as to take the oversight of the school, and to aid Mr. Carey in translating the Scriptures.

We must hastily pass over several things we proposed to include in our sketch: as, for instance, the baptism of Mr. Powell, the cousin and assistant of Mr. Thomas,—the formation of the first Baptist Church in India,—the visits which were made to Dinagopore,—and the success which attended the preaching of the Gospel there. Of these things we have elsewhere spoken. But we must afford a line to allude to one of the pleasures our first missionaries enjoyed when they met:—Christian psalmody. Fountain says in one of his letters, "Brethren Carey, Thomas, and myself, when together, can sing in three parts:"—and we may be sure they had few purer enjoyments, than that of uniting in strains which called forth recollections of many happy scenes of Christian fellowship in Eng.



land, or which expressed the earnest longings of their hearts for the coming of Christ's kingdom in India. They all endeavored to avail themselves of the fondness of the Bengalis for singing. Thomas translated and composed a few hymns, and Carey several, which, with a coolness of judgment most remarkable in a poet, he suspected were written "in the style of Sternhold and Hopkins;" while Fountain taught the congregations English tunes. They delighted to hear the praises of Jesus sung by those who a few years before had never known his name; and some of the hymns composed then are still commonly sung in our native Christian assemblies.

It was at Mudnabatty also that Mr. Carey hoped to accomplish his heart's desire in the printing of the Bengali Bible. A printing press and type were needed for this, and they were greatly longed for. Mr. Powell of Moypaldisgy, having some skill in practical mechanics, had undertaken to construct a press, when, in 1798, Carey saw an advertisement in a Calcutta paper offering one just imported from England for sale, and he immediately wrote to secure it. The price, amounting to 400 Sicca Rupees, was generously contributed by good Mr. Udney; the press was very soon erected in Mr. Carey's house; and in January, 1799, he made a journey to Calcutta to order a fount of Bengali type.

The type was accordingly cast and, we believe, sent up to Mudnabatty; but nothing was to be printed there. The repeated failure of the indigo crops, together with his own expected removal to the Board of Trade at Calcutta, at length determined Mr. Udney to abandon this factory; and, about the beginning of September, 1799, he announced to Mr. Carey that, on the 31st of December, his salary as superintendent must cease. This had long been expected; and in view of it Carey had taken on his own account a small factory at Kidderpore, ten or twelve miles to the north-east. Here he intended to establish himself as an indigo factor, in which capacity he had entered into a covenant with the Government; and he proposed, if more missionaries came, that they should form a settlement upon the spot. We have not space to transcribe the details of this plan, although these are by no means uninteresting.

On receiving tidings that Ward and his associates were about to set sail for India, Mr. Carey began to erect houses for their accommodation at Kidderpore. But he was not to remove thither. Had he done so, there is every reason to think that his expectations would have been dismally disappointed; and He who had brought him to Bengal was about to open up to him another sphere, which he was now adapted to fill with eminent usefulness and honor.

Before we speak of Carey's removal from Mudnabatty, we may briefly refer to the celebrity which he gained while a missionary there. The part he had taken in the formation of the Baptist Missionary Society, and the interest with which the early movements of that Society were observed by nearly all evangelical Christians, naturally led many to watch his conduct closely; and the result was that the warmest admiration of his character and proceedings was very generally felt. This fact we may illustrate by quoting a passage from a letter written by Fuller to Fountain in 1797. It reads thus— "Brother Carey is greatly respected and beloved by all denominations here. I will tell you, what I have forborne to tell him lest it should hurt his modesty. Good old Mr. Newton, in a letter to brother Ryland, dated August 8th, 1797, says, 'Mr. Carey has favored me with a letter, which indeed I accept as a favor, and I mean to thank him for it. I trust my heart as cordially unites with him for the success of his Mission, as though I were a brother Baptist myself. I look up to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle. May the Lord make all who undertake Missions like-minded with brother Carey.'"

Nor did those who knew him most intimately in Bengal think less of him. "Mr. Carey," wrote Mr. Powell, in December, 1799, "is truly a great character; a most excellent missionary. I ardently wish that his labors were crowned with that success with which they appear, to human view, to be connected. How has he labored at translating the Bible! . . . Many have been surprised at the translation he has executed."

When Ward and his fellow-voyagers arrived, permission to settle in the

neighborhood of Mudnabatty, or elsewhere within the Company's dominions, was refused them by the Government. The Danish Governor of Serampore, however, befriended them and invited them to take up their abode there; and Carey was urged to abandon his arrangements in reference to Kidderpore and to join them. His engagement with Mr. Udney was just about to expire, and though his plans for the future had been to some extent matured, he did not long hesitate. In order the more readily to persuade him to remove to Serampore, Ward visited him at Mudnabatty, where he arrived on Sunday the 1st of December, 1799. On that day he wrote:—"This morning we left the boat and walked a mile and half to brother Carey's.... We arrived in time for morning worship. It consisted of an exposition in Bengali, concluding with prayer. About eleven o'clock, public worship began in the hall. Perhaps twenty attended. Brother Carey preached from, 'Light is come into the world, and men loved darkness rather than light, because their deeds were evil.' He told them that the light would now soon depart from them. He had resolved to join us at Serampore, &c." On the 25th, Carey bade farewell to Mudnabatty and accompanied Ward on the way to his new home. "None but myself," wrote he, "can tell the conflict and the exercises of my mind on this trying event; but necessity has no law." He left behind him two persons long impressed with the truths of the Gospel, of whom he thought very favorably; and indulged the hope that it might be possible for him to visit them and the scenes of his labors, where the name and doctrines of Christ had been made known to many, once or twice every year. He also derived pleasure from the reflection that by means of the school, now, of course, given up, about fifty lads had been taught to read and write who otherwise would have known nothing.

Since then the factory buildings have been unoccupied. Very few Europeans have passed through the village. The people who heard of the way of life so long, and refused it, have been left to themselves. In the latter part of 1803, Mr. Ward took a journey to Dinagpore in order to recruit his health, and on his way he paid a

visit to Mudnabatty. It presented a melancholy spectacle. The ragged skeleton of Mr. Fountain's bungalow, the tomb of little Peter, and the decaying house in which Carey had dwelt,—its walls now chalked with the odious figures of the Hindu deities,—were objects which awakened many sad reflections. The two inquirers left there, had absconded from the place, owing to some misfortunes they had suffered, and very few of the villagers could repeat any of the truths they had so often heard, though all united in warm expressions of love for Mr. Carey's memory. Six months later, Mr. Chamberlain visited the solitary place, and found there some who had been instructed in the school, and who described to him how on the Sabbath they were wont to gather together in the hall of the house to hear the gospel, and pointed out the place where Carey stood, and where they sat, and whose countenances expressed considerable emotion as they spoke of him and called to mind the words he had spoken unto them. In February, 1807, Mr. Carey's son William availed himself of an opportunity to visit his former home. He saw some of the people whom his father had employed, and found a few who remembered his instructions. The house was then fallen down. He wrote in his journal:—"How the Lord has left this people to the hardness of their hearts!" But even now, we are assured that Carey's name is not forgotten at Mudnabatty: some aged people remain who can remember his residence among them, and who love to talk of his deep learning and active benevolence.

We must now conclude our account, which has been extended to too great a length. But let the reader reflect upon the influence his training at Mudnabatty had on Dr. Carey's subsequent career;—upon the merciful provision for his support continued there precisely as long as he needed it;—and upon other subjects which the facts here presented may naturally suggest, and he will, we are persuaded, admit that this chapter in the early history of the Baptist Mission is adapted both to confirm our trust in the providence of God, and to encourage our hope in the results of that agency, the beginnings of which He so graciously fostered and developed.

C. B. L.

## For the Young.

### THE RICH MERCHANT OF LYONS.

THE rich merchant of Lyons lived about seven hundred years ago; his name was Peter Waldo. He had become a man of wealth by his industry, but his money and his merchandise could not satisfy his mind as to the great question, "How shall a man be just with God?" He knew he was a sinner, his conscience told him so; he knew he was not fit to die; and when he asked, "What must I do to be saved?" he was not satisfied with all the answers the Romish priests gave him. The Bible would have told him; but Waldo had not the holy book. Rich as he was, he had not that best of all treasures; the few copies which then existed were shut up in the houses of the priests. Besides, they were all written in Latin, so that a person had to be learned in order to read a Bible, provided he could by any means get sight of one. Some good books soon afterwards fell into the hands of Peter Waldo, written by the "early fathers," as they were called—pious men who lived just after the apostles, before the Christian religion was so corrupted as in following years. In these books he found many passages from the New Testament, and much that brought light and comfort to his soul. These parts only made him more anxious to secure the whole of the Bible. At length, Peter Waldo was so happy as to own a copy of God's word. Perhaps he gave a very large sum of money for it; yet what a treasure it proved to him! He did not grudge the money or time spent in buying and studying it. These were nothing, in comparison with the blessed truths which it made known to him. It taught him the "new and living way" of approaching God, through Jesus Christ, the only Saviour and Mediator; it told him that a contrite and believing heart is what God requires; it was *heart service* that was the "reasonable service." Before, he was perplexed and troubled; now, he was peaceful and glad. Peter Waldo felt like a new man; the burden was gone from his soul; light was there and comfort, for he had found mercy through faith in Christ Jesus.

And now, because he was so happy in God, he wanted others to be so too. The Bible had told him how he might be saved, and he wanted to tell others the good news. He looked around, and beheld everybody groaning, as it were, under the heavy loads which the priests put upon them. He wept over their condition, and went out among the cottages of the poor, the sick, and the dying. He taught them about the great

and precious work of Christ Jesus. He told them that God required only repentance, faith in His Son, and holy lives. He begged them to come to Jesus, and have their sins washed away in his blood. He held many meetings in the cottages of the poor; he taught them; he prayed with them; he relieved their distresses, and fed them. Soon, all the people began to love him because he was concerned to feed both their bodies and souls. There was one thing which he now desired more than anything else; that was, to get the Scriptures translated into the language of the people. What should *we* do without the Bible in our own language? The Bible in *Latin* would be a useless book to most of us; and yet it was just the plan of the priests to keep it in Latin, and of course to keep the people in ignorance of what was in it. "The people *must* have it in their own tongue," said Waldo; and he set about the work of translation himself, and got able persons to come and help him. It was a very great labor; but having read the Bible himself, he spared neither time nor pains to put it into the hands of others. At length it was completed, and, this was the *first translation* of the whole Bible into a *modern language*; it was done by, or at the expense of, a rich merchant:—did ever a rich merchant do a better work? Having been translated, it could not be printed and immediately circulated, because this was before the art of printing was known: written copies had to be made with the pen, demanding long and patient labor; and, when finished, a complete copy was worth a large sum of money. How different it is with us, who can have a beautiful Bible for two shillings! At length, however, Waldo finished his work, and many had the privilege of reading the word of God themselves in their own language.

But this great service was not enough for Peter Waldo. He was not only the founder of a *Bible Society*, he began to form also a *Missionary Society*. Great numbers had learned to love the Saviour in his neighborhood, and these he sent out, two by two, into all the region around; they even carried the gospel into other lands, and multitudes came to a knowledge of the truth as it is in Jesus, through the humble efforts of these "poor men of Lyons," as they were called.

It is not to be supposed the popish priests looked quietly on all this time. The archbishop of Lyons became very angry. "If you teach any more," he said

to the merchant, "I will have you taken up for a heretic and burned." "How can I be silent in a matter which concerns the salvation of men?" he boldly answered. The archbishop sent officers to apprehend him, but they feared the people, who loved Peter Waldo very much. At length the merchant could stay at Lyons no longer in safety. He fled from the city, going from place to place, everywhere explaining and teaching Bible truth; and God blessed his labors.

Waldo and his missionaries were treated very badly by their enemies; they were called "sorcerers," "cut-purses," "turlupins;" the last means people living with wolves. It may be they often had nowhere to lay their heads, and so were forced to find refuge among the wild beasts of the forest. "Poor men of Lyons" became a very reproachful term. It could be said of them, as of the good men in Bible times "They wandered in deserts and mountains, in dens and caves of the earth, being destitute, afflicted, tormented." Many suffered death for the truth's sake; while burning at the stake, they praised God for the privilege of laboring and suffering for Him who had suffered on the cross for them.

God's blessed truth, however, cannot be burned out, or rooted out, or put out, by any way of men's devising. God himself will take care of it. In spite of the anger of their enemies, in all the countries whither Peter Waldo and his missionaries went, the truth made its way, converting and comforting many souls. Thus were planted the seeds, the little seeds, of true Bible

religion, which three or four hundred years afterwards sprang up and aided in promoting the great Protestant Reformation—that Reformation which established Bible religion again on the earth, and gave a great blow to the power of the pope.

But what became of Peter Waldo? After doing much good, and presenting a noble example as a Christian he went into Bohemia, where he peacefully died, in the year 1179. From that time to this present day his name is held in great respect—not because he was a great merchant or a rich man, but because he gave up himself and his all to the service of our Lord Jesus Christ, and because he was the first to give the whole word of God to the common people in their own language.

Let us be thankful for the sacred Scriptures, which in our favored land we may read in our own homes and schools, and need not go to the shelter of a deep forest for fear of a dungeon and a cruel death. And yet there are countries at the present day, where, if a person is found reading the Bible, he is cast into prison, there to work in chains, and to spend years among the worst of criminals. This we know is the case in Italy, where a pious man and his wife have been lately sent to prison because they loved the truth as it is in Jesus better than their liberty or their lives. In other countries the priests even dare to burn the blessed Bible, or tear it in pieces. But, in spite of all their rage and malice, the time will come when God's most holy word shall be known, and read, and loved in every land.—*New York Observer.*

## Correspondence.

### SUGGESTIONS.

*To the Editor of the Oriental Baptist.*

SIR,—Amongst Christians of the present day, there is no greater or more frequent subject of complaint than that the influences of the Holy Spirit are, to a great degree, withheld. This is felt by all denominations. Notwithstanding the prayers and exertions of the past fifty years, it is evident that the Divine blessing on our labors and supplications has been vouchsafed only to a very limited extent. The enterprises of the Church in our day are generally characterised by a want of power and success.

To what causes this state of things is to be attributed, is a question of the deepest interest, but it is one that I

will not attempt to solve. We know, however, *with whom* the blame lies. It rests on Christians themselves: in that respect there can be no mistake. Is the Lord not willing to send prosperity? Has he determined to restrain His hand, and not to pour forth His Spirit in answer to prayer? Far from any such supposition. The fault lies at our own door. In all that distinguishes Christianity as a system, we fall far below the primitive standard. We are deficient in earnestness, sincerity, faith, diligence, circumspection. Unlike the church of Ephesus we are still willing to bear some things that are evil. There is much that is unseemly among the professed follow-

ers of the Lord, much that must be put out of the way, ere He can, consistently with His own perfections and suitably to our dispositions, "come and rain righteousness upon us."

True it is that things evidently unbecoming are abjured. The church is by degrees shaking off from her garments the accumulated dust of ages, and for this we ought to be grateful. There is a greater amount of scriptural knowledge, and a more informed tone of religious sentiment than in past years; yet it cannot be denied that Christians, as a body, have in some respects a dim and imperfect view of the obligations resulting from their own principles. They adopt the current customs of the world without due examination, or questioning their compatibility with the spirit of the heavenly system they profess.

The disciples of Christ are commanded to purge out the "old leaven," that they may be altogether a "new unleavened lump." New manners, new language, new ideas, are appropriate to the new man in Christ Jesus. Yet it appears to me that the spirit of the apostolic injunction is not fully carried out amongst those who make a profession in our day. Has the old pagan leaven of our ancestors been entirely put away? No; some relics still pertain to us: and may not these, insignificant as they seem, vitiate our services and sacrifices, as one small dead fly communicates a taint of unsavouriness to the whole pot of ointment? It is indisputable that usages inconsistent with Christian propriety and simplicity are retained among us; shreds of the Babylonish garment in which the church was formerly enveloped. The heathen and anti-Christian influences under which she was long debased are still in a degree perceptible. Still does she bear some badges of her former bondage. Traces of heathenism are retained in our customs and conversation, and it is time that they were abandoned: as nothing, however minute, that is connected with the sanctity and consistency of the Christian, can be deemed unimportant. I would wish, with diffidence, to remark on one or two points that have occurred to me.

In one of your early numbers, was an extract from the "*Northern Baptist*," relative to the so-called festival of Christmas;—a matter in which pro-

fessors fall in too readily with the spirit of the world. The observance of that festive season cannot be justified on any reasonable, much less on any scriptural, ground. It has been proved almost to demonstration, by astronomical calculations, that it is not what it professes to be, the anniversary of our Lord's birth. The single scriptural fact that shepherds were then "watching their flocks, *by night*," excludes, in a latitude so northerly as Judea, the admission of any date for this great event from at least the beginning of November to the end of February, more especially of one fixed in the *very depth of winter*, when sheep need both warmth and shelter. There is scarcely any doubt that the Romish Church fixed on the season of the pagan *Saturnalia* as an appropriate time to commemorate the advent of the Redeemer; thus, by a base worldly policy adopting the anniversary of the most licentious of the heathen festivals, as a period of special observance in the Christian Church.\* With a knowledge of this fact, well may the writer in the "*Northern Baptist*" ask, "Who then can religiously observe such a day? Dissenters, and especially Baptists, should abandon it." It becomes the disciples of Jesus to lay aside every vestige of heathenism and Anti-Christ.

Easter, as it is called, being regulated by the recurrence of the Jewish passover, gives correctly the season of the crucifixion, and the day named "Good Friday" might, very conscientiously, I think, be religiously observed by any one who chose to do so, but what can be said in defence of the word *Easter* being given in our Bibles as a true translation of the term in Acts xii. 4: "intending after *EASTER*—*τὸ πάσχα*—to bring him forth to the

\* It is not to be supposed that the celebration of the birth of Christ was appointed to be held at this time *because* it was the season of the *Saturnalia*. A more probable reason for the observance of the festival in December is briefly stated by Dr. Bennett in his "History of Jesus Christ" as follows: "The 25th of December has been kept as the day of Christ's birth; because it was thought that the father of John the Baptist was the high priest, who was burning incense on the day of atonement in September; so that as John would be born in June, Christ, who was brought forth six months after, would enter into the world in December. This is a mistake. Zacharias was not high priest, &c." —EDITOR.

people." Here again we have the taint of paganism. "There never was," says Barnes in his Commentary, "a more absurd or unhappy translation than this. The original is simply *after the Passover*. The translation is not only unhappy, as it does not convey at all the meaning of the original, but because it may contribute to foster an opinion that such a festival was observed in the time of the Apostles. The word *Easter* is of Saxon origin, and is supposed to be derived from *Eostre*, the goddess of love, or the *Venus* of the North, in honor of whom, a festival was celebrated by our pagan ancestors in the month of April." Now what does such a translation of the sacred word amount to? We acknowledge that the Scriptures were "given by inspiration of God." It follows then, that the language of every translation of the Scriptures, that gives the *exact meaning of the terms originally employed*, partakes of the inspiration of the original, that is, the terms are, in effect, the same that would have been used had that particular language been employed, instead of the Hebrew or Greek. Here then is not simply a mistranslation, but something more. The Holy Spirit is here made to take up the name of a filthy heathen goddess to convey *His meaning*! Can such a perversion of language be any thing less than blasphemy, and can Christians be blameless who continue to tolerate it? Every one who reads or quotes that passage is, in my opinion, bound to amend the translation as indicated by Barnes.

I might adduce the practice of drinking healths—not yet entirely disused—as one of very questionable propriety amongst professors of religion; more especially as it is supposed to have come down to us, as a heathen usage, from the Scandinavian progenitors of the nations of Northern Europe.

\* I also consider the designation given amongst us to the *days of the week* as really disgraceful to Christians. Every one of these, as used in our constant conversation, is named after, and doubtless in honor of, some object of heathen worship—the Sun—the Moon—Tiw—Woden—Thor—Friga—and Saturn, which last I suppose to be but another term for the prince of darkness, so that the names of the Lord's-day and the devil's-day are taken in-

discriminately on our tongues. Yet not content with thus keeping up the remembrance of these old Saxon idols, even our legislature, the British Parliament, lends its sanction to a like impropriety, for it records its chronology and dates every one of its public acts in the name of some god or goddess of the Roman mythology: thus "an Act for the Better Observance of the Christian Sabbath," must bear on its front, as the date of its being passed, probably *die Martis*—*die Veneris* or *die Mercurii*: Mars—Venus or Mercury's day.

Such things ought not to be. Can the people of God find no other names for their days, than those of idols. I would not wish to be thought unnecessarily precise, but am convinced that sufficient care has not been taken in this matter "to abstain from all appearance of evil." Probably such a promiscuous mention of the names of idols in our ordinary conversation, and the foolish custom of teaching youth the exploits of the heathen gods and goddesses, (some of which "ought not so much as to be named") so that it has been said of many of our sons and daughters fresh from school, that they know more of the heathen mythology than of the Christian system, tends, in a far greater degree than we are aware, to obliterate moral distinctions and to lessen that deep abhorrence with which every thing relating to idolatry should be regarded. The people of Israel were commanded to destroy the *very names* of idols.—Deut. xii. 3. "Be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth."—Exod. xxxiii. 13. "Neither make mention of the name of their gods."—Joshua xxiii. 7. Prior to the period of fullest enlargement and prosperity to the Church we learn from Hosea ii. 17, that the idols "*shall no more be remembered by their name*;" and there is great reason to conclude that, but for the designation of our week days as commonly used—abjured only by the Society of Friends—the remembrance of idols kept up in the proceedings of Parliament, and the heathen teaching in our schools, their very names would long ago have perished out of the land, and they would have been utterly forgotten. In the latter days the Lord promises "to turn to the people a *pure language*."

Zephaniah iii. 9. Is then our language pure as becomes a Christian people? Do we not in this matter "sin with our tongues"—and are not promised blessings likely to be withheld, till this evil shall be purged? But, alas! who will make the attempt?

T.

### THE BARISÁL SUFFERERS' RELIEF FUND.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—May we beg the favor of your inserting in your periodical (when you may be able to spare space for the same) the following acknowledgments of sums received by us, up to this date, for the relief of the sufferers by the loss of crop in parts of this district?

We beg to offer our best thanks to Christian friends, in many directions, who have generously helped us, and been so successful in collecting for us.

In the distribution of the gifts of the public, our object has been to relieve *immediate* want wherever we met with it; but just so far as to admit of the sufferers rallying a little, that they might be able to look out for employment, and leave some little food at home, in case they obtained any work at a distance.

It will be seen that a considerably larger sum has been given to our Christian people, than to Hindus and Muhammadans; but in this matter we had scarcely any choice. In almost every letter remitting contributions from our friends, the money is specifically designed for the relief of the Christian community. A few gentlemen have desired that their gifts, in part, might be appropriated to Hindus and Muhammadans, but very much more than that portion has been so disposed of. In this respect we hope no blame will attach to us. The distress of the people was so great that the bestowal of a few annas each to the many hundreds of helpless creatures who came to us, was some little like life from the dead. Each one would spend one pice a day for so many days, and that would admit of his looking around him! Many lepers, and sick and aged persons have claimed our attention, and been slightly assisted.

In helping *Christians* we have endeavored to encourage no idleness. In the first place, we distributed to each family just so much as would keep it in food for one month. We then gave every man who, for want of a little *dingy*, was unable to go about, just so much as would purchase one; and then, to those who could saw, make boats, baskets, or mats, a little, so as to enable them to get their saw, other instruments, and material, and set to work. At work, too, our people are; and if they will but continue doing what they can to help themselves, till they gather in their crop in January, we shall feel little more anxiety for them.

Many widows and some sick folk among them have been aided according to their need; but for the former we are setting up in four villages several *Dhekis* for turning paddy into rice, and some *Charkas* for spinning cotton, that they also may work, and that no one may eat the bread of idleness. Indeed if we can manage to keep all hands among our people employed the whole year through, we may hope, even though a crop fail, that they will not be again reduced to that extremity in which they have been this year. Could we but make any number of them in some small degree independent of their crop, it would be well for the whole community.

We have remaining in our hands the sum of Co.'s Rs. 1,312-12-6; but it must not be supposed that there is no demand on this amount. We did not spend all we had at once, knowing that in November and December there will be still further distress. The August crop, gathered from other parts, rendered paddy for a short time *two-thirds* cheaper, and in a measure brought relief to many sufferers; and lately there has been work to be had. But the two coming months will, it is feared, be months of renewed difficulty, and to meet that season we have thought it right to prepare.

It is also our intention to enlarge our village *granaries*. These were begun with subscriptions of paddy from our people themselves; then increased by gifts from our brethren in Circular Road, Calcutta, and by a loan from the "Society for the Social Advancement of Native Christians." From these our people obtain loans of paddy

on terms far more tolerable than they would have to submit to in applying to zamindárs. A small sum by way of interest is required, that, out of this addition, the sick and aged, the widow and the orphan may be helped.

We beg to subjoin an *Abstract of*

*account of the relief Fund\** entrusted to us, and remain, Yours sincerely,

JOHN C. PAGE,  
JOHN SALE.

Barisál, Oct. 21, 1853.

\* This, with the acknowledgments, may be found upon the cover.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Scrapore.*—Mr. Denham writes :—“ Three young men were baptized at this station, the first Lord’s-day in November. Two are students at Scrapore College,—one a son of one of the Society’s missionaries, the other a Hindu. The third candidate is from one of the Regimental bands at Barrackpore ; a work of enquiry has been going on among the members of the bands for some months past, and several persons have been baptized and added to the church.”

*Dum Dum.*—One believer was baptized here by Mr. Lewis on Sabbath evening, the 6th of November.

*Benares.*—Our aged brother, Mr. Smith, writes : “ The Lord added two souls to our little flock on the 23d of October. I preached, and Mr. Heining baptized them.”

*Rangoon.*—On the 21st of October our valued correspondent wrote : “ We are thankful that the work of conversion still goes on among both the Burmese and Karens. We have been down to our little tank, in front of the house, every Sabbath, for the month past. Last Sabbath ten were baptized, making in all for the last month *thirty-one* Karens, and *seven or eight* Burmans. If I had time I would give some particulars in relation to a few of the converts to vary the reports. For instance, last Sabbath, one of the ten baptized was a Goung Kyouk in the district of Laing, a man of superior mind and great influence among his people. Another was a Karen general, who fought seven battles with the Burmese during the war, and never lost a man ; though in one battle alone they killed fifty of the enemy. In those days of his pride and glory he lost his

wife, and took four more in her stead ; and like some of his superiors, indulged in strong drink. He is now the husband of one wife, and has not tasted intoxicating liquors for nearly four months. Next Sabbath, we expect to baptize one of the writers in the Deputy Commissioner’s Court. Ill health has been the cause of his delay for two weeks. We have many very interesting cases of almost entire households being converted : every member who has arrived at years of understanding coming forward.”

### Foreign Record.

#### DECISION ON THE BRAINTREE CHURCH-RATE CASE.

AFTER twelve years’ litigation, this important question has, at last, been decided. It was brought before the House of Lords on Friday, August 12. As the facts of the case have been stated again and again, we spare our readers a detailed repetition. Suffice it to say, that, in 1841, a church-rate of two shillings in the pound was proposed in the Braintree vestry. The Dissenters moved an amendment, condemning church-rates in general, and refusing that rate in particular. The amendment was carried by a large majority. It was then asked whether any amendment was proposed as to the amount of the rate, and no answer was given. The rate was then produced, and signed by the vicar, the churchwardens, and several rate-payers ; the mover of the amendment, Mr. S. Courtauld, protesting. The question as to the validity of a rate thus made has been decided both negatively and affirmatively in several courts ; and now it came before the House of Lords on an appeal in error against the judgment of the Court of Exchequer, which had sustained the rate in opposition to the Court of Common Pleas. The present writ of error was argued for two days before the judges in February, 1852. The following were the questions



submitted for decision :—First, whether on the face of the record the rate appeared to be an invalid rate ; secondly, whether on the face of the record the rate appeared to be a valid rate ; and thirdly, whether, supposing they were of opinion that it did not appear on the face of the record to be invalid, then whether it was such a rate that the court could enforce it.

The learned Judges took time to consider their opinions, and on the 26th June, 1852, they delivered them to their lordships : Mr. Justice Crompton, Mr. Baron Martin, Mr. Justice Williams, Mr. Justice Erle, and Mr. Baron Parke, being of opinion that the rate was invalid ; Mr. Justice Talfourd, Mr. Justice Wightman, Mr. Baron Platt, Mr. Justice Maule, Mr. Justice Coleridge, and Mr. Baron Alderson, being of opinion that the rate was valid. Their lordships then took time to consider their judgment.

Lord Truro, on Friday, moved the judgment of their lordships. The noble and learned lord went most minutely through the facts of the case, cited an immense number of authorities, and concluded by saying that, having now arrived at the conclusion—looking at all the authorities, as well as the facts themselves—that this rate, which had been made by a minority, was an invalid rate, he would move that their lordships do reverse the judgment of the Court below.

The Lord Chancellor said that, not having heard the arguments at the bar of their lordships' house, he should not have now risen to address the House, were it not that he was anxious to state that, when he had the honor of sitting as one of the barons in the Court of Exchequer, and had had this case under his consideration, he had arrived at the opinion that there was sufficient on record to show that the rate had been made by the minority. With the exception of that one point, he would now say, that he concurred with what had fallen from his noble and learned friend upon the present occasion. He would take that opportunity of adding, that prior to the indisposition of his noble and learned friend (Lord Brougham), an indisposition which had rendered it necessary that his lordship should leave town, that noble and learned lord had told him, that having had an opportunity of perusing the judgment which the noble and learned lord (Truro) had read to their lordships that day, he was anxious that it should be communicated to the House, that he entirely concurred in the views expressed by the noble and learned lord (Truro), with the exception of the point upon which he himself differed from that noble and learned lord.

The judgment of the Court of Exchequer Chamber was then reversed.

Though it is only after a long and arduous struggle that this great point has been gained, meanwhile, however, as legal discussion progressed towards this conclusion, reason, moral sentiment, and better and more tolerant views of social relations gained even better results. Society itself has suspended the law of church-rates ; in few of our great towns are dissenters now coerced into payments for the support of a church they do not attend ; their conscientious scruples are generally regarded, and the expenses of a large proportion of our town churches are now raised on the voluntary principle.

Why, then, we ask, should not legislation adapt itself to this new and better feeling of society ? Why should not the law of church-rates be made to accord with the growing practice of churchmen ? Because, said Lord John Russell, in the late debate on the subject, having a State Establishment, provision must be made by law for the maintenance of its churches. 'O ye of little faith !' we reply, can't ye trust to the influence of religion on men's hearts to provide funds to maintain our churches ? Why will ye associate their fabrics with a principle that renders them an object of dislike to all who will not use them ? Look to what the voluntary principle has done, is doing, not merely for dissent, but for the church. See the fabrics it is raising, the churches it is endowing, the ministers and schoolmasters it is providing. Mark how our bishops successfully appeal to it ; and then learn to have some little confidence in a principle which, said M. Guizot, when an exile here, is the glory of England, as it is also the best evidence of our freedom.—*Nonconformist*.

#### THE OLDEST BAPTIST CHURCH IN AMERICA.

A correspondent of the *Christian Chronicle*, writing from Newport, Rhode Island, says of the first Baptist church :—" Though usually bearing the date 1644, it was really constituted in 1638, and is the oldest Baptist church in America. It is the only church in all New England that has existed over 215 years, that has not departed from its original faith ; every other church in New England of the same age having gone over to Unitarianism. Its founder and first pastor was the distinguished Dr. John Clark, the man who, in 1651, was imprisoned in Boston, and condemned to a fine, or to be whipped, for preaching Baptist sentiments in Massachusetts. It was he, too, who obtained that distinguished charter of Rhode Island, the root of our American liberties, securing perfect liberty of conscience to all.

THE

# CALCUTTA MISSIONARY HERALD.

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## JAMAICA.

*From the English Missionary Herald.*

OUR readers are familiar with the reiterated cry that ruin of every kind has overtaken the island of Jamaica; that emancipation, if a right, has yet been injudiciously given; and that a state of barbarism was rapidly succeeding to the comparative civilization gradually spreading in the time of slavery. That great commercial distress has overtaken the island, that numerous plantations have been thrown out of cultivation, and many more have fallen off in their produce, none will attempt to deny. Meanwhile this state of things has its alleviation. The low price of land has permitted the negro to become a free and large purchaser: and throughout the country a peasantry is rising up possessing the freehold of the soil, and securing for itself the future control of the government. The folly of the planter has led to this displacement. Ruin to him is becoming, and has already in numerous instances become, the prosperity of his former slave. Who shall say there is not in this a fit retribution for ages of tyranny and oppression?—one of those great lessons by which the Supreme teaches the rectitude of his administration of human affairs. We cheerfully place before our readers the following extracts from a letter lately received from the Rev. D. J. Eist. A more useful and satisfactory conclusion cannot be given to some of the misapprehensions which prevail respecting the state of the negro, and the condition of the island. He says:—

“During the vacation I have been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligo-ville, Passage Fort, Clarkson-ville, Brown's Town, and Guy's Hill. In the Spanish Town district I attended, with brother Clark and other brethren, a series of missionary meetings; and at most of the other places attended some public religious service. In nearly all these stations I was much gratified with the

state of things I witnessed. At Spanish Town and Passage Fort we had crowded meetings. At the former I should think there were fifteen hundred, and at the latter one thousand people. My observation of the social condition of the people was anything but to justify the slanderous reports which you sometimes meet with both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms, ‘starvation,’ ‘vagrancy,’ ‘idleness,’ ‘insubordination,’ which the enemies of the Jamaica peasantry have reproachfully applied to them. Do not listen to them: the charges alleged in such language are false and malicious. The planting interest is sinking; but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation; and, I hope they will not; as I am sure they ought not. They have their faults; some of these are great and heinous; but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain passes and amongst mountain settlements, have greatly raised my estimate of the people. Where, from the seclusion in which they live, you might expect to find them in a state of semi-barbarism, I found them in comfortable homes, decently clothed, and with well-cultivated provision grounds,

—some of them as clean as an English kitchen garden; and that is saying much, in a land where, after rains, a crop of weeds will grow up in a night. But I shall weary you; and yet I could not forbear saying this, for my indignation sometimes burns when I read the scandalous assertions with which English ears are sometimes fill-

ed by a class-serving press. Tell our friends at home they are big black lies. The people are not starving; nor likely to do so. They are not vagrants; nor likely to be so. They are not idle, when they are properly remunerated for their labour. They are not sinking into barbarism, but rising in the scale of civilization."

## POONA.—BOMBAY PRESIDENCY.

FROM THE REV. H. CASSIDY.

*From the English Missionary Herald.*

*July 18th.* Yesterday was a wonderful day. I had taken the liberty of asking counsel of a few Baptist friends, and one of them asked me whether or not Poona offered some advantages as the centre of a mission field. This led to an invitation to open a stated service on Sabbaths to a few Baptist brethren. Arrangements were made last week to obtain the use of the Masonic Hall for the purpose during the rains, at £4 a month, and an advertisement was inserted in the "POONA OBSERVER" of Saturday last. We expected a dozen or so; but, to the surprise of all present, the soldiery came pouring in, having asked leave of their officers, and filled the whole house. Tables, chairs, and benches, were crammed full. Some had to stand, and the rest to move away to the Presbyterian Free Church service in the neighboring building. Three or four dozen benches must be immediately provided. God's mercies are for ever sure. The text was, "The bread of God." In the course of the sermon, man's utter need and the nature of God's merciful provision, were considered, together with the manner in which the manna and the supper bread set forth the same truth. It was a day in which my cup, and, indeed, as far as I could learn, the cup of each one present, overflowed. The Lord keep all from vaunting, self-conceit, and error! The Lord, in the midst of multitudes, was humbler than his hearers, worshippers, and flatterers. May his lowly mind be also found in me! This is the first Baptist congregation-service ever held on this side of this vast continent of India, held among those whose example gives the heathen the name of our God, at the request of the Baptist brethren themselves, as a centre whence may issue the testimony of the church to the truth.

In the evening "the dew of Israel" was our theme, and we felt as if refreshed by his presence. Several of our members were away at the Free Church, because it was sacrament evening there. I was very glad of this. I hope no narrow-minded denominationism, nor "any other creature," will separate the Christian brotherhood, and breed discord in our family. And for my friends' and brethren's sakes, I will now say, "Peace be within thee." The public papers have given me a hearty, and some of them a too flattering, welcome.

This is a lovely station, where I have spent some years of labor, prayer, joy, and sighing. The mountains around Poona have a reviving freshness about them that gives my spirits a buoyancy and direction not at all unpleasant. Thoughts, histories, sermons, prayers, labors, tears, and singing, are crowded amongst their now carpeted and flowered sides and base, and the places round about. A large hill-fort, Singhai, where Sivajee and his ramoshees used to rule, the terror of the country, (he once went down to Vingorla, and frightened the British merchants there, and was alleviated by a grant from them of £20,000,) and the scourge of some of its princes, still stands, but its presence speaks peace; and so also the little hills around "by righteousness," now no longer the haunt of lurking robbers and suspicious chieftains. The peace of power,—not of assent, nor of harmony of feeling and sentiment;—and the strong arm of the law, reigns around, and there is no fear. The people have, in past days, showed me the most melting kindness, but as yet they have not taken any decided steps. The Lord exalt his Zion on the top of these mountains!

# THE ORIENTAL BAPTIST.

VOL. VII.]

JANUARY, 1853.

[No. 73.]

## CONTENTS.

|                                                                      |            |
|----------------------------------------------------------------------|------------|
| Editorial Remarks, .....                                             | Page 1     |
| <b>Theology.</b>                                                     |            |
| A Word on the New Year, .....                                        | 2          |
| A New Year's Address, .....                                          | 4          |
| Access to God, .....                                                 | 6          |
| Consoling idea of Death, .....                                       | <i>ib.</i> |
| No Avail, .....                                                      | <i>ib.</i> |
| <b>Poetry.</b>                                                       |            |
| Waiting, .....                                                       | 7          |
| <b>Narratives and Anecdotes.</b>                                     |            |
| Ministerial Tactics, .....                                           | 7          |
| Reminiscences of Infidels, .....                                     | 9          |
| Praying a Son Home, .....                                            | 10         |
| A Swearer rebuked, .....                                             | <i>ib.</i> |
| Conversion of the Aged, .....                                        | 11         |
| <b>Christian Missions.</b>                                           |            |
| Ceylon Baptist Mission, .....                                        | 11         |
| <b>Essays and Extracts.</b>                                          |            |
| The Lakes of Palestine, .....                                        | 16         |
| Illustrations of American Slavery, .....                             | 18         |
| <b>Notices of Books.</b>                                             |            |
| The Eastern Lily gathered : a Memoir of Bala Shoondore Tagore, ..... | 20         |
| <b>Religious Intelligence.</b>                                       |            |
| <i>Home Record.</i> —Recent Baptisms, .....                          | 21         |
| <i>Foreign Record.</i> —The Mission to Denmark, .....                | 22         |
| Persecution of Baptists and others in France, .....                  | 23         |
| MISSIONARY HERALD FOR JANUARY, 1853, .....                           | 25         |

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## NOTICE TO CORRESPONDENTS.

Communications received from the REV. J. ALLEN,—REV. T. PHILLIPS,  
—REV. R. COOLEY,—REV. R. BION,—Ἐλαχιστότερος,—&c.

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### BENGAL BAPTIST ASSOCIATION.

THE next gathering of the Bengal Baptist Association is appointed to be held at Lakhyantipore, South of Calcutta, on the evening of Tuesday the 18th of January, 1853, and the two following days.

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ADVERTISEMENTS sent for insertion on the Cover of the ORIENTAL BAPTIST, will be charged at the rate of *one anna a line*: and it is requested that all such advertisements be sent to the Press by the 20th day of each month.

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### MEERUT (late Agra) ACADEMY.

Opened 15th July, 1852, conducted by Mr. Arthur D. Johnson, with the aid of efficient Assistants.

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### PERRY DAVIS'S VEGETABLE PAIN KILLER.

This simple medicine, which has been very extensively used and highly recommended in America, and been found efficacious in the cure of various diseases and affections common in India, may be had of Mr. J. L. Carrau, Commission Agent, with directions for use; at No. 12, Kinderdine's Lane, Calcutta.—Price per bottle No. I. 1 Rupee, No. II. 12 Annas, No. III. 6 Annas.

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### D. EDMOND,

SUCCESSOR TO MR. E. GRAY,

### CHRONOMETER, WATCH, AND CLOCK MAKER.

No. 12, Hare Street.

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### TO PARENTS SENDING THEIR CHILDREN TO ENGLAND.

MRS. DAVIES, late of Ceylon, receives a limited number of Young Gentlemen, under twelve years of age, to educate in English, French, Latin, and Drawing. Mrs. Davies makes it her study to ensure a happy home to the children who are committed to her care, while her experience in education enables her to lay a good foundation for solid religious and intellectual culture. As Mrs. Davies devotes her whole time to her pupils, assisted only by her Sister, she believes that she can offer unusual advantages to parents, especially to those in India, who find it desirable to send their children at an early age to England. Mrs. Davies resides with her Father in a most healthy and elevated situation, which commands an extensive prospect of woodland and pasture land. The house is about four miles from London, and conveyances from the City pass it daily. The Terms, which for English children are Forty Guineas, and for Indian, including the holidays, Fifty Guineas per annum, embrace all the usual extras. A Quarter's Notice is required previous to the removal of a pupil. The following Gentlemen have kindly permitted reference to be made to them.

W. B. GURNEY, Esq. Denmark-hill,  
Camberwell.

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| Contents of a Sabbath-day Contribution-box for 1852, ..... | 32     |

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FEBRUARY, 1853.

[No. 74.]

## CONTENTS.

### Theology.

|                                                 |         |
|-------------------------------------------------|---------|
| The New Birth, .....                            | Page 33 |
| Am I a Steward? .....                           | 36      |
| Revelation in accordance with Nature, . . . . . | 37      |
| Reflection of Christ, .....                     | 38      |
| Fragments, .....                                | ib.     |

### Poetry.

|              |    |
|--------------|----|
| Faith, ..... | 38 |
|--------------|----|

### Narratives and Anecdotes.

|                                 |    |
|---------------------------------|----|
| Ministerial Tactics, .....      | 39 |
| The Thirty Years' Prayer, ..... | 40 |

### Christian Missions.

|                                    |    |
|------------------------------------|----|
| Maulmain Missionary Society, ..... | 41 |
|------------------------------------|----|

### Essays and Extracts.

|                                                 |    |
|-------------------------------------------------|----|
| Notes of a Trip from Landour to Jumnotri, ..... | 47 |
|-------------------------------------------------|----|

### Notices of Books.

|                                                    |    |
|----------------------------------------------------|----|
| The Christian Almanac for 1853 : in Bengali, ..... | 51 |
|----------------------------------------------------|----|

### Religious Intelligence.

|                                             |     |
|---------------------------------------------|-----|
| <i>Home Record.</i> —Recent Baptisms, ..... | 52  |
| Arrival of Missionaries, .....              | ib. |
| Prize of Five Hundred Rupees, .....         | ib. |
| Bengal Baptist Association, .....           | 54  |
| Government Connexion with Jagannáth, .....  | 55  |
| Decease of Early Converts in Orissa, .....  | 56  |
| MISSIONARY HERALD FOR FEBRUARY, 1853, ..... | 57  |

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| Miscellaneous, .....             | 23     |                         |       |

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MARCH, 1853.

[No. 75.]

## CONTENTS.

### Theology.

|                                                  |         |
|--------------------------------------------------|---------|
| The Fire, the Wood, and the Burnt-offering,..... | Page 65 |
| A Lowly and a Lofty Condition Compared, .....    | 68      |
| A Neglected Treasure, .....                      | 70      |

### Original Poetry.

|                              |    |
|------------------------------|----|
| Trial in Anticipation, ..... | 71 |
|------------------------------|----|

### Narratives and Anecdotes.

|                                    |    |
|------------------------------------|----|
| The Soft Answer, .....             | 72 |
| Great Works and Small Means, ..... | 74 |

### Essays and Extracts.

|                                                           |    |
|-----------------------------------------------------------|----|
| Scenes in Heaven,.....                                    | 75 |
| Notes of a Return Journey from Jumnotri to Landour, ..... | 79 |

### Baptist Missionary Society.

|                                                              |    |
|--------------------------------------------------------------|----|
| The First Baptist Missionary to the Heathen in Bengal, ..... | 83 |
|--------------------------------------------------------------|----|

### Religious Intelligence.

|                                         |     |
|-----------------------------------------|-----|
| Home Record.—Recent Baptisms, .....     | 90  |
| The Calcutta City Mission,.....         | ib. |
| MISSIONARY HERALD FOR MARCH, 1853,..... | 91  |

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APRIL, 1853.

[No. 76.]

## CONTENTS.

### Theology.

|                                                                                                                                     |         |
|-------------------------------------------------------------------------------------------------------------------------------------|---------|
| Manasseh, .....                                                                                                                     | Page 97 |
| A Sermon preached by the Rev. A. H. Danforth, at the Dedication of the Baptist Mission Chapel in Gowahati, February 6th, 1853,..... | 101     |

### Original Poetry.

|                                                                           |     |
|---------------------------------------------------------------------------|-----|
| Hymn Sung at the Dedication of the Baptist Mission Chapel, Gowahati, .... | 105 |
|---------------------------------------------------------------------------|-----|

### Narratives and Anecdotes.

|                                        |     |
|----------------------------------------|-----|
| Escape from the Thags, .....           | 105 |
| Pretended Hindu Miracles, .....        | 107 |
| A Gosain Rising from the Dead, .....   | ib. |
| A Treasure concealed in a Girdle,..... | 108 |
| The Mother of Boardman,.....           | ib. |
| The Converted Mute,.....               | ib. |

### Christian Missions.

|                                         |     |
|-----------------------------------------|-----|
| Tavoy Baptist Missionary Society, ..... | 109 |
|-----------------------------------------|-----|

### Baptist Missionary Society.

|                                                                      |     |
|----------------------------------------------------------------------|-----|
| The First Baptist Missionary to the Heathen in Bengal, Part II. .... | 113 |
|----------------------------------------------------------------------|-----|

### Correspondence.

|                                   |     |
|-----------------------------------|-----|
| Mission Chapel at Gowahati, ..... | 120 |
| Native Pastorate, .....           | 121 |

### Religious Intelligence.

|                                          |     |
|------------------------------------------|-----|
| Home Record—Recent Baptisms, .....       | 122 |
| Orissa—Notes of a Missionary Tour, ..... | 123 |
| MISSIONARY HERALD FOR APRIL, 1853,.....  | 125 |

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## CONTENTS.

### Theology.

|                                                                                               |            |
|-----------------------------------------------------------------------------------------------|------------|
| Substance of a Sermon preached in the Lal Bazar Chapel, Calcutta, October 31st 1850, .. . . . | Page 129   |
| A Fragment from Andrew Fuller, .. . . .                                                       | 133        |
| God's Special Providence, .. . . .                                                            | <i>ib.</i> |
| Parable of the Sower, .. . . .                                                                | <i>ib.</i> |

### Poetry.

|                                   |     |
|-----------------------------------|-----|
| Song for the Wilderness, .. . . . | 134 |
|-----------------------------------|-----|

### Parables and Anecdotes.

|                                |            |
|--------------------------------|------------|
| The Choice a Parable, .. . . . | 134        |
| A Good Habit, .. . . .         | 136        |
| The Prompt Clerk, .. . . .     | <i>ib.</i> |

### Notices of Books.

|                                                                                                                                                                                     |     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Hippolytus and his Age, or the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus and Ancient and Modern Christianity and Divinity compared, .. . . . | 137 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

### Baptist Missionary Society.

|                                                                           |     |
|---------------------------------------------------------------------------|-----|
| The First Baptist Missionary to the Heathen in Bengal, Part III, .. . . . | 143 |
|---------------------------------------------------------------------------|-----|

### Religious Intelligence

|                                                |            |
|------------------------------------------------|------------|
| <i>Home Record.</i> —Recent Baptisms, .. . . . | 150        |
| OBISSEI—Notes of a Missionary Tour, .. . . .   | <i>ib.</i> |
| MISSIONARY HERALD FOR MAY, 1853, .. . . .      | 153        |

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VOL. VII.]

JUNE, 1853.

[No 78

## CONTENTS.

### *Théology.*

|                                                                                            |          |
|--------------------------------------------------------------------------------------------|----------|
| "Fruits in Old Age," .....                                                                 | Page 161 |
| Substance of a Sermon preached in the Lal Bazar Chapel, Calcutta, October 31st 1830, ..... | 162      |
| Power of Immortality, ..                                                                   | 165      |
| Varieties of Picnicking, ....                                                              | 16       |

### *Doctry*

|                           |     |
|---------------------------|-----|
| The Pilgrim's Wants,..... | 165 |
|---------------------------|-----|

### *Narratives and Anecdotes.*

|               |     |
|---------------|-----|
| My Friend, .. | 166 |
|---------------|-----|

### *Notices of Books.*

|                                                                  |     |
|------------------------------------------------------------------|-----|
| Gurutwa an Account of the Mantras in Popular Use in Bengal,..... | 169 |
|------------------------------------------------------------------|-----|

### *Christian Activity.*

|                                                                                                     |     |
|-----------------------------------------------------------------------------------------------------|-----|
| Discourse delivered at the Opening of the new Lecture Room of the Christian Juvenile Society, ..... | 173 |
|-----------------------------------------------------------------------------------------------------|-----|

### *Baptist Missionary Society.*

|                                                               |     |
|---------------------------------------------------------------|-----|
| The First Missionary to the Heathen in Bengal, Part IV, ..... | 177 |
|---------------------------------------------------------------|-----|

### *Religious Intelligence*

|                                                 |     |
|-------------------------------------------------|-----|
| Home Record.—Recent Baptisms, ..                | 183 |
| Bengal Native Baptist Missionary Society, ..... | 184 |
| Mourne, .....                                   | 16. |
| MISSIONARY HERALD FOR JUNE, 1853,.....          | 185 |

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Vol VII]

JULY, 1853

[No 79

## CONTENTS.

### Chronology.

|                                                                                       |          |
|---------------------------------------------------------------------------------------|----------|
| The Baptist Missionary Society's Letter to the First Native Converts in Bengal, ..... | Page 193 |
| Following the Track of the Righteous, .....                                           | 194      |
| Reflections on Recent Political Events, .....                                         | 196      |
| Gems from the Rabbin, .....                                                           | 197      |
| The Lord's Prayer, . . . . .                                                          | ib       |
| Faith Triumphant, .....                                                               | 198      |
| Live for Something, .....                                                             | ib       |

### Poetry.

|                                       |     |
|---------------------------------------|-----|
| "The Dark Places of the Earth," ..... | 199 |
|---------------------------------------|-----|

### Narratives and Anecdotes.

|                                  |     |
|----------------------------------|-----|
| Sudden Death, ..                 | 199 |
| The Great End of Living, .....   | 200 |
| The Confession of a Deist, ..... | ib  |

### Christian Missions.

|                              |     |
|------------------------------|-----|
| Orissa Baptist Mission, .... | 201 |
|------------------------------|-----|

### Baptist Missionary Society.

|                                                                     |     |
|---------------------------------------------------------------------|-----|
| The First Baptist Missionary to the Heathen in Bengal Part V, ..... | 206 |
|---------------------------------------------------------------------|-----|

### Religious Intelligence

|                                         |     |
|-----------------------------------------|-----|
| Home Record —Recent Baptisms, .....     | 213 |
| Calcutta City Mission, .....            | ib. |
| Orissa .....                            | 214 |
| MISSIONARY HERALD FOR JULY, 1853, ..... | 217 |

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Vol. VII.]

AUGUST, 1853

[No 80

## CONTENTS.

### Theology.

|                                              |          |
|----------------------------------------------|----------|
| Notes of Sermons by John Foster, No. I. .... | Page 225 |
| The Divinity of Jesus Christ, .....          | 227      |

### Poetry.

|              |     |
|--------------|-----|
| Night, ..... | 231 |
|--------------|-----|

### Narratives and Anecdotes.

|                             |     |
|-----------------------------|-----|
| The Death-bed Sermon, ..... | 232 |
| I'm too Busy, .....         | ib. |
| David Hume, .....           | 233 |
| Sir Isaac Newton, .....     | ib. |

### Christian Missions.

|                                                         |     |
|---------------------------------------------------------|-----|
| American Free Baptist Mission in Northern Orissa, ..... | 233 |
|---------------------------------------------------------|-----|

### Baptist Missionary Society.

|                                                                        |     |
|------------------------------------------------------------------------|-----|
| The First Baptist Missionary to the Heathen in Bengal, Part VI., ..... | 235 |
|------------------------------------------------------------------------|-----|

### Essays and Extracts.

|                                        |     |
|----------------------------------------|-----|
| The Consequences of Pedobaptism, ..... | 242 |
|----------------------------------------|-----|

### For the Young.

|                           |     |
|---------------------------|-----|
| The Gold Sovereign, ..... | 244 |
|---------------------------|-----|

### Correspondence

|                                            |     |
|--------------------------------------------|-----|
| Baptisms at Puna, Bombay Presidency, ..... | 246 |
|--------------------------------------------|-----|

### Religious Intelligence.

|                                                           |     |
|-----------------------------------------------------------|-----|
| <i>Home Record</i> —Recent Baptisms, .....                | 247 |
| Bombay, Sale of Religious Tracts, .....                   | ib. |
| Rangoon, .....                                            | ib. |
| <i>Foreign Record</i> —France, Religious Societies, ..... | 248 |
| MISSIONARY HERALD FOR AUGUST, 1853, .....                 | 249 |

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SEPTEMBER, 1853.

[No. 81.]

## CONTENTS.

### Theology.

|                                    |          |
|------------------------------------|----------|
| The Humanity of Jesus Christ,..... | Page 257 |
| Wisdom's Ornaments, .....          | 260      |
| Alone with God,.....               | 263      |

### Poetry.

|                  |     |
|------------------|-----|
| Night Song,..... | 264 |
|------------------|-----|

### Narratives and Anecdotes.

|                                         |     |
|-----------------------------------------|-----|
| John Brown, the Ayrshire Carrier, ..... | 264 |
| How Men Die without the Bible, .....    | 265 |
| A Sure Recommendation, .....            | ib. |

### Biography.

|                                                              |     |
|--------------------------------------------------------------|-----|
| Brief Memoir of the late Rev. William Carey, of Cutwa, ..... | 266 |
|--------------------------------------------------------------|-----|

### Baptist Missionary Society.

|                                                       |     |
|-------------------------------------------------------|-----|
| The First Blossom : an Account of Ram Ram Basu, ..... | 271 |
|-------------------------------------------------------|-----|

### Essays and Extracts.

|                                         |     |
|-----------------------------------------|-----|
| Notes of a Tour in the Holy Land, ..... | 278 |
|-----------------------------------------|-----|

### Religious Intelligence.

|                                              |     |
|----------------------------------------------|-----|
| Home Record.—Recent Baptisms, .....          | 281 |
| Full, .....                                  | ib. |
| Foreign Record — Brussels, .....             | 284 |
| MISSIONARY HERALD FOR SEPTEMBER, 1853, ..... | 285 |

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# THE ORIENTAL BAPTIST.

VOL VII ]

OCTOBER, 1853

[No. 82

## CONTENTS.

### Chronology.

|                                               |          |
|-----------------------------------------------|----------|
| Notes of Sermons by John Foster —No II, ..... | Page 289 |
| Deaths .....                                  | 293      |
| Our Heavenly Guide, .....                     | 296      |

### Doctyp:

|                    |     |
|--------------------|-----|
| "Here am I," ..... | 296 |
|--------------------|-----|

### Narratives and Anecdotes.

|                                      |     |
|--------------------------------------|-----|
| An Effort in Humble Life, .....      | 297 |
| Finner Jones and his Minister, ..... | 298 |
| God's Work must be done, .....       | 299 |

### Biography.

|                                                       |     |
|-------------------------------------------------------|-----|
| Brief Memoir of the late Rev. W. Cuty of Cutwa, ..... | 299 |
|-------------------------------------------------------|-----|

### Christian Activity.

|                                                                |     |
|----------------------------------------------------------------|-----|
| An Appeal on behalf of the C. C. Tract and Book Society, ..... | 305 |
|----------------------------------------------------------------|-----|

### Baptist Missionary Society

|                                                  |     |
|--------------------------------------------------|-----|
| The First-fruits An Account of Kishua Pal, ..... | 308 |
|--------------------------------------------------|-----|

### Essays and Extracts.

|                                         |     |
|-----------------------------------------|-----|
| Notes of a Tour in the Holy Land, ..... | 314 |
|-----------------------------------------|-----|

### Religious Intelligence.

|                                                          |     |
|----------------------------------------------------------|-----|
| Home Record —Recent Baptisms, .....                      | 317 |
| Foreign Record —Popery, its Aspects and Prospects, ..... | ib. |
| MISSIONARY HERALD FOR OCTOBER, 1853, .....               | 319 |

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VOL VII ]

NOVEMBER, 1853

[No 83

## CONTENTS.

### Theology.

|                                                                                                                                                                   |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Extracts from a letter written by the Rev Andrew Fuller to the Rev Messrs Mardon, Biss, Moore, and Rowe, with their wives, on their departure from England, ..... | Page 321 |
| On Resignation to God's Afflicting Hand, .....                                                                                                                    | 323      |
| The Nature and Increase of Faith, .....                                                                                                                           | 326      |
| "Lead me to the Rock that is higher than I," .....                                                                                                                | ib.      |

### Poetry.

|                         |     |
|-------------------------|-----|
| Labor for Christ, ..... | 327 |
|-------------------------|-----|

### Parables and Anecdotes.

|                                     |     |
|-------------------------------------|-----|
| "So many Calls," .....              | 327 |
| The 'Fountain' and the 'Oil,' ..... | 328 |
| Direct to the Cross, .....          | 329 |
| The Infidel's only Daughter, .....  | ib  |

### Biography.

|                                                  |     |
|--------------------------------------------------|-----|
| Memor of the late Rev W Robinson of Dacca, ..... | 329 |
| The First Fruits of Orissa unto Christ, .....    | 336 |

### Essays and Extracts.

|                       |     |
|-----------------------|-----|
| The Man of Sin, ..... | 339 |
|-----------------------|-----|

### Baptist Missionary Society.

|                                                            |     |
|------------------------------------------------------------|-----|
| The First-fruits An Account of Krishna Pal, Part II, ..... | 343 |
|------------------------------------------------------------|-----|

### Religious Intelligence.

|                                             |     |
|---------------------------------------------|-----|
| Home Record—Recent Baptisms, ..             | 350 |
| MISSIONARY HERALD FOR NOVEMBER, 1853, ..... | 351 |

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VOL. VII.]

DECEMBER, 1853.

[No. 84.]

## CONTENTS.

### Chronology.

|                                                  |          |
|--------------------------------------------------|----------|
| Notes of Sermons by John Foster.—No. III., ..... | Page 353 |
| On the Service of the Redeemed in Heaven, .....  | 358      |
| Discordant Prayer, .....                         | 360      |
| The Cloud of Mercy, .....                        | 361      |
| What think ye of Christ? .....                   | ib.      |

### Poetry.

|                               |     |
|-------------------------------|-----|
| For ever with the Lord, ..... | 361 |
|-------------------------------|-----|

### Narratives and Anecdotes.

|                                        |     |
|----------------------------------------|-----|
| The Gambler's Wife, .....              | 362 |
| The Swearer reproved by a Child, ..... | ib. |
| The Lover, .....                       | 363 |

### Biblical.

|                                                                    |     |
|--------------------------------------------------------------------|-----|
| Transferred Words in the Common English Testament, No. XII., ..... | 364 |
|--------------------------------------------------------------------|-----|

### Baptist Missionary Society.

|                   |     |
|-------------------|-----|
| Mudnahatty, ..... | 364 |
|-------------------|-----|

### For the Young.

|                                   |     |
|-----------------------------------|-----|
| The Rich Merchant of Lyons, ..... | 372 |
|-----------------------------------|-----|

### Correspondence.

|                                          |     |
|------------------------------------------|-----|
| Suggestions, .....                       | 373 |
| The Balaal Sufferers' Relief Fund, ..... | 376 |

### Religious Intelligence.

|                                                                         |     |
|-------------------------------------------------------------------------|-----|
| <i>Home Record</i> —Recent Baptisms, .....                              | 377 |
| <i>Foreign Record</i> —Decision of the Bruntice Church—etc. etc., ..... | ib. |
| The Oldest Baptist Church in America, ..                                | 378 |
| MISSIONARY HERALD FOR DECEMBER, 1853, .....                             | 379 |

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